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A Weekly Journal.

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

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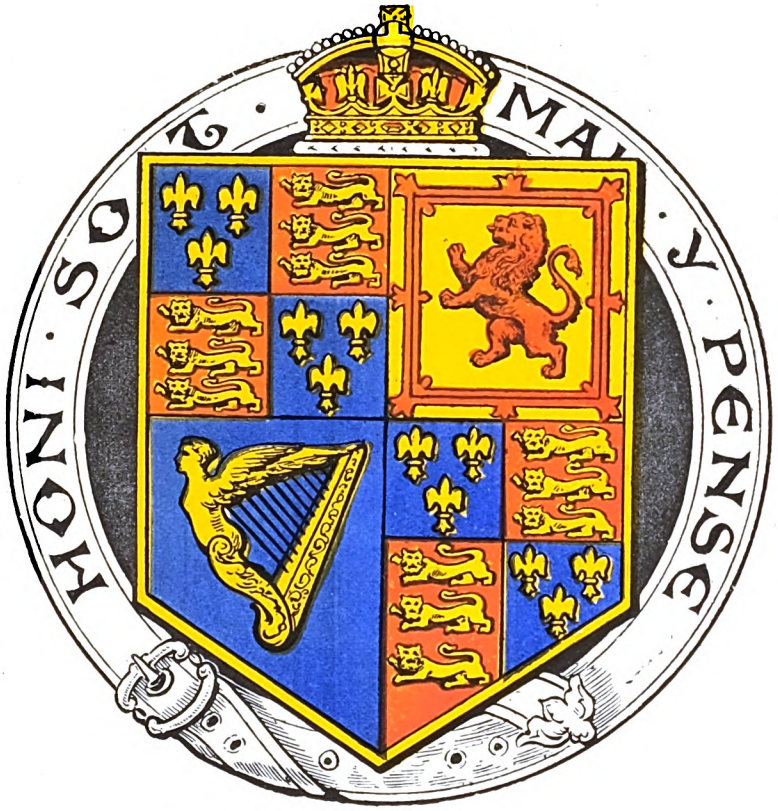
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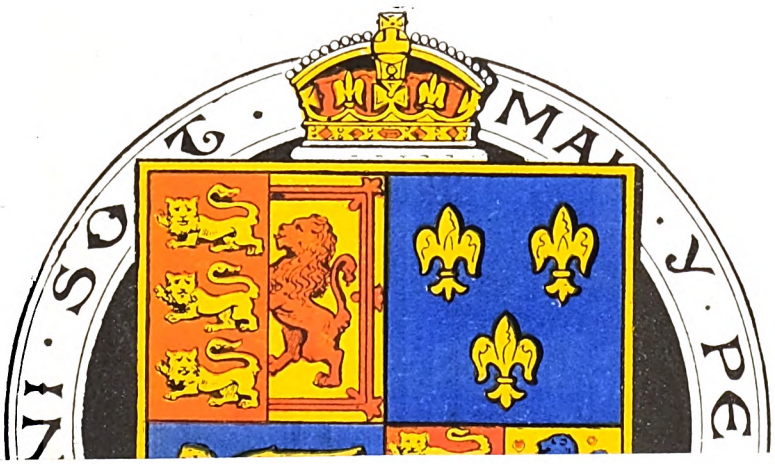
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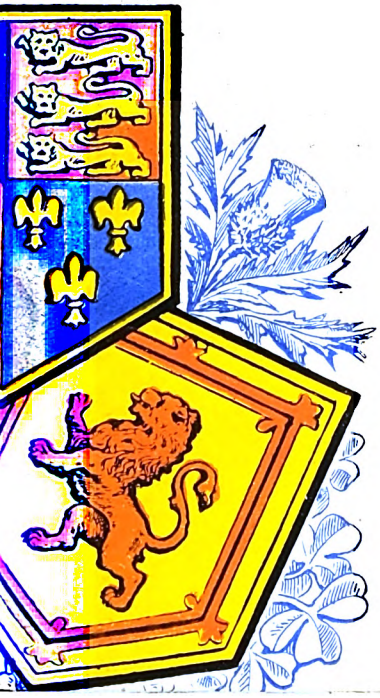
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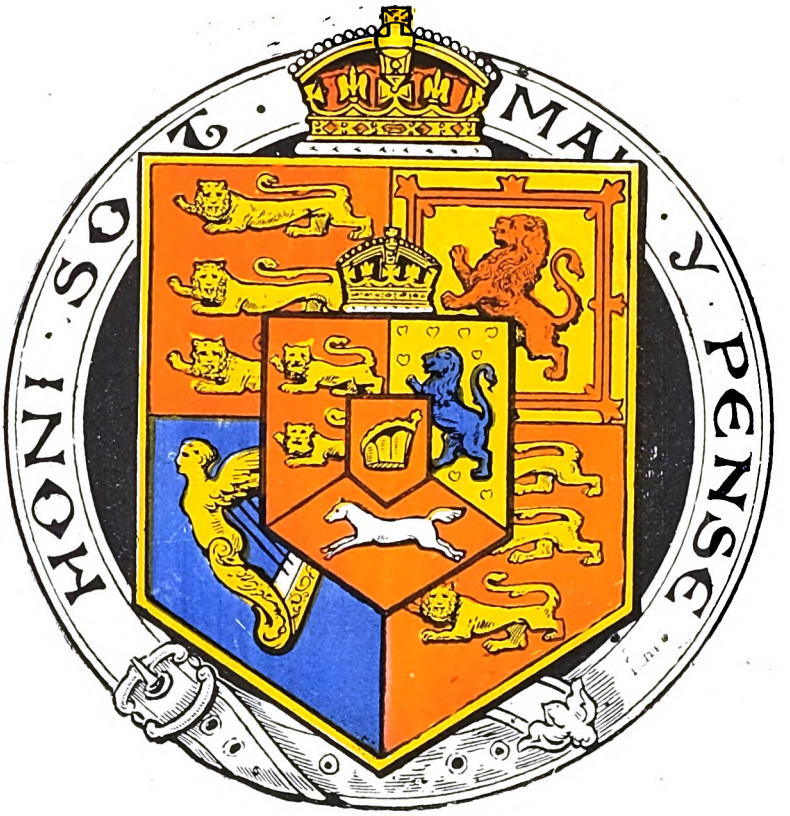


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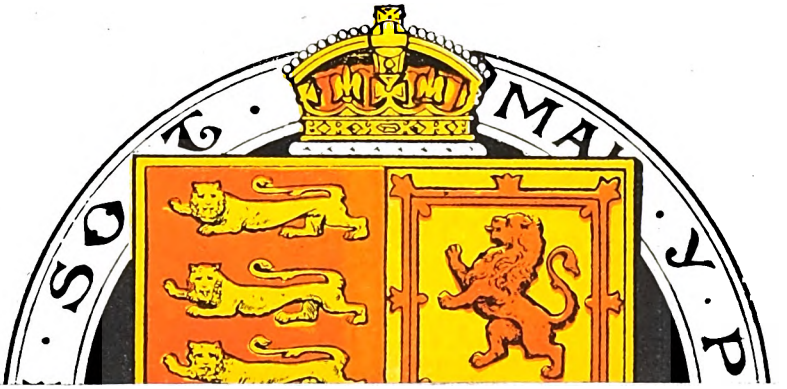
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e United Kingdom.





3.—KING GEORGE III.

Shewing the Arms of ENGLAND, SCOTLAND, and IRELAND, with a SHIELD OF PRETENCE, with the Arms of BRUNSWICK, LUNEBURGH, and SAXONY.



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

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

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

THE BANNER OF ISRAEL.

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

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THE KEY-NOTE FOR THE NEW YEAR, 1896.

WE congratulate our readers on the opening of the New BANNER Year, which commences, as it should, on Jan. 1. It is likely to be a year of great and significant events in the direction of the restoration, after recognition, of the House of Israel, to God's favour, and their representative return, in due time, to their land, the land of the inheritance, in company with the whole House of Judah, and their brethren of the Tribe of Manasseh, in America. We do not suppose that that splendid event is quite at the doors; but that matters are taking shape in connection with the development of the federation of the empire, which will prove to the world that the British Empire is best described in Scriptural phraseology as "a nation and a company of nations," a nation surrounded by "an escort of daughter nations," attached to us by what seem to be the slenderest ties, but yet ties strong enough, with God's blessing, to be like adamant, and capable of holding together the mightiest empire the world has ever seen. That dominion has to support it, the empire of the seas throughout the globe, the heathen empire of India and Africa—besides wealth inconceivable—and a moral character derived straight from the Divine Author and Creator of the race, to be His instrument "to show forth His praise" (Isa. xliii. 1, 7, 21, R.V.).

Mr. Chamberlain, the Secretary of State for the Colonies, recognised some of these facts, when, a few weeks since, he spoke of the empire whose destinies he directs. He called the British Colonies, which constitute our Greater Britain, "great communities having within them every element of national life, which have taken their rank among the nations of the world"!

The "company of nations" surrounding Israel are thus before the world, and so present a spectacle unique in the history of the nations since the world began, attached to us by mere silken threads, but destined, according to the Scriptures, to remain attached by the cords of love and loyalty to the parent stem. "The possibility of the separation of the colonies has become greater," said Mr. Chamberlain, "but the desire for separation has become less." These are wonderful words, and the sentiments of the speaker are like the forecast of events which he said himself were immediately before us, to be realised in the next few years—certainly within the next generation. His remarks, uttered on November 6, last, on the occasion of the banquet which took place in London in honour of the completion of the Natal-Transvaal Railway, are as applicable to-day as when they were spoken, and we record them now as a fitting introduction to the New Year, to encourage us to meet its coming surprises, and to prepare us as "conscious Israelites" for our duties in connection with them. He said *inter alia*:—

I think it will not be disputed that we are approaching a critical stage in the history of the relations between ourselves and the self-governing colonies. We are entering upon a chapter of our colonial history, the whole of which will be written in, perhaps, the next few years, and certainly in the next generation, which will be one of the most important in our colonial annals; but upon the events and the policy that it describes will depend the future of the British Empire. (Hear hear.) That empire, gentlemen—that world-wide dominion to which no Englishman can allude without a thrill of enthusiasm and patriotism (hear, hear)—which has been the admiration and perhaps the envy of foreign nations—hangs together by a thread so slender that it may well seem that even a breath would sever it. There have been periods in our history not so very far distant, when leading statesmen, despairing of the possibility of maintaining anything in the nature of a permanent union, have looked forward to the time when the vigorous communities to which they rightly intrusted the control of their own destinies would grow strong and independent, would assert their independence, and would claim entire separation from the parent stem. The time to which

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they looked forward has arrived sooner than they expected. The conditions to which they referred have been more than fulfilled, and now these great communities, having within them every element of national life, have taken their rank amongst the nations of the world; and I do not suppose that anyone would reckon the idea of compelling them to remain within the Empire as within the reach of intelligent speculation. (Hear, hear.) And yet, although, as I have said, the time has come and the conditions have been fulfilled, the results which those statesmen anticipated have not occurred. (Cheers.) They felt perhaps overwhelmed by the growing burden of the vast dominions of the British Crown. They may well have shrunk from the responsibilities and the obligations which it involved, and so it happened, at any rate, that some of them looked forward not only without alarm, but with hopeful expectation to the severance of the union which now exists. But if such feelings were ever entertained, they are entertained no longer. (Loud cheers.) As the possibility of separation has become greater, the desire for separation has become less (renewed cheers); and while we on our part are prepared to take our part and to do all that may be fairly expected from the mother country, and while we should look upon the separation as the greatest calamity that could befall us, our fellow-subjects throughout the world on their part see to what a great inheritance they have come by the mere virtue of their citizenship, and they must feel that no separate existence, however splendid, could compare with that which they enjoy equally with ourselves as joint-heirs of all the traditions of the past and as joint partakers of all the influence, resources, and power of the British Empire. (Loud cheers.) Gentlemen, I rejoice that that change has taken place. I rejoice at the wider patriotism, no longer confined to these small islands, which embraces the whole of Greater Britain and which has carried into every clime British institutions and the best characteristics of the British race. (Cheers.) How could it be otherwise? We have a common origin, we have a common history, a common language, a common literature, a common love of liberty and law. (Cheers.) We have common principles to assert, we have common interests to maintain. (Renewed cheers.) I have said that it is a slender thread that bound us together. I remember on one occasion having been shown a slender, a frail wire which a blow might break, and I was told that it was capable of transmitting an electrical energy that would set powerful machinery in motion: May it not be the same in the relation that exists between our colonies and ourselves, and may not that thread be capable of carrying a force of sentiment and of sympathy that will yet be a potent factor in the history of the world? (Cheers.)

IMPERIAL FEDERATION.

Mr. Peace, there is a word which I am almost afraid to men tion lest at the very outset of my career I should lose my character as a practical statesman. I am told on every hand that Imperial Federation is a vain and empty dream. (Cries of "No, no.") I will not contest that judgment, but I will say this—that that man must be blind indeed who does not see that it is a dream which has vividly impressed itself upon the mind of the English-speaking race, and who does not admit that dreams of that kind, which have so powerful an influence upon the imagination of men, have somehow or another an unaccountable way of being realised in their own time. (Cheers.) If it be a dream, it is a dream that appeals to the highest sentiments of patriotism and even to our material interests. It is a dream that is calculated to stimulate and to inspire every one who cares for the future of the Anglo-Saxon people. (Hear, hear.) I think myself that the spirit of the time is at all events in the direction of such a movement. How far that will carry us no man can tell, but believe me upon the temper and the tone in which we approach the solution of the problems that are now coming upon us depend the security and maintenance of that world-wide dominion, that edifice of Imperial rule, which has been slowly built up for us by those who have gone before. (Cheers.)

Such are the joyous anticipations of coming events which Mr. Chamberlain can hardly fully realise, since he sees nothing of Israel in them or knows whither they really tend. He does not know that the splendid empire he helps to administer is the growing kingdom of Christ, destined to cover the earth and to bring all mankind within its beneficent control. There is much to be done meanwhile, no doubt, before the end can be reached; but to those who have eyes to see there is that occurring, furthering the progress of these events, which the Lord no doubt is manipulating. What was the Japanese and China war but the preparation for the downfall of China and its "break up" to prepare it for Israel? What is it men see now before them plainly, and announce it to their readers as obvious facts? Let *The Investor* for October last tell us:—

Upon the whole there are plenty of sparks in the political air, as well as no lack of combustible matter on which they might fall. Russia and Japan have their eyes on each other, and each owes the other a considerable grudge. The breaking up of Turkey in Europe and of China in Asia are evils which must fall upon the present generation, and will be far-reaching in their consequences.

This reminds one of Rev. xvi. 18, writes an Anglo-Israelite, but the real fact is that the "break up" of Turkey now at hand is to usher the Twelve Tribes of Israel into the Holy Land, with British-Israel at the head of the glorious procession; and "the break up" of China is to give Israel her share (the most valuable portion no doubt) at once; and with Japan as her ally to neutralise the strength of Russia at Port Arthur, or wherever else she may succeed in planting herself in China. How Russia and France are working together to deprive Israel of her inheritance is told in a few pregnant words by *The Investor*, also, thus:—

Russia and France steadily continue to mix war-paint. The one grinds the colour and the other prepares the oil against the day when they may determine to paint Europe red. Asia also appears destined to have her share, judging from the quiet movements of Russian troops and war material. A volunteer fleet to run to Vladivostock during the winter is to bring up the army there to 90,000 by the spring. This is intended, no doubt, to facilitate negotiations with Japan.

Our little army of fellow-helpers in the cause of British-Israel are still at work, and doing good service for the Lord. Miss Rush, Miss Fitzpatrick, Mrs. Woolcott, Mr. Marchant, and Col. Senior are all in their several spheres of labour zealously carrying out their allotted functions, and each needs the prayers and co-operation of our readers. The able editor of *The Covenant People* (Oxonian), supported by the British-Israel Association in London, is doing a good work, and the BANNER following in the wake, or leading in the van (whichever our readers please), is engaged in the friendly contest to make known our good news that Israel is found, in ever-widening quarters. May the Lord give us all His presence, and lead us in our efforts during 1896. May He cause the knowledge of our nation's Identity with Lost Israel to be widely published and universally accepted during the time before us, is our hearfelt desire and prayer. To Him shall be all the praise.

In conclusion, we would again ask our friends to recommend the BANNER far and wide; to read and lend the paper; to order it through country and other booksellers, by placing it in public libraries, railway-station waiting-rooms, and carriages, and by enquiring for it at the railway bookstalls.

P.S.—The events of the last fortnight in the United States, which have so startled our own and continental nations, will be our subject next week, God willing.

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THE SUN-CLOTHED WOMAN.

By the Rev. Denis Hanan, D.D.

The vision of the sun-clothed woman (Rev. xii.) has had many interpreters and many interpretations. I am not aware that it has yet been explained in the light of the Identity. This knowledge has solved many difficulties, and whether the following statement may prove as unsatisfactory as the many contradictory interpretations or not, it will, I think, present at least one coincidence which may lead other students to more successful results. To this end I shall make use of statements and admissions to be found in the notes of the "Speakers' Commentary," and endeavour to show wherein they fail, and whereby they can be supplemented.

In the first place, the "great sign" is figurative of two opposing powers or principles during a long period of time. Both the Woman and the Dragon existing and being ideally animated by the same opposing desires before the birth of "the Man Child," at the time of His birth, after it, until the woman fled to the place of safety, and for the 1,260 years of her being nourished there. The Woman representing the Church of Israel before and after the first advent of the Lord, the Dragon representing a hostile evil power. In the woman clothed with the sun, "we have an ideal picture of the Church of God, the true Israel, the Bride, the spiritual mother of Jesus Christ; as such she wears the crown of twelve stars." "The Woman who gives birth to the Messiah and has yet other seed, can only be the Old Testament Church of God, the true Israel. She represents not only the ancient . . . Church, but likewise the Church of God in its New Testament form," but yet (knowing that the Jews did not become Christian, and being ignorant of recovenanted Israel) the admission is forced that, "To apply the symbolism here exclusively to either the Jewish or the Christian Church fails to meet the requirements of the language used. Burger tries to meet this difficulty by understanding "the woman to be the Church of Christ in her final condition, and including converted Israel."

Ebrard also being ignorant of Christian Israel, and recognising in the woman converted Israel, thinks that two attacks upon her are foretold. The first he holds to be relatively identical with the fifth trumpet, the second during the time of anti-Christ. The Dragon,—of whom more further on,—having failed to devour the *Man Child*, Jesus Christ, persecutes in after years the Woman, "now become the Church of Christ," who flies, born on the eagles' wings of God's protection, into the wilderness or prepared place, where she is nourished and hidden for the period of 1,260 days (assumed here upon the year-day interpretation, to be years). Note here that this prepared place of safety was long before promised to Israel. 2 Sam. vii. 10: "Moreover, I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as aforetime." In this place Christian Israel is to be nourished. "Ebrard understands here, that the woman being the representative of Israel, *qua* the object of the promises, must be preserved; and, accordingly that Israel is not extirpated . . . but preserved by God in national separation from other peoples;" a fair and truthful comment, written by a man who had no idea of how or where the preservation was accomplished.

Christian Israel in this place of safety, and condition of national separation, is to continue there for the specified period. This same period is predicted for the treading down of Jerusalem by the Gentiles: "The holy city shall they tread under foot forty and two months" (Rev. xi. 2). This period has not expired, and Israel, or the woman, is yet not manifested; therefore, it seems not to be unreasonable to assume that the two periods synchronise—viz., that the flight of the woman, and the specified treading down of Jerusalem, commenced in or about the same period, and that the manifestation of Israel, and the ceasing to tread down Jerusalem, will be events corresponding in time.

Jerusalem was taken by the Mohammedan power, A.D. 636, and if the foregoing assumption is correct, there must be some remarkable event in the national history of preserved Israel at the same period. The coincidence to which I referred is this, that the Anglo-Saxon nation was at this very period converted to Christianity by the labours of S. Columba and the missionaries who went forth from Iona. At the battle of Heaven's field, 635, the cross was fixed by the hands of King Oswald and his nobles, in the centre of the position; and after many struggles, paganism was overthrown in England, at the battle of Winwoed, A.D. 655. A more remarkable religious movement than that which acknowledged Columba as its leader, is scarce to be found in the annals of Christendom.

"It was not the Church of Paulinus (or the Roman Mission) which nerved Oswald to this struggle for the Cross. The Roman Church in Kent shrank into inactivity before the heathen reaction. Its place in the conversion of England was taken by missionaries from Ireland. While the vigour of Christianity in Italy, and Gaul, and Spain, was exhausted in a bare struggle for life. Ireland, which remained unscourged by invaders, drew from its conversion an energy such as it has never known since. . . . The science and Biblical knowledge which fled from the Continent took refuge in famous schools which made Durrow and Armagh the universities of the West. . . . Patrick . . . had not been half a century dead when Irish Christianity flung itself with a fiery zeal into battle with the mass of heathenism which was rolling in upon the Christian world . . . for a time it seemed as if Celtic, and not Latin Christianity, was to mould the destinies of the Churches of the West."*

Thus the life and learning of the Church, which was driven from both East and West by an overwhelming hostile power, found refuge in Ireland, and perpetuated itself in England, nearly 1,260 years ago. It became the source and nucleus of that form of Christianity which is peculiar to the Anglican Church, the origin of a living power which cast off Western mediæval accretions, and which has been nourished, protected, freed from invasion, and fed, by the overruling Providence of Him, who bore Israel as on eagle's wings, and also caused, that though sifted as corn in a sieve, yet not a grain was lost, or her Identity merged in the surrounding people.

It was in the beginning of the seventh century that the Saracenic woe was launched against Western Christendom. "In the ten years of Omar's Caliphate, from 634 to 644 A.D., the Saracens had reduced to his obedience three thousand six hundred cities or castles, destroyed four thousand churches, and built one thousand four hundred mosques for the exercise of the religion of Mohammed." Within one hundred years the Arabian Empire reached from the confines of India to the shores of the Atlantic. Over all this ample space the venom of the scorpion sting was made to

* Green's "History of the English People."

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rankle in the breasts of the subject-Christians. But the sun-clad woman was far removed, and in her prepared place, her sea-girt isles, the Church of Israel was causing the heptarchy to consolidate, and thereby the British people was formed.

It seems, therefore, that Apollion of the first woe (Rev. ix.) and the Dragon of chap. xii. are identical; and that the Saracen treader down of Jerusalem, and the enemy of the sun-clad woman and of the remnant of her seed, are one and the same.

There was an actual attempt to destroy the Man Child, Christ, as soon as He was born, made by Herod the Idumean. The slaughter of the infants at Bethlehem manifested the same spirit that caused the Idumeans and Arabs, and other neighbouring nations, to combine to destroy the whole race of Israel, one hundred and sixty years earlier. Herod was in league with the King of Arabia, and in Arabia arose the leader of the Saracen hordes, that animated by the same spirit swept over Christendom in the early years of the seventh century. The same spirit is manifested to-day in the Turkish successors of the Saracenic power. The massacres in Armenia are an evidence of the readiness "to make war with the remnant of her seed," which was displayed during the first woe. It seems to me that the sun-clothed Woman and the Dragon are to-day face to face. One, the Christian nation, animated as a people (despite of many evils) with the Spirit of Christ. The other, the anti-Christian power that even in its death-throes exhibits implacable hostility to whomsoever has the testimony of Jesus Christ.

"The people which were left of the sword found grace in the wilderness: even Israel, when I caused him to rest . . . declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand that was stronger than he. Therefore, they shall come and sing in the height of Zion" (Jer. xxxi.). Here we have an intimation that the people preserved in "the wilderness" are to come to the height of Zion; the preservation is to last for twelve hundred and sixty years; they cannot return with joy and singing until the city ceases to be trodden down: thus it seems to be necessary that the period of Israel's hiding, and the time of the treading down of Jerusalem, will end together when the times of the Gentiles are fulfilled. There seems to be little doubt that the times of the Gentiles—a full week of years (solar)—is exactly bisected by the capture of Jerusalem by Omar, and will end in or about Easter, 1898. Until that time the sun-clad woman is to be nourished in the wilderness, and until that time Jerusalem is to be trodden down. Let the knowledge of Our Identity with Israel spread as it may, there will be no public recognition of it until the period is fulfilled. It may be thought by many that our progress as teachers of the Identity is slow. Many seem to lose their interest in the facts which once convinced them. THE BANNER OF ISRAEL has been witnessing for twenty years, and although there is undoubted evidence that the knowledge of the evidence is spreading, yet as a nation and Church we make no recognition of our origin. A few of the seed of the sun-clad woman think that there may be reunion with the woman clothed in scarlet, so ignorant are we of our true position as the Israel of God. It requires but little foresight to see that, if there is reason to believe that the two periods here treated of synchronise, the occupation of Jerusalem, by Israel, will cause the wilderness hiding of the sun-clad woman to cease, and her manifestation as Israel will be her warrant for the occupation.

It may be that for us, even at the end of the age, it is not given to us "to know the times or the seasons which the Father hath put in His own power," nevertheless, such an inquiry as this is not presumptuous. And whatever events may occur before the restoration which God has promised is brought about, our national character, our Christian witness, our protest for the truth, our preparedness for service, our humility, because of national and ecclesiastical sins and divisions, will all be purified by the knowledge of Our Identity with the Woman clothed with the Sun.

"THE FIFTH MONARCHY": A *CONCIO AD CLERUM.*

BY THE REV. P. CARLYON, M.A., CANTAB.

AN octogenarian clergyman claims the privilege of age and of thirteen years' devoted study of the subject, in appealing once more to his brethren in Christ on the necessity of either accepting or refuting the teachings of British-Israelism. He appeals especially to all the clergy. Conventional theology so absolutely rules their minds that they fall behind their flocks in realising the vital importance of the new truth developed by the fulfilment of prophecy, and they accept tradition instead of historic facts as prophetic evidence. Consequently, they are behind not only their flocks, but also the condition of the world and the exigencies of the present age. So vast, however, is the field of investigation that any appeal to the fulfilment of prophecy must be limited in its scope, and confined to instances as examples. The one chosen in this article is "The Fifth Monarchy." We want the true solution of the question, What is the fifth monarchy in the book of Daniel? Previous claims to its possession have been refuted, and recourse is usually had to a spiritual interpretation (which widely leads our clergy astray) in the assumption that it means the Christian Church. But this fifth kingdom must as surely constitute a part of the world's historic system as the four previous kingdoms of Nebuchadnezzar's dream, which are described as "bearing rule over all the earth (chap. ii. 39), and known in Biblical exegesis as the four world-empires or monarchies. Hence "the fifth monarchy" is a household term. What is it? We read the whole book of Daniel, and gather out of it a plain and conclusive answer.

In chap. ii. 44 we read, "In the days of these kings—viz., the four previously described—shall the God of heaven set up a kingdom which shall never be destroyed (nor) left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." And the symbol by which it was represented in the dream was "a stone cut out of the mountain without hands," at that time "a stone"; but ver. 33 declares that after the four kingdoms were swept away, and "no place was found for them," the stone that smote the image became a great mountain and filled the whole earth.

So far, then, we have these materials to work upon, and the familiar fifth monarchy and stone kingdom of Nebuchadnezzar's dream are one and the same. We read on, and find amongst various visions of the book of Daniel two ecstatic dreams of the prophet himself (ecstatic as being out of himself and in the Spirit) wherein God repeats to him, in whole or in part, the same prophetic forecaste that He had disclosed to Nebuchadnezzar; and as it was said of one, "The great God hath made known to the king what shall

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come to pass hereafter" (chap. ii. 45), so Michael, the archangel, informed Daniel that he was sent to explain the other, "To make thee understand," he said (chap. x. 14): "what shall befall thy people in the latter days." Note the words, "what shall befall thy people," and "in the latter days." *En passant*, it is all about Daniel's people.

To resume our thread. These two ecstatic dreams are narrated in chap. vii., in the vision of the four beasts, and in chap. viii., in the vision of the ram and the he-goat; and there can be no need to say more than that, by general consensus, the four beasts represent the same four kingdoms as Nebuchadnezzar's image, and the ram and the he-goat are revealed to be the second and third kingdom of the same succession to the world's dominion. "The ram which thou sawest having two horns are the kings of Media and Persia, and the rough goat is the king of Grecia" (chap. viii. 20).

The outcome of the whole matter is summed up in the concluding chapters of the book; the final kingdom is "given to the people of the saints of the Most High," and the consummation is the evolution of "the fifth monarchy" out of the débris of the previous four. "The Most High ruleth in the kingdom of men," and the fifth monarchy is permanently established as a complete and perfect theocracy. Perhaps Christ will reign personally in Jerusalem over the empire admitted by other powers as dominant, and now recognised to be the people whom God has chosen to be Israel, His glory, from the call of Abraham to the union of the two Houses into one nation, again to be no more pulled up from their own land, but to be the fifth and final world-empire, seen and known and read of all men.

This empire clearly has a past and a future history; and as greater things are yet to come, it has hitherto escaped men's notice, and continues to blind their eyes to the now yellowing harvest.

Before, however, we look on the fields to see what is coming, let us note a few points in the prophetic forecaste to make the more sure that our fifth monarchy is not what current theology accepts and supposes it to be. It is not the Christian Church. It is not an elective invisible society consisting (whether as adjuncts or supplanters) of Gentile converts to Christ, whom we admit to be fellow-citizens (under the "new covenant") with the saints (Eph. ii.) in things spiritual; but it is a kingdom of this world, as Babylon, Medo-Persia, Greece, and Rome have been; and the difficulties and discords of the popular idea that the fifth monarchy is the Church, when placed side by side with the prophetic narrative, are so many and so inconsistent that they at once condemn the delusion and put it out of court.

1st. The inconsistency of making out of five world-empires represented and symbolised in one vision, four of them secular and one spiritual, is of itself sufficient to refute it.

2nd. The existence of the fifth "in the days" of the kings of the first four makes it impossible to be the Christian Church.

3rd. The turning of the gospel of peace and love into the battle-axe of the Lord (Jer. li.) perverts the truth.

4th. The Church ever preaches subjection to the "powers that be," and history testifies that the Church did not destroy, but for many years prolonged, the Empire of Rome.

5th. The modern reading of Nebuchadnezzar's dream, from the enumeration backwards of the iron, clay, brass, silver, and gold crumbling down "together" which throws the fulfilment of the whole into the yet future, after nearly 3,000 years, is inconceivable; besides that, in ver. 45, the clay comes in the middle of the five emblems, and the Hebrew or Aramaic word for "together" does not express simultaneous action, but similar catastrophe, the last with the first, one and all. In this, as in all cases, prophecy must not be interpreted by the mere emblem, which can never be exact in all points, but by facts; and it is hard to imagine how a statue, the symbol here employed, could be planned like views in a revolving lantern to show the decapitation first, then the crash of the bust, and so forth—a *reductio ad absurdum*. History is our interpreter, and its evidence is dead against the interpretations of modern popular theology.

From the discordant conclusions of the negative side of our inquiry, we may now proceed to the investigation of our positive contention that the fifth monarchy is no other than the kingdom of Israel as a worldly empire under the theocracy of the King of kings, from the time of "the oath that He sware unto David" for a thousand generations, that, David should never want a son to sit on his throne for ever (2 Sam. vii. 10—13) down to the re-enthronement (yet to come) of his lineal seed on Mount Zion over the re-united twelve-tribed nation (Jer. xxxiii. 17, &c.). Wonderful! but we ought to have learnt long since that with God nothing is impossible. God is only vindicating the truth of His own Word and fidelity to His covenant. We take the words of the Bible in their plain literal meaning, and then, instead of discord, we find harmony. The notion that the four monarchies of Nebuchadnezzar's dream and Daniel's vision still exist, awaiting destruction by some future catastrophe is (independently of historic fact) refuted by the Biblical statement, "The wind carried them away; and no place was found for them" (chap. ii. 35). And (omitting Rome) what historian disputes that Babylon, Medo-Persia, and Grecia, the first three ancient empires, have disappeared as monarchies from off the earth? A new modern idea that these three constituted the first four monarchies is amply refuted in the notes of the "Speaker's Commentary." Moreover, the symbols of the ram and the rough he-goat which are revealed to be emblems of Medo-Persia and Grecia show absolute overthrow and extinction. They are gone, and the only doubt remaining is whether the fourth monarchy still lingers on in some divided existence of its miry toes, and yet awaits the stone to fall. The wish is father to the thought. The iron empire is also gone, and for it also, as ver. 35 declares, "no place is found." "In the days" of their own kings the stone smote Babylon, Medo-Persia, Grecia, and Rome, one and all alike, one after another, and "smote them in pieces" together. Our opponents say it was the Church that did it. If so, she forsook her vocation. They mean, when they say it, the Christian Church; but "in the days of the first three of those kings" she did not exist. Well, then, they retort, it was the Jewish Church. Worse still! for it could only be a branch and fraction. Let them say it was the Hebrew Church, and we will grant them this Salvo; but it contributes nothing to their interpretation, for the Hebrew Church—"the Church in the wilderness"—was identical with the whole people; and their contention simply merges into ours.

The stone kingdom was indeed the Hebrew Church, the then existing Ecclesia (or calling out) God's elect, His chosen people separated from all other peoples to do His work, and to be His witnesses, unto the ends of the earth. God plants and pulls up nations at His will, but how, and with what weapons? not through His own direct Word and

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

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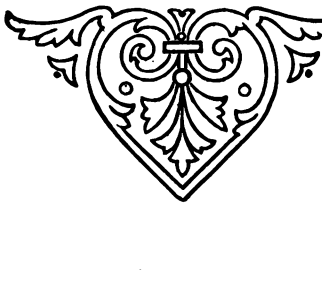
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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India).

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

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

THE BANNER OF ISRAEL.

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

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THE KEY-NOTE FOR THE NEW YEAR, 1896.

WE congratulate our readers on the opening of the New BANNER Year, which commences, as it should, on Jan. 1. It is likely to be a year of great and significant events in the direction of the restoration, after recognition, of the House of Israel, to God's favour, and their representative return, in due time, to their land, the land of the inheritance, in company with the whole House of Judah, and their brethren of the Tribe of Manasseh, in America. We do not suppose that that splendid event is quite at the doors; but that matters are taking shape in connection with the development of the federation of the empire, which will prove to the world that the British Empire is best described in Scriptural phraseology as "a nation and a company of nations," a nation surrounded by "an escort of daughter nations," attached to us by what seem to be the slenderest ties, but yet ties strong enough, with God's blessing, to be like adamant, and capable of holding together the mightiest empire the world has ever seen. That dominion has to support it, the empire of the seas throughout the globe, the heathen empire of India and Africa—besides wealth inconceivable—and a moral character derived straight from the Divine Author and Creator of the race, to be His instrument "to show forth His praise" (Isa. xliii. 1, 7, 21, R.V.).

Mr. Chamberlain, the Secretary of State for the Colonies, recognised some of these facts, when, a few weeks since, he spoke of the empire whose destinies he directs. He called the British Colonies, which constitute our Greater Britain, "great communities having within them every element of national life, which have taken their rank among the nations of the world"!

The "company of nations" surrounding Israel are thus before the world, and so present a spectacle unique in the history of the nations since the world began, attached to us by mere silken threads, but destined, according to the Scriptures, to remain attached by the cords of love and loyalty to the parent stem. "The possibility of the separation of the colonies has become greater," said Mr. Chamberlain, "but the desire for separation has become less." These are wonderful words, and the sentiments of the speaker are like the forecast of events which he said himself were immediately before us, to be realised in the next few years—certainly within the next generation. His remarks, uttered on November 6, last, on the occasion of the banquet which took place in London in honour of the completion of the Natal-Transvaal Railway, are as applicable to-day as when they were spoken, and we record them now as a fitting introduction to the New Year, to encourage us to meet its coming surprises, and to prepare us as "conscious Israelites" for our duties in connection with them. He said *inter alia*:—

I think it will not be disputed that we are approaching a critical stage in the history of the relations between ourselves and the self-governing colonies. We are entering upon a chapter of our colonial history, the whole of which will be written in, perhaps, the next few years, and certainly in the next generation, which will be one of the most important in our colonial annals; but upon the events and the policy that it describes will depend the future of the British Empire. (Hear hear.) That empire, gentlemen—that world-wide dominion to which no Englishman can allude without a thrill of enthusiasm and patriotism (hear, hear)—which has been the admiration and perhaps the envy of foreign nations—hangs together by a thread so slender that it may well seem that even a breath would sever it. There have been periods in our history not so very far distant, when leading statesmen, despairing of the possibility of maintaining anything in the nature of a permanent union, have looked forward to the time when the vigorous communities to which they rightly intrusted the control of their own destinies would grow strong and independent, would assert their independence, and would claim entire separation from the parent stem. The time to which

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they looked forward has arrived sooner than they expected. The conditions to which they referred have been more than fulfilled, and now these great communities, having within them every element of national life, have taken their rank amongst the nations of the world; and I do not suppose that anyone would reckon the idea of compelling them to remain within the Empire as within the reach of intelligent speculation. (Hear, hear.) And yet, although, as I have said, the time has come and the conditions have been fulfilled, the results which those statesmen anticipated have not occurred. (Cheers.) They felt perhaps overwhelmed by the growing burden of the vast dominions of the British Crown. They may well have shrunk from the responsibilities and the obligations which it involved, and so it happened, at any rate, that some of them looked forward not only without alarm, but with hopeful expectation to the severance of the union which now exists. But if such feelings were ever entertained, they are entertained no longer. (Loud cheers.) As the possibility of separation has become greater, the desire for separation has become less (renewed cheers); and while we on our part are prepared to take our part and to do all that may be fairly expected from the mother country, and while we should look upon the separation as the greatest calamity that could befall us, our fellow-subjects throughout the world on their part see to what a great inheritance they have come by the mere virtue of their citizenship, and they must feel that no separate existence, however splendid, could compare with that which they enjoy equally with ourselves as joint-heirs of all the traditions of the past and as joint partakers of all the influence, resources, and power of the British Empire. (Loud cheers.) Gentlemen, I rejoice that that change has taken place. I rejoice at the wider patriotism, no longer confined to these small islands, which embraces the whole of Greater Britain and which has carried into every clime British institutions and the best characteristics of the British race. (Cheers.) How could it be otherwise? We have a common origin, we have a common history, a common language, a common literature, a common love of liberty and law. (Cheers.) We have common principles to assert, we have common interests to maintain. (Renewed cheers.) I have said that it is a slender thread that bound us together. I remember on one occasion having been shown a slender, a frail wire which a blow might break, and I was told that it was capable of transmitting an electrical energy that would set powerful machinery in motion: May it not be the same in the relation that exists between our colonies and ourselves, and may not that thread be capable of carrying a force of sentiment and of sympathy that will yet be a potent factor in the history of the world? (Cheers.)

IMPERIAL FEDERATION.

Mr. Peace, there is a word which I am almost afraid to men tion lest at the very outset of my career I should lose my character as a practical statesman. I am told on every hand that Imperial Federation is a vain and empty dream. (Cries of "No, no.") I will not contest that judgment, but I will say this—that that man must be blind indeed who does not see that it is a dream which has vividly impressed itself upon the mind of the English-speaking race, and who does not admit that dreams of that kind, which have so powerful an influence upon the imagination of men, have somehow or another an unaccountable way of being realised in their own time. (Cheers.) If it be a dream, it is a dream that appeals to the highest sentiments of patriotism and even to our material interests. It is a dream that is calculated to stimulate and to inspire every one who cares for the future of the Anglo-Saxon people. (Hear, hear.) I think myself that the spirit of the time is at all events in the direction of such a movement. How far that will carry us no man can tell, but believe me upon the temper and the tone in which we approach the solution of the problems that are now coming upon us depend the security and maintenance of that world-wide dominion, that edifice of Imperial rule, which has been slowly built up for us by those who have gone before. (Cheers.)

Such are the joyous anticipations of coming events which Mr. Chamberlain can hardly fully realise, since he sees nothing of Israel in them or knows whither they really tend. He does not know that the splendid empire he helps to administer is the growing kingdom of Christ, destined to cover the earth and to bring all mankind within its beneficent control. There is much to be done meanwhile, no doubt, before the end can be reached; but to those who have eyes to see there is that occurring, furthering the progress of these events, which the Lord no doubt is manipulating. What was the Japanese and China war but the preparation for the downfall of China and its "break up" to prepare it for Israel? What is it men see now before them plainly, and announce it to their readers as obvious facts? Let *The Investor* for October last tell us:—

Upon the whole there are plenty of sparks in the political air, as well as no lack of combustible matter on which they might fall. Russia and Japan have their eyes on each other, and each owes the other a considerable grudge. The breaking up of Turkey in Europe and of China in Asia are evils which must fall upon the present generation, and will be far-reaching in their consequences.

This reminds one of Rev. xvi. 18, writes an Anglo-Israelite, but the real fact is that the "break up" of Turkey now at hand is to usher the Twelve Tribes of Israel into the Holy Land, with British-Israel at the head of the glorious procession; and "the break up" of China is to give Israel her share (the most valuable portion no doubt) at once; and with Japan as her ally to neutralise the strength of Russia at Port Arthur, or wherever else she may succeed in planting herself in China. How Russia and France are working together to deprive Israel of her inheritance is told in a few pregnant words by *The Investor*, also, thus:—

Russia and France steadily continue to mix war-paint. The one grinds the colour and the other prepares the oil against the day when they may determine to paint Europe red. Asia also appears destined to have her share, judging from the quiet movements of Russian troops and war material. A volunteer fleet to run to Vladivostock during the winter is to bring up the army there to 90,000 by the spring. This is intended, no doubt, to facilitate negotiations with Japan.

Our little army of fellow-helpers in the cause of British-Israel are still at work, and doing good service for the Lord. Miss Rush, Miss Fitzpatrick, Mrs. Woolcott, Mr. Marchant, and Col. Senior are all in their several spheres of labour zealously carrying out their allotted functions, and each needs the prayers and co-operation of our readers. The able editor of *The Covenant People* (Oxonian), supported by the British-Israel Association in London, is doing a good work, and the BANNER following in the wake, or leading in the van (whichever our readers please), is engaged in the friendly contest to make known our good news that Israel is found, in ever-widening quarters. May the Lord give us all His presence, and lead us in our efforts during 1896. May He cause the knowledge of our nation's Identity with Lost Israel to be widely published and universally accepted during the time before us, is our hearfelt desire and prayer. To Him shall be all the praise.

In conclusion, we would again ask our friends to recommend the BANNER far and wide; to read and lend the paper; to order it through country and other booksellers, by placing it in public libraries, railway-station waiting-rooms, and carriages, and by enquiring for it at the railway bookstalls.

P.S.—The events of the last fortnight in the United States, which have so startled our own and continental nations, will be our subject next week, God willing.

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THE SUN-CLOTHED WOMAN.

By the Rev. Denis Hanan, D.D.

The vision of the sun-clothed woman (Rev. xii.) has had many interpreters and many interpretations. I am not aware that it has yet been explained in the light of the Identity. This knowledge has solved many difficulties, and whether the following statement may prove as unsatisfactory as the many contradictory interpretations or not, it will, I think, present at least one coincidence which may lead other students to more successful results. To this end I shall make use of statements and admissions to be found in the notes of the "Speakers' Commentary," and endeavour to show wherein they fail, and whereby they can be supplemented.

In the first place, the "great sign" is figurative of two opposing powers or principles during a long period of time. Both the Woman and the Dragon existing and being ideally animated by the same opposing desires before the birth of "the Man Child," at the time of His birth, after it, until the woman fled to the place of safety, and for the 1,260 years of her being nourished there. The Woman representing the Church of Israel before and after the first advent of the Lord, the Dragon representing a hostile evil power. In the woman clothed with the sun, "we have an ideal picture of the Church of God, the true Israel, the Bride, the spiritual mother of Jesus Christ; as such she wears the crown of twelve stars." "The Woman who gives birth to the Messiah and has yet other seed, can only be the Old Testament Church of God, the true Israel. She represents not only the ancient . . . Church, but likewise the Church of God in its New Testament form," but yet (knowing that the Jews did not become Christian, and being ignorant of recovenanted Israel) the admission is forced that, "To apply the symbolism here exclusively to either the Jewish or the Christian Church fails to meet the requirements of the language used. Burger tries to meet this difficulty by understanding "the woman to be the Church of Christ in her final condition, and including converted Israel."

Ebrard also being ignorant of Christian Israel, and recognising in the woman converted Israel, thinks that two attacks upon her are foretold. The first he holds to be relatively identical with the fifth trumpet, the second during the time of anti-Christ. The Dragon,—of whom more further on,—having failed to devour the *Man Child*, Jesus Christ, persecutes in after years the Woman, "now become the Church of Christ," who flies, born on the eagles' wings of God's protection, into the wilderness or prepared place, where she is nourished and hidden for the period of 1,260 days (assumed here upon the year-day interpretation, to be years). Note here that this prepared place of safety was long before promised to Israel. 2 Sam. vii. 10: "Moreover, I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as aforetime." In this place Christian Israel is to be nourished. "Ebrard understands here, that the woman being the representative of Israel, *qua* the object of the promises, must be preserved; and, accordingly that Israel is not extirpated . . . but preserved by God in national separation from other peoples;" a fair and truthful comment, written by a man who had no idea of how or where the preservation was accomplished.

Christian Israel in this place of safety, and condition of national separation, is to continue there for the specified period. This same period is predicted for the treading down of Jerusalem by the Gentiles: "The holy city shall they tread under foot forty and two months" (Rev. xi. 2). This period has not expired, and Israel, or the woman, is yet not manifested; therefore, it seems not to be unreasonable to assume that the two periods synchronise—viz., that the flight of the woman, and the specified treading down of Jerusalem, commenced in or about the same period, and that the manifestation of Israel, and the ceasing to tread down Jerusalem, will be events corresponding in time.

Jerusalem was taken by the Mohammedan power, A.D. 636, and if the foregoing assumption is correct, there must be some remarkable event in the national history of preserved Israel at the same period. The coincidence to which I referred is this, that the Anglo-Saxon nation was at this very period converted to Christianity by the labours of S. Columba and the missionaries who went forth from Iona. At the battle of Heaven's field, 635, the cross was fixed by the hands of King Oswald and his nobles, in the centre of the position; and after many struggles, paganism was overthrown in England, at the battle of Winwoed, A.D. 655. A more remarkable religious movement than that which acknowledged Columba as its leader, is scarce to be found in the annals of Christendom.

"It was not the Church of Paulinus (or the Roman Mission) which nerved Oswald to this struggle for the Cross. The Roman Church in Kent shrank into inactivity before the heathen reaction. Its place in the conversion of England was taken by missionaries from Ireland. While the vigour of Christianity in Italy, and Gaul, and Spain, was exhausted in a bare struggle for life. Ireland, which remained unscourged by invaders, drew from its conversion an energy such as it has never known since. . . . The science and Biblical knowledge which fled from the Continent took refuge in famous schools which made Durrow and Armagh the universities of the West. . . . Patrick . . . had not been half a century dead when Irish Christianity flung itself with a fiery zeal into battle with the mass of heathenism which was rolling in upon the Christian world . . . for a time it seemed as if Celtic, and not Latin Christianity, was to mould the destinies of the Churches of the West."*

Thus the life and learning of the Church, which was driven from both East and West by an overwhelming hostile power, found refuge in Ireland, and perpetuated itself in England, nearly 1,260 years ago. It became the source and nucleus of that form of Christianity which is peculiar to the Anglican Church, the origin of a living power which cast off Western mediæval accretions, and which has been nourished, protected, freed from invasion, and fed, by the overruling Providence of Him, who bore Israel as on eagle's wings, and also caused, that though sifted as corn in a sieve, yet not a grain was lost, or her Identity merged in the surrounding people.

It was in the beginning of the seventh century that the Saracenic woe was launched against Western Christendom. "In the ten years of Omar's Caliphate, from 634 to 644 A.D., the Saracens had reduced to his obedience three thousand six hundred cities or castles, destroyed four thousand churches, and built one thousand four hundred mosques for the exercise of the religion of Mohammed." Within one hundred years the Arabian Empire reached from the confines of India to the shores of the Atlantic. Over all this ample space the venom of the scorpion sting was made to

* Green's "History of the English People."

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rankle in the breasts of the subject-Christians. But the sun-clad woman was far removed, and in her prepared place, her sea-girt isles, the Church of Israel was causing the heptarchy to consolidate, and thereby the British people was formed.

It seems, therefore, that Apollion of the first woe (Rev. ix.) and the Dragon of chap. xii. are identical; and that the Saracen treader down of Jerusalem, and the enemy of the sun-clad woman and of the remnant of her seed, are one and the same.

There was an actual attempt to destroy the Man Child, Christ, as soon as He was born, made by Herod the Idumean. The slaughter of the infants at Bethlehem manifested the same spirit that caused the Idumeans and Arabs, and other neighbouring nations, to combine to destroy the whole race of Israel, one hundred and sixty years earlier. Herod was in league with the King of Arabia, and in Arabia arose the leader of the Saracen hordes, that animated by the same spirit swept over Christendom in the early years of the seventh century. The same spirit is manifested to-day in the Turkish successors of the Saracenic power. The massacres in Armenia are an evidence of the readiness "to make war with the remnant of her seed," which was displayed during the first woe. It seems to me that the sun-clothed Woman and the Dragon are to-day face to face. One, the Christian nation, animated as a people (despite of many evils) with the Spirit of Christ. The other, the anti-Christian power that even in its death-throes exhibits implacable hostility to whomsoever has the testimony of Jesus Christ.

"The people which were left of the sword found grace in the wilderness: even Israel, when I caused him to rest . . . declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand that was stronger than he. Therefore, they shall come and sing in the height of Zion" (Jer. xxxi.). Here we have an intimation that the people preserved in "the wilderness" are to come to the height of Zion; the preservation is to last for twelve hundred and sixty years; they cannot return with joy and singing until the city ceases to be trodden down: thus it seems to be necessary that the period of Israel's hiding, and the time of the treading down of Jerusalem, will end together when the times of the Gentiles are fulfilled. There seems to be little doubt that the times of the Gentiles—a full week of years (solar)—is exactly bisected by the capture of Jerusalem by Omar, and will end in or about Easter, 1898. Until that time the sun-clad woman is to be nourished in the wilderness, and until that time Jerusalem is to be trodden down. Let the knowledge of Our Identity with Israel spread as it may, there will be no public recognition of it until the period is fulfilled. It may be thought by many that our progress as teachers of the Identity is slow. Many seem to lose their interest in the facts which once convinced them. THE BANNER OF ISRAEL has been witnessing for twenty years, and although there is undoubted evidence that the knowledge of the evidence is spreading, yet as a nation and Church we make no recognition of our origin. A few of the seed of the sun-clad woman think that there may be reunion with the woman clothed in scarlet, so ignorant are we of our true position as the Israel of God. It requires but little foresight to see that, if there is reason to believe that the two periods here treated of synchronise, the occupation of Jerusalem, by Israel, will cause the wilderness hiding of the sun-clad woman to cease, and her manifestation as Israel will be her warrant for the occupation.

It may be that for us, even at the end of the age, it is not given to us "to know the times or the seasons which the Father hath put in His own power," nevertheless, such an inquiry as this is not presumptuous. And whatever events may occur before the restoration which God has promised is brought about, our national character, our Christian witness, our protest for the truth, our preparedness for service, our humility, because of national and ecclesiastical sins and divisions, will all be purified by the knowledge of Our Identity with the Woman clothed with the Sun.

"THE FIFTH MONARCHY": A *CONCIO AD CLERUM.*

BY THE REV. P. CARLYON, M.A., CANTAB.

AN octogenarian clergyman claims the privilege of age and of thirteen years' devoted study of the subject, in appealing once more to his brethren in Christ on the necessity of either accepting or refuting the teachings of British-Israelism. He appeals especially to all the clergy. Conventional theology so absolutely rules their minds that they fall behind their flocks in realising the vital importance of the new truth developed by the fulfilment of prophecy, and they accept tradition instead of historic facts as prophetic evidence. Consequently, they are behind not only their flocks, but also the condition of the world and the exigencies of the present age. So vast, however, is the field of investigation that any appeal to the fulfilment of prophecy must be limited in its scope, and confined to instances as examples. The one chosen in this article is "The Fifth Monarchy." We want the true solution of the question, What is the fifth monarchy in the book of Daniel? Previous claims to its possession have been refuted, and recourse is usually had to a spiritual interpretation (which widely leads our clergy astray) in the assumption that it means the Christian Church. But this fifth kingdom must as surely constitute a part of the world's historic system as the four previous kingdoms of Nebuchadnezzar's dream, which are described as "bearing rule over all the earth (chap. ii. 39), and known in Biblical exegesis as the four world-empires or monarchies. Hence "the fifth monarchy" is a household term. What is it? We read the whole book of Daniel, and gather out of it a plain and conclusive answer.

In chap. ii. 44 we read, "In the days of these kings—viz., the four previously described—shall the God of heaven set up a kingdom which shall never be destroyed (nor) left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." And the symbol by which it was represented in the dream was "a stone cut out of the mountain without hands," at that time "a stone"; but ver. 33 declares that after the four kingdoms were swept away, and "no place was found for them," the stone that smote the image became a great mountain and filled the whole earth.

So far, then, we have these materials to work upon, and the familiar fifth monarchy and stone kingdom of Nebuchadnezzar's dream are one and the same. We read on, and find amongst various visions of the book of Daniel two ecstatic dreams of the prophet himself (ecstatic as being out of himself and in the Spirit) wherein God repeats to him, in whole or in part, the same prophetic forecaste that He had disclosed to Nebuchadnezzar; and as it was said of one, "The great God hath made known to the king what shall

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come to pass hereafter" (chap. ii. 45), so Michael, the archangel, informed Daniel that he was sent to explain the other, "To make thee understand," he said (chap. x. 14): "what shall befall thy people in the latter days." Note the words, "what shall befall thy people," and "in the latter days." *En passant*, it is all about Daniel's people.

To resume our thread. These two ecstatic dreams are narrated in chap. vii., in the vision of the four beasts, and in chap. viii., in the vision of the ram and the he-goat; and there can be no need to say more than that, by general consensus, the four beasts represent the same four kingdoms as Nebuchadnezzar's image, and the ram and the he-goat are revealed to be the second and third kingdom of the same succession to the world's dominion. "The ram which thou sawest having two horns are the kings of Media and Persia, and the rough goat is the king of Grecia" (chap. viii. 20).

The outcome of the whole matter is summed up in the concluding chapters of the book; the final kingdom is "given to the people of the saints of the Most High," and the consummation is the evolution of "the fifth monarchy" out of the débris of the previous four. "The Most High ruleth in the kingdom of men," and the fifth monarchy is permanently established as a complete and perfect theocracy. Perhaps Christ will reign personally in Jerusalem over the empire admitted by other powers as dominant, and now recognised to be the people whom God has chosen to be Israel, His glory, from the call of Abraham to the union of the two Houses into one nation, again to be no more pulled up from their own land, but to be the fifth and final world-empire, seen and known and read of all men.

This empire clearly has a past and a future history; and as greater things are yet to come, it has hitherto escaped men's notice, and continues to blind their eyes to the now yellowing harvest.

Before, however, we look on the fields to see what is coming, let us note a few points in the prophetic forecaste to make the more sure that our fifth monarchy is not what current theology accepts and supposes it to be. It is not the Christian Church. It is not an elective invisible society consisting (whether as adjuncts or supplanters) of Gentile converts to Christ, whom we admit to be fellow-citizens (under the "new covenant") with the saints (Eph. ii.) in things spiritual; but it is a kingdom of this world, as Babylon, Medo-Persia, Greece, and Rome have been; and the difficulties and discords of the popular idea that the fifth monarchy is the Church, when placed side by side with the prophetic narrative, are so many and so inconsistent that they at once condemn the delusion and put it out of court.

1st. The inconsistency of making out of five world-empires represented and symbolised in one vision, four of them secular and one spiritual, is of itself sufficient to refute it.

2nd. The existence of the fifth "in the days" of the kings of the first four makes it impossible to be the Christian Church.

3rd. The turning of the gospel of peace and love into the battle-axe of the Lord (Jer. li.) perverts the truth.

4th. The Church ever preaches subjection to the "powers that be," and history testifies that the Church did not destroy, but for many years prolonged, the Empire of Rome.

5th. The modern reading of Nebuchadnezzar's dream, from the enumeration backwards of the iron, clay, brass, silver, and gold crumbling down "together" which throws the fulfilment of the whole into the yet future, after nearly 3,000 years, is inconceivable; besides that, in ver. 45, the clay comes in the middle of the five emblems, and the Hebrew or Aramaic word for "together" does not express simultaneous action, but similar catastrophe, the last with the first, one and all. In this, as in all cases, prophecy must not be interpreted by the mere emblem, which can never be exact in all points, but by facts; and it is hard to imagine how a statue, the symbol here employed, could be planned like views in a revolving lantern to show the decapitation first, then the crash of the bust, and so forth—a *reductio ad absurdum*. History is our interpreter, and its evidence is dead against the interpretations of modern popular theology.

From the discordant conclusions of the negative side of our inquiry, we may now proceed to the investigation of our positive contention that the fifth monarchy is no other than the kingdom of Israel as a worldly empire under the theocracy of the King of kings, from the time of "the oath that He sware unto David" for a thousand generations, that, David should never want a son to sit on his throne for ever (2 Sam. vii. 10—13) down to the re-enthronement (yet to come) of his lineal seed on Mount Zion over the re-united twelve-tribed nation (Jer. xxxiii. 17, &c.). Wonderful! but we ought to have learnt long since that with God nothing is impossible. God is only vindicating the truth of His own Word and fidelity to His covenant. We take the words of the Bible in their plain literal meaning, and then, instead of discord, we find harmony. The notion that the four monarchies of Nebuchadnezzar's dream and Daniel's vision still exist, awaiting destruction by some future catastrophe is (independently of historic fact) refuted by the Biblical statement, "The wind carried them away; and no place was found for them" (chap. ii. 35). And (omitting Rome) what historian disputes that Babylon, Medo-Persia, and Grecia, the first three ancient empires, have disappeared as monarchies from off the earth? A new modern idea that these three constituted the first four monarchies is amply refuted in the notes of the "Speaker's Commentary." Moreover, the symbols of the ram and the rough he-goat which are revealed to be emblems of Medo-Persia and Grecia show absolute overthrow and extinction. They are gone, and the only doubt remaining is whether the fourth monarchy still lingers on in some divided existence of its miry toes, and yet awaits the stone to fall. The wish is father to the thought. The iron empire is also gone, and for it also, as ver. 35 declares, "no place is found." "In the days" of their own kings the stone smote Babylon, Medo-Persia, Grecia, and Rome, one and all alike, one after another, and "smote them in pieces" together. Our opponents say it was the Church that did it. If so, she forsook her vocation. They mean, when they say it, the Christian Church; but "in the days of the first three of those kings" she did not exist. Well, then, they retort, it was the Jewish Church. Worse still! for it could only be a branch and fraction. Let them say it was the Hebrew Church, and we will grant them this Salvo; but it contributes nothing to their interpretation, for the Hebrew Church—"the Church in the wilderness"—was identical with the whole people; and their contention simply merges into ours.

The stone kingdom was indeed the Hebrew Church, the then existing Ecclesia (or calling out) God's elect, His chosen people separated from all other peoples to do His work, and to be His witnesses, unto the ends of the earth. God plants and pulls up nations at His will, but how, and with what weapons? not through His own direct Word and

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fiat, but with arms of flesh wielding bow and arrow, sword and spear, and all other weapons of war. Therefore, He says to Israel, "Thou art My battle-axe; with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 20). Israel My people, Israel My glory, Israel My battle-axe, are the Lord's hammer, just as Nebuchadnezzar in the zenith of his power is designated the "hammer of the whole earth" (Isa. l. 23). The Hebrew word for battle-axe signifies rather a crushing club, such as mythology gives to Hercules. Such are Jehovah's "weapons of war" to which belongs "the stone cut out without hands."

To seal the proof, "Oxonian" in his excellent book, "Israel's Wanderings," has demonstrated how Israel was mixed up with, or constituted, the armies of each empire that overthrew its predecessor, as an emancipated army in Media, as Sacai in the army of Alexander the Great (himself probably a son of Abraham, as Getæ, Scythians, or Goths, in their encounter with (first, the successors of Alexander fulfilling the prophecy of Zech. ix. 13; and, secondly, "the iron empire," &c., &c.) the iron Empire of Rome, which they resisted, threw back, and finally broke up. Read "Oxonian." This fifth power has had no successor. It exists somewhere. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people (therefore not to Gentiles); but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (chap. ii. 45).

Not one word of all that the Lord our God has promised and confirmed by an immutable oath has failed, nor can it; and this irresistible people, after their repulse of the Roman legions, fought their way to their "appointed place" (2 Sam. vii. 10), whence they should never be dislodged, and where they have dwelt and expanded and multiplied "like fishes" filling up colonies till they have grown already into the largest empire that the world has ever seen! Shall not God complete His work and purpose? Surely; but to inquire what future expansion awaits the final fulfilment of our subject, lies beyond both our scope and space. And with one further corroboration of our argument we must leave judgment to our readers. Our opponents exult over the ultimate assignment of this kingdom to "the saints" as if they must be the elect in their elective view; but a glance at their description in the book of Daniel, as well as their designation throughout the Word of God, should convince them (especially if tested by the Hebrew) that "the people of the saints of the Most High" are especially * and characteristically His chosen holy people, written in one word with a hyphen (Am-kodesh—Dan. xii. 7), where, moreover, we are taught by one word (kobal), translated in A.V. by two, that when "He shall have finished to scatter the power of the holy people; all these things shall be finished." "The mighty and the holy people" (chap. viii. 24) are doubtless one and the same, and can be no Gentile Empire, for St. Paul teaches that Gentiles, when grafted into this olive tree (Rom. xi.) to partake in common of all the spiritual gifts of the Abrahamic covenant, are thereby made "fellow-citizens with the saints" (Ephes. ii.), and the root bears the branches. And leaving our readers to trace out this mighty Empire from its "appointed place" in the West to its re-instalment on Mount Zion (to which the present stage of the "Eastern Question" seems to be rapidly propelling us), we conclude with words of certainty taken from our "Handbook," p. 66. The promise was made by God to David and recorded in 2 Sam. vii. that from "the appointment of a place of safety where Israel should dwell safely, and move no more from it", and also a place where they should be established as a nation under His rule for ever (with the assurance): "If these ordinances, sun, moon, and stars depart from before Me, then the seed of Israel shall cease from being a nation before Me for ever." It follows that, according to God's Word, an Israelitish nation is not to cease as long as the sun gives light, and must therefore be existing at the present time. And the writer of this article, in appealing to theologians and to his brethren in Christ in the Anglican Church in particular, is confident that, in the face of all the signs of the times and of events now looming in the East, they cannot, if they will read prophecy by history (its sole evidence), and with unbiassed minds will study this subject, they cannot much longer shut their eyes to this great truth, which will be the "Epiphany of the Parousia" (2 Thess. ii. 9), and convert the whole world to Christ.

* See this proved in *Covenant People* for April and May, 1895.

WORLD EMPIRES RISE FROM THE SEA.

(Dan. vii. 3; Rev. xiii. 1.)

By the Rev. J. McIntosh,
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"And four great beasts came up from the sea, diverse one from another." The inspired records furnish us with the key to the mystery, how dominion of the world must and can be obtained. Maritime supremacy carries with it the supremacy of power by land. It is related of the Goths and Greeks, that when the contest between them took place in the Adriatic, they were about equal in number, but the superior skill and dexterity of the Greeks gave them the victory over the Goths. "The Goths affected to disparage an element in which they were unskilled, but their own experience confirmed the truth of the maxim, that the master of the sea will always acquire the dominion of the land" (Gib., vol. iv., 521).

We see that the four great empires, represented by these wild and ferocious beasts, were in character similar to the animals which represented them. The lion, bear, leopard, and the beast diverse from these, but combining in itself all the features of rapacity of the three first (Rev. xiii. 1), express the terrible cruelty of the empires which became world-wide. You find from their history, their insatiable appetite to devour, and their unquenchable thirst for blood. They preyed upon the weak and the defenceless, and made blood to flow as rivers; they carried fire and sword wherever able, and spared neither woman nor babe, but bathed their swords in the blood of the innocent, and boasted of the number of the victims they immolated upon the altars of their own ambition. Their sole object in making war upon their neighbours seems to have been to gratify their ferocious instincts and to drag all men into submission to their arbitrary will. They followed the natural instincts of wild beasts in the vast carnage they perpetrated in the countries they overran.

There is no mention made of a fifth beast, though a fifth empire is distinctly described. The last great empire is that of the saints, and is represented by a man standing on the waters. His mission is peaceful. His character righteous, and forms a complete contrast to the fourth beast, so terrible in its power to destroy. This fifth empire

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is the peaceful empire of Great Britain. We shewed in an earlier paper, from the law of analogy, which these empires followed, that each of the four empires had extended its sway more and more towards the sea, and towards the west; that each of them, in turn, possessed Egypt, Cyprus, Palestine, Asia Minor, and India. In the case of Medo-Persia, it extended its empire to Greece, which became the seat of the third great empire. Then Greece extended her conquests to Italy, which, in turn, became the seat of the fourth empire.

Rome extended her conquests beyond the Mediterranean, and embraced the larger part of Britain, which ought to become, in turn, the seat of Universal empire. Besides, each of these world empires in their seats approached more and more in shape to the island. Each of them had maritime supremacy, in order to make itself master of the land. Each of them came up out of the sea, according to the vision of Daniel, and their history is in complete harmony with what the prophet saw. Nebuchadnezzar was thirteen years engaged in besieging Tyre before he could take it, and he could not hinder the Tyrians from removing from the mainland to the adjoining isle. His maritime power grew, and he was able to extend his conquests to Cyprus. The first great empire was nearly all continental. Its seat was on the Euphrates, but the next possessed a sea-coast. And the Medo-Persian sway for some time embraced the Mediterranean.

These two empires depended largely on their armies for conquest, but as soon as they extended their conquests beyond the limits of their own kingdoms they felt the need of having possession of the sea. No sooner had the Medo-Persian exercised its immense power in seeking to bring the Greeks into subjection than the Grecks wrested the sovereignty of the sea from her, and henceforth the Persian empire lay at the mercy of the Greeks. Alexander completed the conquest of Persia, which had been foreshadowed by Agesilaus, King of Sparta. After the death of Alexander, his successors made full use of this power by sea, and each strove to become its master, but while they were engaged in mutual combats for supremacy, another power more terrible than any of the former empires, was emerging from the sea. The prophet Daniel describes it thus, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth, it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns" (see Rev. xiii. 1).

This power rose out of the sea, on the occasion when the Carthagenians, a colony of Tyre, took Sicily. The Romans, in attempting to drive them out of the island, found that they never would be able to do this successfully so long as Carthage held undisputed sway of the sea. Rome, therefore, determined to construct a fleet, and she trained crews to man it in such a way that they might obtain readiness in managing their clumsy vessels. When the day of action came, the Carthagenians thought they would have an easy victory over the Romans; but, alas! they miscalculated the courage of these naval warriors. The battle was soon decided in favour of Rome, and from this time she held the empire of the sea.

There now began those long and tedious wars between Carthage and Rome for the world's empire. After many severe contests, with victory changing from side to side at different times, Rome came off victor, and in the end utterly destroyed the power of Carthage, and even blotted her out of existence. Henceforth, Rome was in a position to interfere in all the contests which arose among the nations on the coast of the Mediterranean. The weak and oppressed nationalities appealed to her for defence against the might and tyranny of their stronger neighbours. Rome took them under her wing, and soon she carried her sceptre over the whole extent of the Macedonian empire. Only one power seemed able to arrest her progress, and this was the Parthian empire, which was not completely conquered for several centuries.

Since Rome emerged from the sea, what great and persevering efforts have been made by herself or by her offspring to maintain this supremacy by sea. Spain and France, both Roman states, have sought in turn to retain this empire, but in vain. The loss of the Spanish Armada crippled the naval power of Spain for ever. And France, though assisted by Spain, Holland, and others, could not drive Britain from the seas. The vision of the prophet is nearly completed. The four empires have lost their power by sea, though they remain as shadows of their former grandeur. Another empire has grasped the empire of the ocean. And that empire, according to the sure word of prophecy, is that of the saints of the Most High, these must now possess the empire of the world, and be succeeded by no other empire.

The four empires were confined within the narrow limits of the Mediterranean, but after the discovery of the New World a desperate rivalry sprang up for supremacy among the maritime nations, as England, France, Spain, Portugal, and Holland. For a long time the issue was doubtful, but by-and-bye England left all her competitors far behind in the race, and she stands forth to-day confessedly the mistress of the ocean, and, as they who possess the empire of the sea will always acquire the dominion of the land, we see our destiny is indicated. The saints shall possess the kingdom for ever and ever. This vision affords comfort and encouragement to us as a nation. It is well seen that the nations of the world are all anxiously engaged in strengthening their fleets, to place themselves in readiness for the next great struggle, which casts its dark shadow in front of it. Had China not lost the supremacy of the sea, Japan could never have conquered her. As long as Britain holds undisputed sway upon the great ocean routes, she is safe to follow her peaceful mission, and to carry on her industrial pursuits without interruption.

The nations seem to feel by common instinct, that the supremacy of the sea will give paramount power by land. They fear that Britain, in possessing such an immense superiority at sea, holds in her hands the supremacy of the world. They know that they hold their colonies in Africa and elsewhere only by Britain's sufferance. She could soon either wrest them from their grasp or hinder them from using them for any purpose for which they hope to profit by them. In the expansion of Britain as a world-wide power, the nations behold the marvellous increase of the Anglo-Saxon race, which indicates a period when this race will be the chief factor in the councils of the world. There looms forth the terrible thought that all the world will become Anglo-Saxon.

How can we account for the rise of Britain to her present position of pre-eminence among the nations, and for the marvellous development that has taken place in her wealth, colonies, and maritime power, but by allowing that God designed it? The people living in the "regions beyond" the Pillars of Hercules, or the true "Hebrews," dwellers beyond the sea, as Abraham was called the Hebrew, from

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his dwelling beyond the river Euphrates, so the dwellers in these islands might properly be designated Hebrews from their dwelling beyond the Mediterranean. Hence Britain may signify Hebrew land; Ireland has its equivalent in Hibernia, and then we have the isles of North Britain, called Hebrides. The descendants of Abraham retain their patronymic, as they were situated in the islands of the west beyond the sea, and were properly Hebrews, and so they inherit the promises made unto their fathers, Abraham, Isaac, and Jacob, that they should become multitudinous, wealthy, and possess the Gates of their enemies.

We read that only four wild beasts were seen; that no other beast is to arise, but that only offshoots from the fourth were to continue as we find them now, but that these must make way for the fifth kingdom which was to arise, and is known as the people of the Holy Covenant, or saints of the kingdom. Possibly we may have our name, Britti, from the Hebrew word, signifying covenant. This fifth empire is described in its rise and progress as a stone cut out of the mountain without hands. And what mountain can this refer to but to Rome, which is the counterpart of Babylon, and is called by this name in the book of the Revelation. We find Babylon described as a mountain by Jeremiah (li. 25).

And when the stone cut out of the mountain without hands is spoken of, let us understand it of that mountain commonly called the city of the seven hills, which Babylon typified. We read that one-tenth of the city fell of this ten-horned kingdom, which has been interpreted of England in the time of the Reformation, having been abruptly broken off from the rest of the Roman states in her religion and in her subservience to papal decrees. This stone empire itself, before smiting the feet of the great image by its overthrow of Spanish and French supremacy, and by its renunciation of the errors and corruptions of the Church of Rome, has literally been cut out of the mountain without hands, and is now filling the earth as a mighty empire.

Is it not then marvellous that these world empires should have been described as having their origin from the sea? And we find that history so thoroughly corroborates it that Gibbon speaks of it as a maxim. As Britons we have every reason to look forward to the future with perfect confidence. Britain now marches along the great ocean routes of the world in undisputed might. No single power could hope to rival her maritime sway. It would only be by a combination of maritime nations that her freedom could be checked, and even then it is most questionable whether the world in arms could dispute our right to rule the seas.

It is the policy of our statesmen to make our navy stronger than any possible combination that could be formed against us. If then our progress in the future continues as it has done during the past few years with such vast tracts of land added to our territories, with such large increases to our population, with such wondrous developments of our industries, and with such increases to our volume of trade, why then, in a short time, we shall have achieved the end we never sought. We shall have obtained such a commanding position in the world that no combination of nations would dare to menace us. And when our colonies and dependencies enter into a league with us for mutual trade and for mutual defence, we shall reach a position which cannot be assailed.

Whatever may be the outcome of the present crisis in Turkey, whether the Moslem Turk may unite with Russia against us, and the subject-races seek our protection and fight with us against the unspeakable Turk, one thing is quite plain, the British navy will obtain a fair share in any partition that may take place of that moribund empire. Yea, we believe that we shall come in as legatees for that inheritance of Edom. There is no doubt that the end of Turkish misrule, of Turkish despotism, and infamous cruelties is nigh at hand. Her savage ferocity against her brethren shall be recompensed. God shall bathe His sword in the blood of Idumea, when the whole world rejoices. Soon shall Jerusalem become a name and a praise in the earth. The land, down-trodden so long by these barbarous tyrants, will soon be freed, and Jerusalem shall be the mother city of the world.

THE NECESSITY FOR LOSS OF IDENTITY.

By the Rev. Edward K. Tullidge, M.A.,
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If we of English name are flesh and blood of Abraham, Isaac, and Jacob, it is very clear that our Hebrew forefathers lost the knowledge of their origin. Is it not then natural to suppose that this did not come about by accident, but that it was simply part of the all-wise plan of Him who brings all things to pass according to the counsels of His own will? Does not the following question almost necessarily suggest itself? May it not be that the full Divine purpose for Israel could not be carried out except by causing the greater part of them to lose the knowledge of their origin? It has long seemed clear to the writer that this is capable of absolute demonstration on the ground of fundamental theological principles. Moreover, experience has abundantly shown him that this is decidedly the most effective means for waking up the minds of others to take an interest in the great subject of Our Identity with Israel. But to our argument.

We may at least assume, for the purpose of argument, that it was actually part of the Divine plan to exalt Israel to supreme dominion over the world. But, if we know this, we of course know, as Christians, something more. We know that this must have been simply part of the plan devised by Divine wisdom for the blessing of all mankind, that Israel was hereby to be but God's special instrument for bringing the world to the knowledge and obedience of Christ. It could only be, therefore, under the Christian Dispensation that we could possibly expect to see Israel exalted to supreme dominion. But was there not a most serious obstacle in the way of giving such wonderful distinction to Israel and at the same time making them the world's benefactors? Is not this most abundantly clear from the history of that portion of the nation who have never lost the knowledge of their origin? The thought that God had destined them to such greatness filled them with the most insensate spiritual pride. They came to look upon themselves as God's favourites instead of God's ministers. They could not endure the thought that they were simply appointed to be the channels of blessing to others. They did not shrink from asserting that the world was created for Israel, that all other nations were of no account in God's sight, that they were but as spittle, as the dropping from a vessel.

As the brilliant Rabbi Krauskopf, of Philadelphia, recently said: "On the day of reckoning, Israel will be awarded its well-deserved meed of praise for having received and guarded certain valuable religious truths; but the crown for

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having scattered them abroad, and for having made the world better for them, will be awarded to another. (?) A more paradoxical people than Israel it would be difficult to find. It set up for its religion the claim of universality and yet kept it from all save its own people. It professed the religion of humanity, and yet never suffered it to leave its narrow racial grooves. All men are brethren, it said, and yet refused to keep up social intercourse with any save with those of its own people. All that God asks, it said, in the way of service, is justice and mercy and humility, and proceeded to pile up ceremonial duties, and dietary restrictions to such an extent, that religion became a yoke harder to bear than many a tyranny, and God a kitchen, wardrobe and liturgy-inspector, more difficult to escape than a thousand argus-eyed detectives."

Now to what was all this frightful development of spiritual pride due? The only possible answer is that it was due to the corruption of human nature. But this is only another way of saying that, sooner or later, spiritual pride was sure to develop itself in a people who believed themselves destined by God to supreme dominion over the world. Here, then, was a tremendous obstacle that must be surmounted before Israel could be trusted with world-wide empire. To allow a people, puffed up with spiritual pride, to become rulers of the world, would be to make them an unmitigated curse instead of a blessing. It is, therefore, abundantly clear that Israel would become utterly unfitted for supreme dominion over the world by being always conscious of God's purpose to exalt them to it. How, then, could such a tremendous obstacle be overcome? How else but by causing the greater part of them to lose the knowledge of their origin, until such a time as it would be safe to entrust them with world-wide empire? Would it be a hard task for God so to order the workings of His providence as to accomplish this without doing the least violence to the laws of human nature?

Since, then, we started with the supposition that it was the Divine intention to exalt Israel to supreme dominion over the world for the world's benefit, and since we have seen that this was possible only by causing them to lose the knowledge of their origin, we are therefore forced to look among the peoples of Christendom to see by which of them the destiny which God appointed to Israel is being carried out. We hold that there is no possible escape from this conclusion, unless it be held that God never intended any such destiny for Israel as Israel expected. But would a believer in any sort of inspiration of the Bible dream of seriously attemping to prove that the children of Israel never had the least justification in believing that God had destined them to world-wide dominion? Our argument has very materially narrowed this issue. It has made it impossible to argue from any seeming failure to accomplish it, that there was therefore no intention to accomplish it; because we have proved that seeming failure, that is loss of Identity, was simply a necessary step in order to its accomplishment. If any one seriously believes that Israel was mistaken in supposing that God had declared to them His purpose to make them rulers of the world, will he not tell us what more was needed to make their belief in such a Divine purpose justifiable.

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IS BRITAIN IN THE BIBLE?

BY REV. IDRISYN JONES.

THE first answer which we are prompted to make to the above question is, Why not? Modern nations of Europe are mentioned in the Scriptures, such as Russia, Italy, Spain, and Greece. Britain is an empire of more majestic proportions, and more allied with the schemes and aims of the Bible, and, therefore, it would be a mysterious problem if no trace of her can be found. Reference may be made to a nation otherwise than by name; and, therefore, it is not necessary that the word "Britain" should be written down by the sacred penmen. It is doubtful whether this name of our country was then sufficiently known, for although Aristotle, some three hundred and fifty years before Christ, mentions the word "*Britannic*," yet it was the Romans who first gave it the wider publicity by putting "Britannia" on the current coin of the realm; and it may be that the term "British" was to be that other "name" by which Israel, in after ages, should be known, in fulfilment of the prophecy, "And thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lxii. 2). But, in any case, it is only reasonable to expect, that a nation so surpassingly great, and so largely bearing with it the fortunes of the world, should be inwoven in the fabric of prophecy when foretelling the march of events in the future ages of time; for such a nation, even if distinct from Israel, must have formed a worthy theme of inspiration.

Our nation is remarkable, viewed only in the light of Shakespeare's description:—

> "This royal throne of kings;
> This seat of Mars;
> This other Eden: demi-Paradise;
> This happy breed of men; this little world;
> This precious stone set in the silver sea,
> Which serves it in the office of a wall;
> This blessed plot; this realm; this England."

But if Britain be the home of Israel, and if she constitutes a part of that FIFTH kingdom, which is to smash the four kingdoms in the metallic image, and to occupy their place, then it is incredible that no mention is made of her in the sacred writings. Some parts of the British Empire of to-day are frequently referred to in the Bible. India belongs to her; but India, according to such scholars as Max Müller, is no other than the "Ophir," whose gold is so often referred to by the authors of the Old Testament. Egypt, and Cyprus, and Malta have the British flag waving above their ramparts, and each is a familiar name in the Bible. Why not the British Isles themselves? If so, how has the fact escaped the notice of the literary and theological world? It is because they have failed to perceive that the British nation is descended from the Lost Ten-tribed Kingdom of Israel. If the students of the Bible first recognised this point, they would naturally look for her in the Bible, and would find her; first concluding that she ought to be there, sooner or later they would come across her, just as, not very long ago, the astronomer said that there ought to be another planet outside of "Uranus," and then pointed the telescope to the spot in the heavens where she ought to be, then came to see the new orb, now known as "Neptune."

Let us now enquire how we may get a glimpse of Britain in the Bible.

(I.) BY HER GEOGRAPHICAL POSITION.

Palestine was, to the ancient seers, the starting-point of all latitudes and longitudes. Jerusalem was their Greenwich,

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so outside countries were indicated often by their mere position on the compass. A land situated north from Palestine would be designated as the North country, others the South, East, or West country; we, therefore, can tell exactly where certain countries lie. Now, we find it stated that the final return of Israel to her land shall have its starting-point, not only in the four cardinal points of the compass, but specially in a country north-west from Palestine. There a strong and maritime nation will be seen one day, filling her ships with Israel and Jewish exiles, and steering in triumph across the waves, for the shores of Syria and the promised land. The Divine Captain has already given the signal for that brief but illustrious voyage: "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord" (Jer. iii. 12). Again, "In those days the House of Judah shall walk with (to) the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). And again, "Behold, these shall come from far; and, lo, these from the north and from the west" (Isa. xlix. 12). Now, if we draw a straight line from Palestine on a map of the earth in a north-west direction, we shall touch the British Isles. Here, then, is a glimpse of Britain; for in that line of the earth there is no other country to perform the glorious task, or which is so fully equipped to command the ocean in that important exodus of the wanderers to their land. Yes, we recognise Britain in the Bible by her geographical position.

(II.) BY NATIONAL EMBLEMS.

The Bible gives noticeable prominence to a Lion-nation, whose appropriate symbol is the noble king of the forest; a nation, therefore, with lion-like characteristics. Israel is that nation, and to Israel only is the emblem assigned. The following texts will be a verification: "Behold, the people shall rise up as a great lion, and lift up himself as a young lion" (Num. xxiii. 24); "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); "The merchants of Tarshish, with all the young lions thereof, shall say unto thee (Gog), Art thou come to take a spoil?" (Ezek. xxxviii. 13). Therefore, it must follow, that whenever Israel is found, she will have the lion symbol and the lion characteristics. Britain is, emphatically, a lion nation, and adopts the lion as her national emblem, led to it unconsciously by the guiding hand of Providence. It is her, then, we see in the Bible as a lion among the Gentiles. The whole world is familiar with the British lion, and many nations of Gentiles have trembled at its roar; while others have welcomed the sight of "the lion-flag" as the signal of deliverance and help.

"The poor its succour craving,
The tyrant at its prowess raving,
Alike have seen its lions waving."

Our national life is full of the lion: enshrined as he is in the Royal Arms, engraved on every Act of Parliament, stamped on every State document; lions are conspicuously seen on our gold and silver coin; while all around the British Empire they stand in full view, going with our army and navy wherever they may march or sail; while no colonial operations are deemed to be rightly carried on apart from the lion symbol.

But in addition to the lion there is a remarkable STONE emblem connected with Israel. It comes first to view in that pillow of Jacob's, on which he received the covenant of the Almighty; it is seen again as the memorial pillar, set up and anointed at Bethel; it comes again to view in his dying moments, as he speaks concerning the destiny of Joseph-Ephraim, "From thence is the shepherd the stone of Israel"—or the guardianship of that certain stone. It comes to view subsequently as the "head-stone of the corner," in the psalmody of Israel; and again, as the "stone" which smites the metallic image, and afterwards expands till it fills the whole earth. Israel, then, stands pre-eminently related to some great stone. But Britain is the one stone nation of the world. Russia, France, Germany have no stone interwoven in their histories; but a stone is embedded in the British Constitution. If so, we have a glimpse of Britain in the stone kingdom of the Bible. There it is—in the Coronation Chair; and for 2,500 years of British monarchy it has been the seat on which the kings of the realm have been crowned. Its task as an emblem is not yet finished, and we know not what startling prominence may yet some day be given to it.

(III.) IN HER ASSIGNED DESTINY.

A people are set forth in the Bible as destined to carry the Gospel through all the world. We can fix our eyes now on such a nation, that is Britain; and as this great honour belongs to Israel only, it is Britain that stands included in the ancient promise and prophecy, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xxii. 18). This prediction was not fulfilled by Israel while in Palestine, for the Gospel was then forbidden to be sent abroad; it was not fulfilled by any of Israel's contemporary nations, such as Assyria, or Babylon, or Egypt, for they had no Gospel to disseminate: but this is the great achievement of the British nation, in an emphatic sense, for her Gospel missions are in every clime. It is of her, therefore, we catch a glimpse in the ancient prophecy.

We likewise see portrayed in the Bible a great and strong nation, which should become the mother of nations. Have we not here again Britain foreshadowed? Britain only has fulfilled this distinguished destiny. Nor can any nation now arise to fulfil it, for it is too late. The available habitable islands and continents of our globe are practically filled up and taken possession of, but the young rising nationalities are the offspring of this one mother country. Jacob said of Ephraim, that from him should come forth a "multitude of nations." Britain, then, is Ephraim: the lineaments of Ephraim are all seen in the countenance of the British nation. Thus, our country is honoured, and her importance manifested, in the fact that she is fore-announced in the Book of books, wherein wise men and seers have portrayed her rise and development as the mistress of the world. Nor is it presumption to apostrophise her, and say, "Happy art thou, O Britain! 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 thy enemies shall be found liars unto thee; and thou shalt tread upon their high places." To the Lord God of Israel be all the praise!

Two papers that we anticipated publishing in this number we are compelled to hold over till our next—namely, "Forgotten Teachings of Favourite Texts," by H. R. Shaw; and "Do Tell Me, What is Really the Identity?" by J. Thomson.

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OUR FRONTISPIECE—THE ROYAL ARMS.

By H. R. Shaw.

The Royal Arms of the United Kingdom must, by this time, be very familiar to our readers, since a copy of them appears upon the head and front of every number of the Banner that has been issued. By the indulgence of the publishers we are now enabled to present readers of the present New Year's number with the Arms in their proper heraldic colours, together with accompanying sketches, showing the historical development of these Arms, from the time when the three kingdoms first became united under one Crown in the person of King James VI., of Scotland, and I. of England; all of which we trust will be found interesting, and useful for future reference.

It seems a matter of some difficulty to determine the precise date of the origin of Coats of Arms and of heraldry which is defined as the art of blazoning and assigning coat armour. Sir Bernard Burke, Ulster King at Arms, in his treatise on Heraldry, writes, "Sir John Ferne is of opinion that the science was borrowed from the Egyptians. Sir George MacKenzie ascribes it to the age of Charlemagne, and says it began and grew with the feudal laws, but took its origin, perhaps, in the time of Jacob, who, blessing his sons, gave them marks of distinction, which the Twelve Tribes afterwards bore on their ensigns; but Guillim will have it that Heraldry—as a science in England—cannot go back to an earlier epoch than about the year 1200. For my own part, I consider that the registry of its birth may be found among the Archives of the Holy Wars; that its cradle was rocked by the soldiers of the Cross, and that its maturity was attained in the chivalrous age of feudalism." Nevertheless, Burke somewhat inconsistently prefaces his essay with a text of Holy Scripture, taken from Numb. ii. 2, which records the command of the Lord by the mouth of Moses. "Every man of the children of Israel shall pitch by his own standard with *the ensign of their father's house.*" And Burke might, but did not, go a little further back in Scripture history and discover what we take to be a very genuine instance of heraldic blazonry or assigning of distinctive coat armour, as recorded in Gen. xxxvii. 3, when Jacob, who loved Joseph more than all his children, made him, at the age of seventeen, a *coat of many colours*, in anticipation, we have no doubt, of the birthright blessing in store for him. That this coat was intended to be, and did in fact become an honorary distinction, we may be well assured, since it was the provoking cause of the envy of his brethren, as well as the clue to his identity when he was supposed by his father to be torn by wild beasts.

We may take it, however, as a fact, and as a somewhat remarkable fact, that heraldry in our own country took its rise towards the end of the twelfth century, and was brought hither by the Crusading Knights, members chiefly of that Norman aristocracy, which we, in agreement with Edward Hine, are accustomed to consider as descendants of the Israelitish light-bearing and warrior tribe of Benjamin, full brother to one who, as we have seen, was probably the original recipient of heraldic distinction. Since the time of Joseph and Benjamin, the Arms of royal and noble personages have developed considerably, and consist now, besides the coat or shield, of helmet, with crest, supporters, motto and badge.

Although "Coats" of Arms were unknown apparently in Europe before the twelfth century, it nevertheless seems certain that at a very early period the sovereigns of England, in common with other monarchs of Christendom, adopted various devices of which the lion (of Judah) seems to have been the favourite. Thus Burke, in his Peerage, credits our William I. with two lions *passant gardant*, Stephen with a centaur, a creature resembling the zodiacal sign of Sagittarius. Henry II. has three lions in pale, and *passant gardant*, which, according to Chambers, were also borne by Cœur-de-Lion, upon his great seal, after his return from the third crusade, and in manner as they have been almost uniformly depicted ever since, for England.

Edward III. appears to have been the first who quartered arms in England, in 1340, when in virtue of the supposed right of his mother, he assumed the title of King of France, and quartered the Arms of France, fleurs-de-lys without number, with those of England, the three lions in pale, giving to the former the precedence by placing them in the first and fourth quarters of the shield. In the latter part of the reign of Henry IV., the unnumbered fleurs-de-lys were reduced to three golden blossoms on a blue field. No further change took place on the royal escutcheon until the time of James I., except that Mary on her second great seal, made after her marriage with Philip, impaled the Arms of Spain and England.

James VI., of Scotland, on becoming James I., of England, quartered the Arms borne by preceding sovereigns, with those of Scotland and Ireland in the manner shown in our frontispiece—No. 1, the first and fourth quarters being France and England quartered as before; the second quarter, the lion rampant of Scotland within the double tressure, &c., and the third quarter, the harp of Ireland. The Royal Arms were similarly borne by all the sovereigns of the House of Stuart till the reign of Anne, except that William III. bore over all the Coat of Nassau, on an escutcheon of pretence.

In the reign of Anne, the legislative union with Scotland brought about a material change. England and Scotland impaled were placed in the first and fourth quarter, France in the second, and Ireland in the third. The accession of George I. displaced England and France from the fourth quarter to make way for the Arms of His Majesty's German dominions, as shown in our frontispiece, No. 2. These latter were the two golden lions, *passant gardant*, in pale, on a red field, for Brunswick, impaled with a blue lion rampant on a golden field sprinkled with red hearts, for Luneburg, and having at the base the Arms of Ancient Saxony—viz., a white horse running on a red field; and in a red shield over all, the Crown of Charlemagne in proper colours, being the badge of the Arch-treasurer of the Holy Roman Empire.

A further alteration took place on the union with Ireland, when George III. laid aside the titular assumption of King of France, and abandoned the French ensigns, and as shown in our frontispiece, No. 3, the Arms of England were now made to occupy the first and fourth quarter, Scotland, the second; and Ireland, the third; while the German ensigns were relegated to an escutcheon of pretence, surmounted by the electoral bonnet for Hanover, which, in 1816, was replaced by a regal Crown upon the occasion of the erection of Hanover into a kingdom. These last were finally abandoned on the severance of Hanover from the Crown of Great Britain, which took place on the accession of Queen Victoria; and the royal escutcheon thus assumed its present arrangement, as shown in frontispiece, No. 4, and which may, omitting some of the Norman-French terms, be described as quarterly, first and fourth, three golden lions on a red field for England; second, a red lion rampant on a golden field having a red double border flowered, for Scot-

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land; third, a golden harp, with silver strings, on a blue field for Ireland; all surrounded by the Garter, of which Order the English monarch is the Sovereign.

Upon the royal helmet is placed the crest, consisting of the imperial Crown in proper colours, and thereon a golden lion standing with full face displayed and crowned with the imperial Crown, also in proper colours. The well-known lion and unicorn, as supporters of the Royal Arms, require a word of explanation. These embellishments as legitimate parts of armorial bearings do not appear to have been recognised in England earlier than the reign of Edward III., and from that period onwards, our monarchs have made many changes of heraldic supporters, the list comprising the lion, raven, stag, swan, antelope, leopard, bull, boar, dragon, greyhound, and eagle. James I., for the first time, clearly defined the royal supporters, adopting the golden lion of England, and the silver unicorn of Scotland, as they have ever since been borne, the unicorn having been up to 1707 allowed the precedence in Scotland, and we have no need here to remind our readers of the deep significance of these emblems to our nation from the point of view of our Anglo-Israelitish Identity; the moral is pointed upon the first page of each of our issues.

We are reminded by Burke, that the proper position of heraldic supporters is always erect, and he says that nothing can be more at variance with true blazonry than the absurd attempt of some modern artists to display them in picturesque attitudes; and this recalls a curious circumstance that whereas we are supposed by the fact of the *nine* lions being comprised in our Royal Arms to be displaying our decided Jewish sympathies, yet not one of the nine is represented as the dormant lion of Judah, the badge of David and Solomon, according to Burke, and which our Richard I. adopted as *his* badge, on assuming the title of King of Jerusalem. Can it be that Judah's old lion was roused up at the time of the Crusaders, and, thereupon, commenced the proceedings anticipated for him in Micah v. 8? The Arms are completed by the motto—*Dieu et mon droit*, in a scroll below the shield, with the Union rose, shamrock, and thistle engrafted upon the same stem, which will be found in a somewhat more displayed form surrounding the three shields of our No. 5 figure.

In conclusion, we cannot forbear to remark that, heraldically, British-Israel is now exactly in the position to which Israel was invited to withdraw herself by her prophet Isaiah (xxvi. 20, 21), in preparation for the coming of the Lord out of His place to punish the Gentile inhabitants of the earth. For four or five centuries our kings laid claim to rule over France, as evidenced by the fleurs-de-lys upon their shields, and it was only when the dry bones came finally together by the Act of Union, 1801, that Israel cast them out as presumably, at that time, unworthy of her consideration; while the last shred of excuse for Continental interference was taken away from British-Israel when our beloved Queen ascended the throne, and as a consequence cast off the Hanoverian Sovereignty, and retired practically, within her chambers with her people.

24, Ludgate Hill, E.C., Dec. 14, 1895.

THE ANGLO-ISRAEL ALMANACK AND DIARY for 1896 may be had, by ordering, of any bookseller, or post free from the publishers for 4, 6, or 14 stamps. The 1/- cloth edition is very useful for library or desk. Present a copy to the free library in your town.

AN OLD GRAVEYARD.

By T. ROSLING HOWLETT, PHILADELPHIA, PA., U.S.A.

THE oldest graveyard, of which we have any distinct record, is the lot which Abraham bought of the sons of Heth. The price paid was "four hundred shekels of silver current with the merchant." This is the first recorded transaction in the purchase of real estate. It is also the first mention of silver as a medium of exchange. The deed given was a verbal one, "given in the presence of the sons of Heth, before all that went in at the gates of the city." Its validity, however, has never been questioned. "The field, and the cave that was therein, and all the trees that were in the field, that were in all its borders round about, were made sure."

Here Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob were buried. Abraham dwelt in Bethel, Gerar and Hebron, but the field which he bought of the sons of Heth, and which contains his tomb, was the only spot that belonged to him, in the land which God gave by promise to him, and to his seed for ever. The wall which surrounds this tomb is the most ancient and best preserved monument in Palestine. Josephus speaks of it in these words: "The monuments of Abraham and his sons are still to be seen in the town, all of fine stone, and admirably wrought." It is described by modern writers as a quadrangular building of about two hundred feet in length by one hundred and fifteen feet in breadth, its dark grey wall rising fifty to sixty feet in height, with no window or opening of any description, except two small entrances at the S.E. and S.W. corners.

The most surprising discovery of modern times is that the descendants of the two parties represented in the purchase of this field, Abraham and the sons of Heth, have become the two mightiest Island Empires of history—Great Britain and Japan. The Rev. Jonathan Goble, for many years a missionary in Japan, and at one time the English teacher of its present Prime Minister, but now a resident of Germantown, Pa., in a letter to the writer of this article, after hearing from him an address upon the organic and ethnic unity of the races, Israel and Saxon, said:—

"Dear Brother,—Not since I parted company with the late Nathan Brown, D.D., have I enjoyed such a treat as you gave us yesterday, and the light you throw upon your line of human archæology, history, and destiny, fully confirms my own studies and investigations in other lines of other facts in the origins and character of other ancient peoples and tribes—viz., how erroneous have been the theories most in vogue on these subjects. Most popular writers have classed the Japanese people as Mongolians, but recent discoveries in ancient philology find the language still in use in Japan, plainly traceable on old monuments, all the way from Hamato or Yamato, in Japan, through Siberia and intervening countries to Hamath, in Syria, proving that the Japanese, without doubt, are of the same race as the sons of Heth, with whom Abraham bargained for the burial place. A great and radical revision of current ethnological theories will soon be needed, so that the nations may understand clearly who were their real ancestors.

"I feel greatly to rejoice in view of the discovery that Abraham was doubtless our father, and that we are indeed princes of the theocratic Royal House of Israel."

The fate of the ancient Hittites, as well as that of the Ten Hebrew Tribes once composing the Kingdom of Israel, has been, for ages, among the unsolved problems of history. It is pleasant to know that the Hittites, who were among the

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bravest and most noted people of antiquity, are represented in descendants so worthy of their sires. They, like their ancient neighbours, the Hebrews, are now islanders, one occupying islands at the Eastern extremity of the Asiatic and European Continent, while the other possesses the "Islands of the sea"—"the isles afar off," so often and so conspicuously mentioned by the wonderful prophets of old; "islands" that were commanded to "keep silence" while "the people renewed their strength." The people have renewed their strength mightily, having become not only an empire, but the mother of empires. Gladstone says truly: "In all the records of the world there is no parallel to that prolific British mother, who has sent out her innumerable children to found a half-a-dozen empires." Such empires they have formed, and are forming, in America, Africa, Australia, New Zealand, and in all the desolate regions of the earth. It is impossible to deny that the Saxons, who bring about these results, are the party mentioned in Isaiah as "The people of My covenant to raise up the land, to divide out desolate heritages." They are not only the most successful, but the only successful colonizers of modern times. This indentifies them with the one race to which such a destiny is assigned in the Scriptures —the race of Abraham. This fact is a conclusive answer to the declaration of some modern scholars, who tell us that "history has reversed prophecy." Quite the reverse. History has fulfilled prophecy with marvellous exactness. In no century have so many of the predictions and expectations of Israel's future been matched with accomplishment as the one in whose waning years we now are. No imagination of man is vivid enough to portray the wonders that are to occur in the century so soon to open. The past have been years of preparation: the future are the years for fruition. It is refreshing and exhilarating to see, that in compliance with the word of the prophet, Jacob has taken root; Israel has budded and blossomed. It only remains for the remainder of the promise to be accomplished—"And shall fill the face of the world with fruit." That in the fulness of its time will come, as true as that "the Scriptures cannot be broken."

16, South Front-street, Philadelphia.

FORGOTTEN TEACHINGS OF FAVOURITE TEXTS.

By J. G. Taylor.

In the imaginations of most people there is as great a difference between the last page of the Old Testament and the first page of the New as between night and day, body and soul, Jew and Gentile. The Old Testament is deemed an austere book: a book of unbending laws, stern threats, and physical punishments directed at carnal Israel, with a promise here and there bearing on "the calling of the Gentiles"; whilst the New Testament is a message of peace for the same fortunate Gentiles, displaying to them the catholicity and depth of God's grace. Similarly, the Old Testament *régime* is considered a harsh discipline, in which the "Jews" are brought upon the scene for a season, to be oppressed in Egypt, tried in the wilderness, spoiled in Canaan, and finally thrown to human wolves; all this being for the purpose of implanting spiritual lessons in the Gentile breast. On the other hand, the Christian era is looked upon as a period of comparative liberty, when Gentiles may commit the sins of Jews without incurring the penalties; in which, also, the Gentiles are relieved from the galling yoke of a law they were never burdened with, and are feeling the healthy effects of a discipline they never underwent. So far, this mysterious process by which one race inherits at a moment's notice the fruits of a long and tedious training experienced by another race, has not been satisfactorily explained. To judge of what is complicated by what is simple, if a father wishes his eldest son to be a bootmaker, he will have him instructed in the details of the craft, after which we should not expect the youngest son to construct the boots and the eldest to black them, nor would we think it proper for the former to receive the rewards merited by the latter. But this is precisely the policy which God is supposed to be carrying out, and which is strenuously defended by the advocates of a "Gentile dispensation."

They agree that the legal economy was an educational stage, designed to prepare Israel for the reception of the Gospel, yet they hold that the results of Israel's hard schooling were by some means transmitted to aliens at the Advent, and that the Gentiles are enjoying the mental and moral wages which Israel earned with the sweat of her brow. Surely this is not the "wisdom of God" in which St. Paul gloried, nor the "good news" resounding from the Gospels? No doubt it suits the Roman pontiff, who claims not only the earth but much of heaven, and the attributes of God Himself. No doubt it suits the Papal Church, which sprang like a phœnix from the embers of Jerusalem, to seize the prerogatives and usurp the functions of national Israel. But, as the theory is irrational, it is to us utterly untrue. We have sufficient respect for God's methods to believe that what is illogical cannot be divine.

Unquestionably the Old Testament has a tone of severity which, as a rule, does not characterise the New; but it also contains a wealth of tender expression which is not equalled in the New. Even the chief and absorbing feature of the New Testament, the Atonement, was but the realization of Old Testament pledges. The Gospel is not confined to the Gospels—a fact which theologians acknowledge when they speak of the "Gospel of Isaiah." But, unhappily, Isaiah's Gospel, like those of Matthew, Mark, Luke, and John, has been confiscated on behalf of the Gentiles; so that whatever God may say or do—no matter how emphatic His declarations may be, and no matter whether they are stationed in the Old or the New Scriptures—Israel is cut off from divine favour. We do not accuse Christians in general of any deliberate injustice. There are certainly many who wilfully shut their eyes to the light which streams around them; but the vast majority act in innocence, thinking probably that they honour God by excommunicating His people, which merely confirms our contention that the mind of the Church is possessed with a fatal misapprehension regarding the temper and requirements of the Old Testament. Maledictions are, of course, plentiful in that book; but they are not all heaped on the head of Israel, nor are its beatitudes all showered on the Gentiles. For them, indeed, there is little to contemplate but warnings, denunciations, and predictions of doom. God said to Abraham, "I will bless them that bless thee, and curse him that curseth thee" (Gen. xii. 3), while, through the evangelical prophet, he announces of Israel, "I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood." This is not empty verbiage. God's treatment of the Gentiles is largely regulated by their treatment of Israel; and, as the disposi-

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tion of the Gentiles towards her has always been distinguished by hatred, we should hardly anticipate that the Bible would exhibit special affection for them. And it does not. Ever since Pharaoh, God's hand has lain heavily on them. Ammon, Moab, and Edom; Tyre, Sidon, and Philistia; Assyria, Babylon, and Rome have felt His vengeance, and there is no change in His attitude. The ten kingdoms into which Rome was divided are on the downward path; Gog, and Gomer, with all his bands, are appointed to destruction; and Armageddon will complete the catastrophies of the Gentile world. Hence, the composure, not to say elation, with which Gentile races have viewed the introduction of New Testament principles, and the dispersion of Judah, is seriously misplaced.

Coming to the promises, we find no lack of them in either the law or the prophets. Numbers of them are as familiar in our mouths as homely proverbs, and have been the basis for thousands of consolatory and encouraging sermons. They are systematically offered to and accepted by Christian society as its own; but, on enquiry, Christian society would be surprised to learn how few of them relate to the Church. "Read the context" is an ever-ready piece of advice given us by opponents who are not very well acquainted with contexts; but, as it is a sensible recommendation, we have read the context of various texts embedded in our memory. If this habit were extensively cultivated, Christendom would recognize that the Old Testament is not a desert, but a garden, that the garden belongs to Israel, and that, like a busy bee, the Church has gone from flower to flower, gathering the honey of which it boasts. Evidence of this abounds; but where shall we begin with it, and, having begun, where shall we stop?

"No weapon that is formed against thee shall prosper" (Isa. liv. 17). This is an assurance of which the Church has made perennial use, and there could be no objection to the practice if it did not lay the Bible open to a charge of falsehood. The Church being in God's keeping, we are conscious that no hostile power can obtain a permanent victory; but many a weapon, many a political and spiritual foe, has triumphed over it. What weapon has not prospered? The early Church was torn by heresies, which prospered amazingly; then arose Popery to corrupt and tyrannize; next came the Inquisition, with its fiendish machinery, strangling the Reformation wherever it gained a footing; and now we have an outbreak of scepticism, which has blighted what religion there remained in Europe, and is extorting groans from every devout community. No intelligent person will have the boldness to assert that in these times evil is not prevailing, and it has seldom been otherwise. Was Isaiah, therefore, subject to a delusion? On the contrary, the public is subject to a delusion; for the prophecy has no more to do with the Church than with the Philistines. It refers to a people from whom God, in a little wrath, had hidden His face for a moment, but who were to lose the remembrance of their shame, inherit the Gentiles, and make the desolate cities to be inhabited. God has never forsaken or hidden His face from the Church, and that is enough to condemn the spiritual interpretation. The context concerns literal Israel in her re-betrothed conditions and consequently the text is an engagement that no invasion, or conspiracy, or malignity, shall circumvent her.

"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" (Isa. xliii. 2). If no weapon formed against the Church has to prosper, we may infer that the Church itself would do so, and on this supposition it is strange that she should have to pass through rivers and fires of adversity, as here represented according to ordinary exposition. It is not to be wondered at that the words are utilized by the Church, for they are decidedly more adapted to her case than Isa. liv. 17. Even this is scarcely a reason why they should be wrenched from their surroundings and put to an end for which they were not intended; but if the spiritualizers would allow that they are simply borrowing what is really Israel's, we should not dispute with them. Seeing they insist, however, that in this verse "the Lord comforteth His Church," as the headlines aver, we must ask, when did God sacrifice Egypt, or Ethiopia, or Seba, or Chaldea, to ransom the Church; and what is the meaning of "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"? If Jacob and Israel of the first verse symbolize the Church, so will the Jacob and Israel of the last verse; but when did God abandon His Church to the curse? The chapter, with all the comfort which the Church has found in it, is the heritage of Israel; so that we hear God proclaiming His love, solicitude, and sleepless care for the nation of His choice. He was with her in the hour of trouble, and is with her still.

"YE ARE MY WITNESSES."

By E. Reep.

If we are persuaded of the truth of Holy Writ, we must believe that God had a deep and peculiar purpose in taking to Himself a special people, to love, serve, and obey Him. A child is known by his doings; so also a people. The children of Israel in ancient times apparently failed to realise the greatness of their office; that to them pertained the adoption, and the glory, and the covenants, and the service of God, and the promises. Notwithstanding their faithlessness and ignorance, Christ came to confirm the promises made unto the fathers (Rom. xv. 8), thereby ratifying the fulfilment of the Divine prediction that in Isaac's seed should all the families of the earth be blessed. Probably it was the thought of this great prediction that caused the Psalmist to say, "Truth shall spring out of the earth." It may, too, have presented itself to our Lord's mind when He declared that He was born to bear witness unto the truth (John xviii. 37), of which truth Moses wrote (John v. 46).

It has been noticed that Christ's command to the twelve disciples to go not into the way of the Gentiles, but rather to the lost sheep of the House of Israel, is peculiar to St. Matthew's Gospel. It has also been remarked that Moses and our Lord, when closely examined and studied as to the more fundamental parts of their respective systems, are found to teach in perfect harmony with each other. The law and the prophets of the Old Testament, and the Gospels and Epistles of the New, exhibit but different phases of the same wondrous scheme of grace. When commentators thus express themselves we feel some astonishment at their obtuseness in expunging from their theology Israel's great function, according to the precognition of God, as the mouthpiece of the Messiah. Rightly apprehended, the Scriptures focus all prophecy into two special events: the coming of Christ, and the redemption of Israel, the salvation of the Gentiles being a subsequent contingency. Nevertheless when by Divine intervention the House of Israel separated from the Jews, or House of Judah, the

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deliverance of the Gentiles may be said to have been in part accomplished. Startling as this assertion may appear to some, it is seen to be true in the fall of Samaria and the dispersion of Northern Israel among the Gentiles. For, as it would seem, only by the dispersion of the bulk of the recipients of Divine revelation could the whole Gentile world be brought to a knowledge of the true and eternal God, and prepared for the kingdom of the Messiah. Hence the division of the descendants of Isaac into two nations was of God; one had its work to fulfil in Palestine until the birth of the Redeemer, the other in witnessing for God among the heathen. For though the iniquity of the House of Israel in their own land had been such as to make the earth quake and the heavens tremble, yet in their dispersion they were to be gathered to a place of safety, there to stretch forth their habitations, to revive as the corn, to grow as the vine, to be blessed in such manner as to make it apparent that of them God had said, "Ye are My witnesses, the servants whom I have chosen." Therefore, though cast out of their land, though often devoured and persecuted by their enemies, they still represent, by virtue of God's love and faithfulness, a kingdom that is imperishable. So long as the sun, moon, and stars give light, so long will the seed of the House of Israel remain an elect nation (Jer. xxxi.). Accordingly, as an elect nation and God's special witnesses, they must in this dispensation of grace be under the law of grace, bringing forth the fruits thereof. Never utterly cast away at any time (Lev. xxv. 44), it is with a quickened intelligence that they should now, in these latter days, be found keeping God's commandments, judging uprightly, hating deceit, pitying the destitute, exalting righteousness. They must, in short, respond to the Divine description, "Ye are My witnesses . . . in the latter days ye shall consider it."

Where shall we find such a people? Christianity is said to have floated into the Roman Empire on a wave of credulity; British-Israelites are also supposed to float on a wave of credulity; therefore unwitting evidence, and consequently impartial evidence, best answers our question. Mr. Chamberlain is no self-proclaimed British-Israelite, but he thinks and speaks like one. Very recently he affirmed that the British Empire is visibly destined to outstrip all the greatness of the older civilisations of Europe; that of all the nations of the world the greatest of governing races is the British. And this, he tells us, is no empty boast, as proved and evidenced by the success which we have had in administering the vast dominions connected with our islands, to whose influence in the future he believes there are no limits. Of course we cannot agree with Mr. Chamberlain except the British be the House of Israel. If they be not Israel they are as unstable as Daniel's image, and in the same peril of being broken to pieces, to be no more a people.

Nor can we altogether follow Dr. Clifford in his address at the London Nonconformist Council, except the British be the House of Israel, to whom Christ was specially sent (Matt. xv. 24). Speaking more particularly to Nonconformists, he said it was their absolute duty to get the will of God done on earth and in the whole of human life. Virtually he was impressing on the British the fact that they above any other people are God's chosen witnesses. Furthermore, he asserted that it was the special work of British Protestants to inform as well as quicken the conscience of men everywhere, to show what was and what was not just and equal, to label acts according to their real character, to prevent crimes against society being regarded as the permissible pleasures of wealth and power, to lift the veil from vices that debased humanity under the false plea of necessity, to put into the category of sins all violations of the laws of God, though they might be sanctioned by the customs and upheld by the inherited prejudices and traditions of men. Lastly, we are assured that we are Israel, inasmuch as we are told that it is the function of Protestant Britain to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke, to teach, even as the great Milton had said, nations how to live.

Turning to the Bible, we find all that Dr. Clifford has said of British responsibilities has been said over and over again by the inspired prophets of Israel's responsibilities. They naturally belong as much to her to-day, in Britain, as when God enjoined, through Moses, the ethics of the Christian faith (Lev. xix.). The religious contemplative life of the Brahmin may be beautifully introspective, and even holy; but it is not the Bible conception of a religious life. The religion of Israel was to become a social force applicable to every nation and every clime. As Matthew Arnold has observed, the faith taught by Moses was not based on a metaphysical conception, but on a moral perception of a rule of conduct not of human making. Thus the religion of Israel was to be singularly practical. In no other form could it promote the happiness of mankind; in no other fashion could it provide the necessary healthy conditions for the apprehension of the spiritual, of the one God and Father, who is above all, through all, and in us all.

In an extraordinary manner our Parliamentary annals imply, in very confident language, that on Britain alone rests the reformation of humanity. The British are veritably God's witnesses. At a time when England was filled with loathing and distrust of Romanism, Charles II. was frequently addressed by Lords and Commons in words that could not have been more appropriate had they been addressed to an acknowledged king of Israel. Assurance is made to him that his Protestantism is undoubted; that it is felt by his people that nothing could prevail to make him forsake the Rock of Israel, the God of his fathers. By asserting himself the Defender of the True Protestant Faith, judgment must run down like a river, and justice like a mighty stream. The Roman heroes courted the praises of men; the victories of England's king are of another nature. He, unlike the Romans, who conquered bodies, will conquer souls; they conquered by force; the king will conquer with faith. The Roman triumphs were in narrow streets, but the king's triumphs must be in large hearts; the Roman triumphs lasted but for a day, but the triumphs of England's king must last all his days, and after that triumph in heaven to all eternity.

Such language as this cannot be justified if the British have no claim to be Israel; if they have no reason to suppose that to their forefathers was said, "Ye are My witnesses, the servants whom I have chosen." But if we cannot justify the language of Parliament, what are we to say to that of the immortal Milton? He says: "Nor is it for nothing that the grave and frugal Transylvanian sends out yearly from as far as the mountainous borders of Russia and beyond the Hercynian wilderness, not their youth, but their staid men, to learn our language and our theologic arts. Yet that which is above all this, the favour and the love of heaven, we have great argument to think in a peculiar manner propitious and propending towards us. Why else was this nation chosen before any other, that out of her as out of Sion should be proclaimed and sounded forth the first tidings of Reformation to all Europe? . . . Why does God reveal Himself to His servants, and as His manner is,

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first to His Englishmen—I say as His manner is, first to us, though we mark not the method of His counsels and are unworthy? . . . Let us then be more considerate builders, more wise in spiritual architecture. For now the time seems come wherein Moses may sit in heaven rejoicing to see that memorable and glorious wish of his fulfilled, when not only our seventy elders but all the Lord's people are become prophets." *

If the British be not the House of Israel, if God has not said of them, "Ye are My witnesses," then we must again repeat that the language used by our race with regard to our responsibilities and destiny cannot be justified; we are not God's people, neither are we His witnesses. But believing we are His witnesses, we can say, as we say in our churches, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people," and with the poet Campbell:—

"The meteor flag of England
Shall yet terrific burn;
Till danger's troubled night depart,
And the star of peace return."

RIGHTLY DIVIDING THE WORD OF TRUTH.

By Douglas A. Onslow.

PART I.

Amongst other solemn exhortations addressed to his disciple Timothy by St. Paul, in his second Epistle, not the least important is the one selected for the heading to this article. Elsewhere in the same Epistle he tells Timothy that, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness." But in order that Scripture may be profitable for reproof, correction, or instruction, it must assuredly be *rightly divided*; or, in other words, rightly understood, and rightly explained by those whose duty it is to expound the "word of truth."

The very first command given by Moses to Israel, when he had completed his speech, delivered to them in the end of the fortieth year of their sojourning in the wilderness, was, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Again, in Prov. xxx. 6, we are thus cautioned, "Add thou not unto His words, lest He reprove thee, and thou be found a liar." How great then becomes the responsibility of those whose business and duty it is to explain the Scriptures, to see that they are "rightly dividing the word of truth" when criticising, and professing to explain, the writings of God's inspired servants.

At p. 192, in Appendix C of "British-Israel Truth," a certain reverend writer and a D.D., in his criticisms on the arguments used by the writer of our Handbook, thus delivers himself against the views put forth therein: "You take the expression, 'the fulness of the nations,' and use it of *Israel after the flesh*, in spite of the fact that in Rom. iv., the Holy Spirit has interpreted His own words, and explained clearly that He uses them of Israel after the Spirit—viz., the spiritual children of Abraham, who possess his faith. The Holy Spirit declares in Rom. iv. 11, that he was 'the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also . . . . who walk also in the steps of that faith of our father Abraham which he had, being yet uncircumcised.' In ver. 13 it is distinctly declared again that the promise in question was not given to his seed according to the flesh, but through the righteousness of faith. In ver. 14 we are told that on the other interpretation (*i.e.*, your's), 'faith is made void, and the promise made of none effect.' Therefore it is of faith that it might be by *Grace*, to the end that the promise might be to *all the seed*, not to that only which is of the law, but to that also which is *of the faith of Abraham*, who is the father of us all, as it is written, 'I have made thee a father of many nations.' Your interpretation is just the opposite of this. You make the descent from Abraham to be *not* by *faith*, not by grace, but a descent according to the flesh in the whole Anglo-Saxon race, thus making 'faith void and the promise of none effect.' I must therefore reject it as being opposite to the Holy Ghost's *own* explanation. . . . . Pray consider this fatal objection before you ask anyone to 'accept this fact.' It is *not a fact*. It is a *practical denial* of the Spirit's own interpretation, and therefore, I cannot accept it. . . . . I should not be surprised if it is accepted by many more, for we know that 'strong delusions' will mark the closing years of this dispensation, and I look upon this as one of them, which is diverting the minds of many from the great and fundamental *doctrines of grace*." I have given this very long quotation, first in justice to the Rev. D.D., and next because I purpose showing that "strong delusions" upon the meaning, as well even as the very utterances, of the Scripture itself, may be entertained by the very man who suggests that we hold them.

The only possible method of effectually disentangling this confused and erroneous pronouncement of the Rev. D.D., will be to take it to pieces, step by step, and test what he says the Scripture says, with what the Scripture really does say, as recorded in our Authorised Version of the Bible; and we shall then see where the "strong delusions" come in, and who is most likely to come under the condemnation of the latter portion of ver. 6 of Prov. xxx. ! ! In order to carry out this analytical process properly, it must be done in detail, and will necessarily take time. I must therefore ask the indulgence of the readers of the Banner of Israel for the trial of their patience, but I hope to vindicate our own views, and show that Scripture unmutilated supports us, but cannot be made to support the mystifying interpretation put upon it by the Rev. D.D., without doing that which Moses denounced, Solomon warned against, and the Holy Spirit threatens punishment for in Rev. xxii. 18.

To commence with, the term "fulness of the nations" is first employed by the Holy Spirit, speaking through Jacob, when he was blessing his grandsons. It is applied to the afterseed of Ephraim, the younger son of Joseph, when Jacob was conferring, or perhaps it would be more correct to say transmitting, the great blessing of the birthright on to him, and his brother Manasseh (Gen. xlviii. 12). Ephraim and Manasseh's descendants were to "grow into a multitude in the midst of the earth."

Now, I do not think that even our learned and Rev. D.D., or any of his followers, will contend for a "spiritual descent" from, or even a "spiritual seed" of Ephraim. We have, therefore, an absolute warrant for the first application of the term "the fulness of the nations" in the sense we use it,—viz., to "Israel after the flesh." But our learned opponent says we do this "in spite of the fact that in Rom. iv., the Holy Spirit has interpreted His own words, and explained clearly that He uses them of Israel after the Spirit—viz., the spiritual children of Abraham, who possess His faith."

* Milton's "Areopagitica."

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Rom. iv. is open to all of us, and first I do not find, nor can any one else find, the phrase "the fulness of the nations," nor can I find that the Holy Spirit has anywhere interpreted His own words, in that chapter, or anywhere else for that matter, that He uses any words of "Israel after the Spirit," or of the "spiritual children of Abraham." Neither of these phrases, nor anything like them, are to be found in this chapter. The explanation which the Rev. D.D. says is given of the words actually used in the Scripture, is *not* the Holy Spirit's but his own. And I challenge any honest disproof of this. He has deliberately added to the Word, that which it most assuredly does *not* contain, and what I say it does not imply.

Before proceeding to deal with the rest of the Rev. D.D.'s arguments, which are brought out in such array to show the "strong delusions" under which muddle-headed Anglo-Israelites are supposed to labour, I must finish with the question of our application of the term "the fulness of nations." This peculiar expression is neither used by St. Paul, nor explained by the Holy Spirit in Rom. iv., whatever our opponent may say. It is, however, employed once again in Scripture by St. Paul in Rom. xi. 25: "For I would not, brethren, that ye shonld be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness (hardness, or unbelief) in part is happened to Israel, until *the fulness of the Gentiles* be come in." The marginal reference to "the fulness of the Gentiles" in this verse takes us to Luke xxi. 24, and as a consequence it has been generally supposed that "the fulness of the Gentiles" and the "times of the Gentiles be fulfilled" are identical expressions, and refer to the same event. But I think a little more careful examination of the Scripture, and the very admission even of one of those who strongly oppose our views in general, will show that we are right in identifying the expression "the fulness of nations" of Gen. xlviii. 19, with the precisely similar expression in Rom. xi. 25.

(To be continued.)

SOUTH AFRICA.

By W. L. Blore.

When one surveys the civilized and the uncivilized world, one is struck with the evidences of the near approach of the fulfilment of prophecy. In every direction we hear the cry, "To arms! To arms!"—and for what purpose? For purposes of aggression and supreme domination. Regardless of the history of the past, which certifies that supremacy over this world is not to be acquired *viet armis*, the continental nations seem to be hurrying to their own destruction by wasting the energies of the flower of their population in the prosecution of so vain a dream, the folly of which may be seen in the history of Egypt, Babylon, Persia, Greece, and Rome, as well as in our historical atlases in more modern times.

There is but one force that can establish this supremacy, and that force is righteousness, as we read in Isaiah xxvi. 2, "Open ye the Gates, that the righteous nation which keepeth the truth may enter in"—the Gates of our strong city, whose walls and bulwarks are salvation. But as to the nations, we read in Isaiah lx., "The *sons* of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel." "The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted."

Now, where else in the whole earth is there a nation outside of Anglo-Israel answering to this description? Nowhere. But it may be asked, "Are the nations serving Anglo-Israel?" Yea, verily, every one of them, and they acknowledge it publicly in every possible way. The evidences are, to the careful observer of current events and of the condition of things, manifold; and, even in Africa, the nations are acting as a police, whilst the kingdom of God is being there fully established, and already, Ethiopia, in its widest sense, is stretching out her hands to God, and we are seeing fulfilled the prophecy in Zephaniah iii. 10, "From beyond the rivers of Ethiopia shall they bring My suppliants, even the daughter of My dispersed shall bring My offering."

Here we find a country mentioned which is thus described by a recent commentator: "Even from the southern limit of the known world." The southern limit of the known world is South Africa. Ethiopia was situated to the south of Egypt, and, in Stanford's Africa, the King of Abysinnia is styled the King of Ethiopia, and the language of those parts as Ethiopian, whilst Cuvier, one of the greatest naturalists the world has produced, asserts that the whole of the negro race is Ethiopian.

In Scripture the river of Egypt is often mentioned. Here we have the rivers of Ethiopia, which lie to the south of Egypt, mentioned, and beyond these the prophet tells us that, when all the earth shall be devoured with the fire of the Lord's jealousy, the people of a pure language shall bring His suppliants, those that call upon the name of the Lord; even the daughter of My dispersed shall bring My offering." In Isaiah lxvi. 20 an offering is, in the 19th verse, mentioned in connection with the declaring of "My glory" by them "who escape," even the House of Israel, who are sent to Lud, which, in the judgment of most scholars stands, for an African nation, for this purpose.

And to-day we see British South Africa brought by the "daughter of My dispersion" as an offering to the Holy One of Israel.

In Luke xxi. 28 we read that when certain things begin to come to pass we are to look up, lift up our heads, for our redemption draweth nigh. The things here mentioned precede the coming of the Son of Man with power and great glory.

We are now living in the midst of this process, which began with this century, when strife and bloodshed prevailed throughout the civilized world, and it was during this period that the House of Israel initiated its Missionary, Bible and Tract Societies, and extended its civilizing and liberating power to Africa and to other parts of the globe.

In South Africa, after 154 years' occupation by the Dutch, we found a population of only 62,000, of whom only one-third were European, whilst one-third were slaves, and the remaining third natives. Now, with an extended territory, we have a population of 3,000,000. Then there were but ten preachers of the Gospel, now there are one thousand. Then the trade amounted to £100,000, now it amounts to £30,000,000. Then it took three months for my friends Moffat and Livingstone to reach their stations. Now these are reached in forty-eight hours. But not only so, the British boundary has been moved on and on until it touches Lake Tanganyika, and soon there will be a railway to the Zambesi, and telegraphic communication with Cairo, linking together South Africa, Uganda, and Egypt. And thus the route northwards is in process of completion, and the time is not far distant when "the daughter of My dispersed shall bring My offering completed."

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And the signs of the times in Turkey and in China and throughout Europe point to the condition of things preceding the introduction of this offering. Zeph. iii. 8, "My determination is to gather the nations that I may assemble the kingdoms to pour upon them My indignation." And from the 13th verse to the end of the chapter, we have the condition of the House of Israel certified after the production of the Ethiopian offering by the "daughter of My dispersed." So that it is evident that the marked prophetic changes that are taking place in Europe, Asia, Africa, and America are all conducing to that glad time, which is so clearly and so emphatically set forth in the sixtieth chapter of the prophet Isaiah, and we already hear the command, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "The sun shall no more be thy light by day; but the Lord shall be to thee an everlasting light, and thy God thy glory." Amen.

Far to the South behold arise
The Southern Cross in glory bright!
But not alone, in those clear skies,
Does it shine forth and gild the night.

Surrounded by its myriad hosts,
It proudly brings them forth to sing
His power and love, who from those coasts
Has told "His daughter" forth to bring

An offering, meet to crown His brow,
Who is to us the Morning Star,
Whose brightness and whose lustre glow
In Israel's home—the isles afar,

Whence went "His daughter" forth to show
His love to all the sons of night,
And bring them from the shades below,
An offering to the God of Light.

With her His suppliants lowly bend,
With her they praise His glorious name,
Who, from the realm of light, did send
His chosen daughter to proclaim

His power and love as Israel's King;
His sympathy with Ethiop's race;
That they with her might joy and sing,
And see their Saviour face to face.

Behold the cross on Britain's shield
Is lifted high, all men to draw,
That they to Israel's King may yield
Allegiance, and observe His law.

Hill House, Sandown, Isle of Wight, November, 1895.

IMMUTABLE THINGS.

By V. Cox.

THE history of our world is a story of perpetual change. The physical contour of the planet is for ever changing; volcanic agency, storm and flood, and other forces less evident, but no less potent, are always at work, altering the aspect of the land surface of the globe. The political changes are yet more rapid and more startling. Kingdoms arise, dynasties are overthrown, territories change hands, and the map of a century ago is to-day obsolete and useless. Is it not a relief to turn our vision, wearied with the contemplation of an unrestful and changeful world, to the blue heavens overhead, wherein "the lovely stars, the forget-me-nots of the angels," bloom on, night after night, year after year, age after age, immutable? And yet it is these very orbs which still proceed on their majestic march, unchanged in the midst of mutation, that have been adopted by God as fitting symbols of His faithfulness to His people Israel. There they are, the same to-day as when David gazed on them from the silent pastures of Bethlehem and sang, "He telleth the number of the stars; He calleth them all by their names"; or, as when Job looked up at their calm brilliancy and listened to the Divine questioning: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" It is, too, a sweet and solemn reflection that our Lord often gazed on them, and that they were the silent witnesses of those nightly vigils when He held communion with God, His Father, beneath the brightness of the clear sky of Palestine. As they were then, such are they now; the constellations to which the old Chaldean astrologers gave their names are still shining in the midnight heavens, and appear the same to us as to the men and women who peopled our planet thousands of years ago.

All else in the realm of nature has changed; they change not. And in the divine Word of truth we have the unmistakably clear assertion, "If these ordinances (the sun, moon, and stars) depart, then shall the seed of Israel cease from being a nation before Me for ever." Not an alien race, therefore, but the literal seed of Abraham must to-day be in possession of the covenant gifts and blessings. What follows? Assuredly that the nation and race found in possession of these is the same that was originally selected by Jehovah to be the inheritor of the covenant promises. He says, "If these ordinances depart"; but have they departed? Look up to the starry firmament and find the reply. Those silent witnesses of His faithfulness shine on still, as they shone when first the everlasting covenant was signed and sealed, and the measure of Israel's national existence is the measure of their continuity. They are the visible symbol and pledge of an inalienable promise and a peerless inheritance.

Where, then, shall we seek this nation? for there can be only one thus circumstanced. One alone presents the unique spectacle of a nation and a company of nations united under a monarchy. One alone monopolises the function of filling the waste places of the earth with her surplus population. One alone holds the keys (or Gates) of all the great ocean highways of the world. And, lastly, one alone has in her keeping the grand trust of the oracles of God, and is divinely empowered and commissioned to disseminate them among the heathen peoples of the globe. Were it possible for two nations or races to divide this honour, we might be in doubt; but there is no possible second claimant for the gifts of Israel's birthright, and it is therefore beyond dispute that the nation occupying this position is Israel, and no other.

This is what Britain with her grand company of colonies does. It is also what no other nation on the face of the planet does, and the conclusion is inevitable to those who really expect God to keep His word. Some say much about His faithfulness, but their belief in it does not convince them that He has the slightest intention of really giving Israel what He promised her. If He has broken His word once (which we do not admit, and never can), He may break it a thousand times. It is because we are assured that He has kept it, is keeping it, and will keep it for evermore, that we are not afraid to trust in His hands the interests of our own souls. If He has been faithful to Israel as a nation, we know that all His Word is true, and that in a world of unrest and change we have found a rock against which the waves shall beat in vain. On this rock, the truth of God Himself, we rest, exclaiming with one of old, "Therefore will not we fear, though the earth be removed and though

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the mountains be carried into the midst of the sea: "The Lord of hosts is with us, the God of Jacob is our refuge."

"Changeless the word of truth!
Changeless Immanuel's name!
Changeless the covenant of peace,
Eternally the same!
'I change not,' is Jehovah's word;
And, 'I am with thee,' saith the Lord."

Abingdon, November 17th, 1895.

"IN THE FEAR OF THE LORD."

By B. Hailes.

At a Bible-reading which the writer was privileged to attend a little time ago, this rendering was given to the first clause of the third verse of Isa. xi.: "He shall draw his breath in the fear of the Lord." Though neither the Authorised nor Revised Versions give this rendering, it is very beautiful, lifting the mind at once to recognise that the sinless Jesus, though in this world, was not of it. He could touch the leper without receiving taint; He could eat with publicans and sinners, and was not ashamed to call them friends. Just as the traveller, when he gains the summit of the mountain, draws breath in God's pure, fresh air, uncontaminated by the smoke and pollution of the world below, so in that higher atmosphere of "the fear of the Lord" did the sinless Saviour draw His every breath, living above the sinful earth, though in it, to heal, to save, and to bless. And is it not so that His followers, the "children of light," though living in the world, and, unlike Him, feeling too often its polluting touch, yet sometimes reach the mountain height, and always long to draw each breath "in the fear of the Lord." What courage, what strength, what beauty such inhalation gives them. Not sinless or perfect are His people; yet to them He says, "Be ye holy; for I am holy."

Turning back to the Old Testament, we find that this command, quoted by St. Peter was given in the first instance, not to individuals, but to a people, a nation, to the people of whom God said, "This people have I formed for Myself; they shall shew forth My praise." Naturally we ask, Does such a people exist now? or is it a fact that the people whom God formed for Himself failed to shew forth His praise, and therefore God in His disappointment cast them off for ever? Readily does the answer come to many lips, God's ancient people, the Jews, still exist, and though for a time He has cast them off, they will again be gathered to their own land and will then shew forth His praise.

But this answer does not satisfy. Is it possible that during all the centuries that have passed since the Jews were cast out of the land no people "have drawn breath in the fear of the Lord?" that the people whom God formed for Himself "have not shewn forth His praise?" No doubt we shall be told to refer to the 15th chapter of the Acts, where, in the 14th verse, we read "how God at the first did visit the Gentiles, to take out of them a people for His name." And so the argument is followed up, that this people who fill, as it were, the place which God gave to His own people Israel, and are the Church gathered from all nations, are the people who during the times of the Gentiles shew forth God's praise, But "Known unto God are all His works, from the beginning of the world," and if we turn to the Old Testament passage from which James quoted, we find God's gracious promise that though the House of Israel was sifted like corn in a sieve, "yet shall not the least grain fall upon the earth." And taking the context of both passages, we clearly see that the people taken out from the Gentiles is none other than the House of Israel (not Jews), whom, even in their long dispersion, God never lost sight of. Too much stress cannot be laid upon the difference between the two Houses of Israel and Judah. "This people have I formed for Myself." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." God did not repent that He had made Israel, and so cast him away. No! He said, "I am a Father to Israel, and Ephraim is My firstborn." "Hear the word of the Lord, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." This Israel then whom God keeps, who was to become a multitude of nations, who was to be blest with "blessings of heaven above," and "blessings of the deep that lieth under," who with his horns was "to push the people together to the ends of the earth," and to "tread upon their high places," of whom God speaks as "Israel Mine inheritance," must be somewhere in the earth, a people "drawing their breath in the fear of the Lord," shewing forth His praise. We cannot say that this at all applies to the Jews in their present condition. Therefore we must look for another people who answer to this description of God's people Israel. Nor shall we have far to look, if we carefully compare what is written in God's Word with the evidence which we have daily before our eyes of Britain's place in the world.

Perhaps we shall be told that ours is a sinful nation, a people laden with iniquity. Be it so. Not yet have we attained to that "righteousness which exalteth a nation"; not yet is every breath drawn in the clear atmosphere of "the fear of the Lord"; but can we look around without seeing how signally our nation is blest? Can we look at India, at Egypt, and the rest of Africa without seeing that she has been a blessing? Can we remember that "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," without seeing that that is why Britain "pushes the people together to the ends of the earth," why Joseph's daughters (or colonies) run over the wall? Do we not Sunday after Sunday pray, "Bless Thine inheritance"?

The subject is too great to be dealt with in a short space, but amply repays study. If we look at it alone from the missionary point of view, how vast the importance! Our Lord said "that the kingdom of God should be taken from the Jews and given to a nation bringing forth the fruits thereof." Where then is this nation? To the Jews "were committed the oracles of God." Not now can they be said to be the keepers thereof. Who then now keeps that sacred trust? Whose great Bible Society sends forth the Word of God in its own language to every known country under the sun? Whose great Missionary Societies send forth their servants into every clime? What nation subscribes annually immense sums for the conversion of the heathen, having laid upon them the Master's command, "Go ye and teach all nations, making disciples of them, in the name of the Father, and of the Son, and of the Holy Ghost." What will it be when the blind, having been "brought by a way that they know not," their eyes are opened, and statesmen and preachers and people all know that not for any good in themselves—for, like their forefathers, they are a stiffnecked and rebellious people—but because God delights in the people whom He has chosen. They are Israel His inheritance, Ephraim His firstborn, God's witnesses. What will

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it be "but life from the dead"? What an impetus then will be given to missionary work! Now Israel is "blossoming and budding, and filling the face of the world with fruit." Then, when the sticks of Ephraim and Judah have become one, shall the whole "earth be filled with the knowledge of the Lord as the waters cover the sea."

We know that before this time comes much must happen; and even now, whether people think of Constantinople as the Gate or no, everyone is more or less interested in what is taking place there. At present there seems to be a lull, and a hope that things may improve, and much stress is laid upon the concert of the Powers; but with M. Edouard Hervé, we cannot but doubt how long this accord may last. With him we agree that eventually "the Turkish gendarme having proved inadequate, a European gendarme will be called up to interfere." "Who," he says, "would be that gendarme? He must be either Russian or English." We know from the prophecy of Ezekiel that between Rosh and Israel there will be a deadly feud, and we know also that God has said, "I am against thee, O Gog," and that then, "when He has set His glory among the heathen, the House of Israel shall know that He is the Lord their God from that day and forward."

What better wish can we have for the readers of the BANNER OF ISRAEL, and for the British nation, for the year upon which we are entering than that God may hasten the glorious time when the cry shall go forth, "Open ye the Gates, that the righteous nation which keepeth the truth may enter in," when Israel, like his great Redeemer, "shall draw his breath in the fear of the Lord"!

ANGLO-ISRAEL DISTRIBUTION FUND.

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

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

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

ONE HUNDRED AND FORTY-FIFTH MONTHLY REPORT.

THE following subscriptions and donations, received from Nov. 16th to Dec. 14th, 1895, are very gratefully acknowledged:—

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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, Dec. 14th, 1895.

The distributors of the Anglo-Israel Distribution Fund have greatly rejoiced, with thankfulness, for the most welcome help that has been given to the Fund since last month's Report, by friends at home and far away, who have shown by their good gifts a true sense of the value of the proclamation that the House of Israel is discovered in the British people; and the very kind words with which they have proved their sympathy in our work have encouraged us, after a time rather of waiting for supplies, to start again with fresh energy our Seed-packets, to bear the good news all round the world of the faithfulness of the Lord God Almighty to His chosen people.

To all who have aided us during this now out-going year we desire to offer our earnest, heartfelt thanks, and with gratitude and dependence on the loving Providence who directs the good intentions of all hearts, we look forward hopefully to the New Year. Already we have an earnest of the good support we look for, in the first subscription that has been most kindly sent for 1896. God grant that our work may redound to His glory and the salvation of souls.

The distribution of 124 packets of literature, with weekly and monthly journals, have been made, during the last four weeks, to the under-mentioned places:—

ENGLAND:—Aldershot, Alvaston, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishop Auckland, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chelsea, Chester, Chingford, Chippenham, Clifton, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Exmouth, Faversham, Hampton Hill, Harpurhey, Highgate, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, London, Ludlow, Newcastle-on-Tyne, Norwood, Perranarworthal, Plympton, Poplar, E., Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Teddington, Todmorden, Tulse Hill, S.W., Tunbridge Wells, Uxbridge, Walthamstow, Wandsworth, Westgate-on-Sea, Willesden Green, Wimbledon, Woking, Woolwich, Worthing. WALES: Maesteg. SCOTLAND: Burnbank, Cockburnspath, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris, Mentone. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. AFRICA: Hanover Road, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Poona, Secunderabad. BURMAH: Pegu, Rangoon. CEYLON: Colombo, Kandy. AUSTRALASIA: (N.S.W.) Narandera, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Purekiriki, Taranaki, Te-Aroha. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Anacostia, Charleston, Denver, Detroit, Philadelphia. CANADA: Castright, Port Arthur, Toronto. NOVA SCOTIA: Halifax, Yarmouth. NEWFOUNDLAND: St. John's. Parcels have also been sent to the Thames Church Mission, and to the Mission to Deep-Sea Fishermen.

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

Westgate-on-Sea, December 14th, 1895.

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

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

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

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

THE BANNER OF ISRAEL.

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

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HOW MANASSEH LOVES US!

IT must have been a mortifying surprise to most of our readers to learn the kind of treatment the American people, our Israelite brethren, favour us with when a chance offers to them to "twist the lion's tail;" and when their President, as their chief political ruler, sounds the note by which an affront may be offered to us as a nation, and war be threatened on grounds that surely never have been advanced before, of so slender and so ridiculous a character. The enthusiasm of the Americans to offer an insult to us, and then threaten us with war if we refuse to submit to the dictum of their own commission in a boundary dispute we have in South America, acting therein on *ex parte* investigations, was surprising and totally unexpected. Twenty-eight out of forty-five governors of States have declared in favour of the President's policy of fire and sword, and apparently there is but one influential newspaper in the United States, *The World*, which opposes the President and his policy as unjust and unworthy of the nation.

It is a remarkable fact that jealousy and hatred towards the British should still be so deeply rooted in the American mind that the smallest excuse is seized for an explosion such as we have witnessed, volcanic in its character. The commerce between our two countries is, of course, sure to suffer, and already it is reported in *The Times* that financial enterprises have come to a standstill, while the money loss to the United States is even now reckoned by millions. Who can confide in the commercial aptitude of a people subject to such whirlwinds of passion that with a light heart and reckless speech they make ready for war with their blood relations, because we fail to conform to what they call the Monroe doctrine! What this doctrine is no one can exactly define. European nations are not bound by it, nor has it ever been communicated to them. It is not part of the law of nations, and yet without warning, for the first time, the United States puts forward this doctrine, and claims under it absolute control over the action of our own nation in its dealings with a petty Republic in South America, a thousand miles distant from the capital of the United States, under the penalty of war if we refuse. An American writer, on Dec. 20, tells us that "the question is one of sentiment and of principle" with the Americans, and that it means, as respects ourselves and foreign nations, "We don't want you, and we won't have you, here, or near." The answer to this sentiment is, that, as regards ourselves, we are in Canada, and mean to stay; in British Guiana, in Jamaica, in Trinidad, and in Honduras, and mean to stay there too, managing our own affairs in our own way, but not under the dictation of any foreign governments soever. Lord Salisbury made that very plain in his calm and sensible reply to Mr. Olney's despatch on the subject, dated Nov. 26 last.

What the outcome of the present misunderstanding will be we cannot yet say. It seems impossible to imagine that two such nations as the British and Americans, speaking the same language and thinking the same thoughts, can deliberately be embroiled in a savage war with each other, regarding a matter of no vital importance to either of them. A terrible calamity seems impending over the whole civilized world, and there seems no power, but that of the God of Israel, to control the evil, or bring good out of it. Our danger, hitherto, has been in other directions, and the "war-woe" of the East seemed to be imminent. But no one anticipated that the Anglo-Saxon brethren of Great Britain and America would lightly plunge into hostilities, or bitterness leading directly to war, as the Americans seem quite willing to do for a sentiment.

One direction in which this mischief has worked, and will work further, is that described in the money market article of *The Times*, on Dec. 21, in the following words:—

It is now clearly perceived that, whatever may be the political consequences of the action of President Cleveland, its commercial and financial consequences have been disastrous to the United States. For a long time to come it will be difficult to make the ordinary prudent investor believe that it is safe to lend money in a country where the responsible head of

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the Executive can commit such a mistake as this and yet retain the confidence of the nation he represents. The more immediate effect has been to cause a restriction of the credits on London hitherto enjoyed by New York houses and the prompt withdrawal from New York of as much capital as possible.

On the continent of Europe our trouble with the Americans is rather relished, because, starting with the assertion that ours is the best hated nation in the world, they ask us the reason of it, and answer their question in a manner which acknowledges the truth of our often repeated assertion, that, being Israel, the earth is largely in our possession to-day, and is going to be yet more so in the future. *The Soir*, a Paris paper, wrote thus, according to *The Times* correspondent (Dec. 20) :—

The writer affirms that among all the Powers there is an ineradicable distrust of England, which at the present moment induces Europe, although bound in this particular case to back England in its own interest, to watch the existing conflict with a certain sardonic pleasure. What is the origin, he asks, of this formidable and universal unpopularity? If Englishmen, he says, will ask themselves this question, when once the crisis is over, "they will end, perhaps, by understanding the too legitimate reasons of this unconscious coalition of all peoples keenly devoted to their rights and to the equilibrium of the world against this insatiable appetite for conquests and annexations, against this gradual confiscation of the two hemispheres for the benefit of a nation of islanders, against this insolent pretention to the Empire of the seas, to the occupation of the whole of Africa, to the monopoly of Australia and Polynesia—in a word, against those unhealthy dreams of universal dominion in which the school of jingo and Imperialist Chauvinism indulges. For my part I am very far from wishing to see an Anglo-American war, which would be a blow dealt at civilization, but it is not amiss that American arrogance should teach British egoism to see itself as it is seen by the rest of the world.

The empire of the sea—the possession of continents, North South, East, and West, with the expectation of universal dominion, these are God's promises to Israel, and they are the possessions or expected inheritance of the British people according to the hardly-concealed envious accusations of our French accusers. It appears to us that the present outburst of the American President and people has its origin in the same envious feelings which cannot bear the idea of British territories in the Western hemisphere. The origin of the explosion being such, we hardly think it will lead to serious results. God will, we are convinced, overrule the passions of the Western Republic, and bring about peace, for a time, till He comes to whom the world belongs, to hush these angry uprisings against the people whom the Lord has blessed, and who, therefore, verily, shall be blessed indeed. In this confidence we rest contented to watch the Lord's interposition for us His people, and so to fulfil to us the promise, "Lord, Thou wilt ordain peace for us" (Isa. xxvi. 12, R.V.).

"THE FUTURE OF THE JEWISH NATION."

At a meeting of the Clerical and Lay Association of the Bristol branch, held at Clifton, on the evening of December 13th last, a very interesting discussion took place, on the subject opened by the Rev. J. M. Eppstein, a convert from Judaism, and now the head of the Wanderers' Home, in Bristol and Clifton. There were several incumbents of churches present besides influential laymen. The opener having closed, the reply was given by the Rev. P. Carlyon, of Edinburgh ; Philo-Israel, Drs. Ewens and Prowse, of Clifton, besides the Rev. Secretary of the local Jews Society, who seemed somewhat in favour of the opposition. A Bristol incumbent thought the rev. opener had a wide grasp of the subject, and evidently believed he was right. The other speakers said little to the point, and seemed carefully to avoid it. Col. Senior was unavoidably absent, but, we learn, sent a note to be read to the meeting. It was not, however, brought forward by the Rev. Secretary, for some reason which did not transpire.

The opener's statement was singularly in agreement with the views which the Anglo-Israelites hold except in one vital point. He did not believe there was any Israel now forthcoming to share in the promises ! Being a Jew, learned in the Scriptures, this seemed strange. Being driven at last to the bare acknowledgment that the Ten Tribes may be somewhere, he said regarding them, that if asked "where they are to-day ?" he would answer, "I do not know !" ; and if he were called on to find them, he replied that God undertook to find them, and would do so, if He thought good, and it was not our part to take any steps in that matter ! The following is the outline or gist of the opener's argument.

My subject (he said) is: "The Future of the Jewish Nation." I make no difference between Israel and the Jews. They are the same. I regard the two terms prophetically as synonymous. But I cannot regard Israel and the Church as one, in the manner our modern expositors do ! Those terms are not synonymous. Neither can I say of the covenant made with Abraham, Isaac, and Jacob, by the Lord, that it was conditional. It was absolutely unconditional. Abraham's covenant was universal in its application. No conditions were attached to it. It was all of grace, and confirmed by the oath of the Lord. It was permanent. It descended from Abraham to Isaac, then to Jacob, who was also called "Israel," and lastly to his descendants for ever. They were a people adopted by God (Isa. xliii. 21). They were separated to the Lord and redeemed for ever, and also protected by unconditional covenants. (See Deut. ix.)

They were a people whom God undertook to preserve, as Jer. xxxi. 35, 36 prove, a text in which He took the heavens and the earth to witness that this people of Israel should be a nation before Him for ever, and never cease to be such at all ! There was no shadow of repentance in this covenant on the Lord's side, and it never was annulled. But it may be asked, has not Israel been rejected by God and dispersed among the nations ? Yes, certainly ! They broke the covenant God made with them in Horeb, and, therefore, Israel has ceased to be a witness to the world for God; though in their dispersion they still remain the best witness and evidence of the truth of the Bible. But, hereafter, this same Israel shall become one nation, great and glorious, a witness to the goodness of the Lord, their God.

Remark, that the scattering of Israel has been literal and true. The gathering shall also be literal and true, for the promise is unconditional. This gathering of Israel was not fulfilled and completed on the return from the Babylonian captivity, because then Isa. xi. was not fulfilled, and the gathering was not permanent as promised in Amos ix. 15. The gathered people were subsequently dispersed again, thus showing that the final permanent re-gathering has not yet taken place. The future gathering of Israel will be from many countries. Eleven times is the re-gathering of Israel mentioned in the Scriptures. The proceedings, during that

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event, according to the Scriptures, seem to take place in the following order:—First, a partial restoration of Israel will occur in unbelief. Secondly, the time of Jacob's trouble comes on. Thirdly, Christ's appearance happens when the Jews will be converted to Christ by His own operation. The world will then be ruled by Christ, and it will cease to groan as it does to-day. Israel (the Jews) shall then be the joy of all lands. They will be blessed in all ways—going out and coming in. All men shall then bless them, and they will be the great missionaries of the world. Now as to the "times and seasons." These are not revealed to us.

What is the duty, however, of the Christian Church to Israel? The Lord alone will convert Israel. But we have as Christians to preach the Gospel, but "to the Jew first." Have we done this? We have done something—but the results are from the Lord! Good results certainly have followed. Hundreds of Jews have been converted to Christ, and are occupying positions as Christian ministers and clergymen everywhere. Why not more of the same kind of results? Because we have failed to go "to the Jew first." We have indulged in prejudices against the Jews. We have as Christians persecuted them! But we owe much to the Jews. If the Lord "loved the people," meaning "doted on them," as stated in Deut. xxxiii. 3, how ought we not to "love them," and help them with the Word of Life according to the commandment!

Such, roughly, was the outline of an excellent paper, tainted, however, by a radical error, seeing that the opener wished to enact the play of Hamlet without Hamlet, and interpreted all God's purposes respecting this people, by carefully eliminating the House of Israel from any part or lot in it! He taunted our side by asking, "What did Israel gain by 'the birthright?'" It was only "a double portion," which Joseph gained by the admission of his two sons into the tribal ranks. Joseph had two shares! "That was all"! Then as to "the Gates." Where, he asked, do you find that word in Scripture? The promise is only "the Gate," not "the Gates;" and the Gate did not mean Gibralter, Malta, and the vast number of other places named by the Anglo-Israelites! If so, have you got the sublime Porte (a Gate)? The Dardanelles (a Gate)? He did not see that "the Gate of the enemies" was the several Gate of many enemies, therefore 'the Gates.'" (See Rev. C. W. Hickson's argument as to "the Head of Oreb and Zeb," in Judges vii. 25, where the Hebrew words are "the Head of Oreb and Zeb," was cut off, meaning and translated into English "the Heads of Oreb and Zeb")! (See BANNER, vol. v., November 2nd, 1881, p. 466.)

In reply on the whole case, Philo-Israel claimed that the text quoted by the opener (Jer. xxxi. 35, 36) sufficed to invalidate the whole structure of his argument respecting the modern disappearance of "the House of Israel" (that is, of Joseph or Ephraim) from the benefit of the prophecies. Because as Judah is not a nation now, as admitted by Mr. Eppstein, God's Word must stand, and Israel must be a nation before Him, extant, to-day, since sun, moon, stars, wind and waves exist. The only alternative is, that God's Word, oath, and promise, in Jer. xxxi. 35, 36, are not true, which God forbid! The return to the land further of Judah or the Jews cannot take place alone, but must be accompanied by that of the House of Israel. As to the title adopted by the opener, "The Future of the Jewish Nation," there is no Jewish nation now existing anywhere as he admits; and as to the future of it, it can have no future at all, since when the Jews return they will merge into Israel's polity, and are to be one stick with them by God's own act, and then as Ezek. xxxvii. 21—28 teaches, the people will be, as before time, known as the "the children of Israel," not as Israel and Judah; one nation, and one kingdom, upon the mountains of Israel, "for ever," and "for ever more." As to the events of the restoration, Jer. iii. 18, clearly shows the duality of the return; for then "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 which I have given for an inheritance, unto your fathers."

It was curious, if not amusing, to hear Mr. Eppstein, in his reply, forget both himself and his unconditional teaching, and see him (both by word and significant gesture) "cast away" Ephraim, as "wholly given to idols," and "left alone." This seemed a new way of cutting asunder the other staff "Bands," and breaking the brotherhood between Judah and Israel, by leaving Judah only, but Ephraim nowhere. (See Zech. xi. 14.)

"The Rev. P. Carlyon said: After thirteen years of devoted study, I am a confirmed British-Israelite; and I am pleased to find myself in agreement with the lecturer on most points of his argument. I am especially delighted at hearing him advocate the literal, and not the spiritual, interpretation of prophecy. 'The testimony of Jesus is the spirit of prophecy'—an object essential to us all to keep in mind; for if prophecy could be fulfilled in the heart it would give no testimony, and afford no evidence to an unbelieving world. We must, therefore, interpret prediction by history, and by facts; and it is through neglect of this that scepticism is so prevalent. Spiritualising, or (Dr. Wolff called it) phantomising the promises of God fosters unbelief. Hume, the historian, said the God of Moses broke His word and oath to His own people, how, then, can I trust Him? Literal fulfilment vindicates the fidelity of God, and inspiration of the Bible. Further, the lecturer based his argument on the Abrahamic covenant, which he said was permanent, and absolutely unconditional; wherein again we agree: but he added, and 'all of grace.' If those words imply, the covenant is all of equal grace as 'the Gospel' is, which 'was preached unto Abraham'; or, a free gift of equal blessing to all of Abraham's lineal seed, I must object. There is a temporal as well as a spiritual side in it. In the midst of the spiritual and universal blessing, which confirms the promised seed of the woman in the lineal seed of Abraham, is inserted the special promise: 'And thy seed shall possess the Gate of his enemies, each, and all of them,' which is purely an earthly pledge, and (unless explained) out of tune with the Gospel of peace and love. Our view is that, setting aside equal grace or favour, God has chosen a people for Himself, to declare His name amongst the heathen, and with this commission has given the means and power of preaching the Gospel in all the world. He has given 'a double portion' to Joseph, and a greater dominion to Ephraim (over and above his portion) than to Manasseh, turns his discord into harmony. Hence out of Judah is the Prince, and the birthright is Joseph's. Hence also the same distinction sustained so late as by Jeremiah: 'I am a Father to Israel, and Ephraim is My first-born,' which no sin of Ephraim can forfeit, because the covenant is absolute and unconditional, and because Jehovah Himself has avowed "How shall I give thee up, Ephraim? Ephraim is My dear Son!" The glory of Israel is wrapped up with the fulfilment of God's purpose of making Ephraim 'a great nation and a company of nations,' and 'the fulness of the Gentiles:" and we contend that these tokens are already verified sufficiently for identification in the expansion of the British

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Empire, and its exclusive characteristics and blessings; whilst fifteen millions of Jews (dispersed at present, and not a nation) are totally inadequate to satisfy these and many like conditions of the 'stone kingdom,' growing into the 'mountain,' which, Daniel says, is the destiny of Israel. It is astonishing to us how any students of the Bible can limit God's promises to Israel to two of its Tribes; or how He can promise one and give to another! And, then, as they look around on the world, and see its scattered handfuls of Jews no longer a nation, how can they magnify the restoration of the Jews to Canaan into a repossession of the promised land? Why! The Jews in Canaan would be in a corner! Israel in 'their own land' would occupy all the vast expanse, fertilised by the healing and sweetening waters foretold by Ezekiel, and Zechariah, and Joel, that stretches, including Arabia, from the Euphrates to the Nile! Let us not take a microscopic view of our hopes, nor see the whole in a part, nor Israel in the Jew alone; but let us recognise Israel in the empire that is already the largest the world has ever seen, and is still lengthening its cords and strengthening its stakes; and let us look for the promised glory of Israel, to be developed in its own land, as well as in the west, in its 'appointed place,' and occupied by (not fifteen millions but) 200 millions of Abraham's seed, for which the land is large enough! I should like to say more, as I feel myself to be on the same road as the lecturer, but fear I may be taking more than my share in this discussion."

Dr. H. B. Prowse and Dr. Ewens, replied to various points mooted by the opener, after which the latter replied, alleging that he had read and annotated all our works, and disagreed with their conclusions *in toto*.

OF THE EARTH, EARTHY.

By H. R. Shaw.

It is currently reported that the literature of the New Year would not be complete if the Banner did not undertake some little disquisition of the Great Pyramid, and its teachings to mankind. True it is, indeed, that the Pyramid lately seems to have been suffering unmerited neglect at the hands of its students.

Perhaps this may be in some measure accounted for by the fact that Anglo-Israelites, as well as other people who are not quite of that way of thinking, have ever been prone to expect more than was at all reasonable in the way of signs and wonders from the Great Pyramid, and thereby have brought themselves perilously near the condemnation of those learned folks of old to whom the Son of Man gave the sign of the prophet Jonah.

From time to time, going back to the days of Sultan Al Mamoun, more than ten centuries ago, mankind have been possessed of vague dreams of heaps of treasures of gold and jewels secretly buried within or underneath this mighty building, and all modern readers are aware how that potentate burglariously entered therein, literally quarrying his way to the supposed centre, only to find nothing but an empty, lidless stone box of granite, now known as the Coffer, or Sarcophagus; while it appears ever since that time to have been the determined effort of most of the "intelligent" visitors to try and extract either material or scientific treasures by force from the long-suffering edifice. Thus much is self-evident from the published writings of all the Pyramid explorers, not excepting even Piazzi Smyth, who, in one of his earlier volumes, seems somewhat inclined to try the effect of raising the granite leaf in the Ante-Chamber, but he was fortunately restrained by his promise to the Egyptian Khedive, "not to break the Pyramid." True, this was before he and we had had the benefit of the researches of the Rev. C. W. Hickson, and others, who taught us how much could be obtained from the Leaf, by leaving it alone and undisturbed.

The latest "happy inspiration" of this kind came to hand last autumn, from the editor of a popular monthly, seeking an article on the lines of a letter by an enthusiastic politician, who shall be nameless, and who gained admittance into the columns of an evening newspaper, to set forth that the final and only full and perfect cure for English agricultural distress is for the farmers of England to get up a grand expedition to the Great Pyramid with Mr. H. M. Stanley, M.P., to lead it to its successful outcome, which is to discover untold treasures under the Great Pyramid where they have been laid up from the beginning of the world, exactly to meet such a case as this—viz., the ruin of an honest population for want of proper assistance from their own Government, and that a Christian one of the latter days!

Truly one knows not which party to this indictment is deserving of most commiseration—the honest population apparently going to ruin while only fulfilling its Israelite destiny of increasing like fishes and overflowing its boundary; the Government which does not quite rise to the preternatural sagacity of Khedive Joseph of old; Mr. Stanley, M.P., who is to take a darker journey than any he has previously taken on Africa's dark continent; or the Pyramid itself, butchered to make not even a Roman holiday. It need scarcely be said that the friend to whom this communication was made, did not feel himself able to hold out any hopes of discovering material treasure under the Great Pyramid, even with the aid of the renowned African explorer, and so, for the present, the building has a respite.

But lest there may be even yet a lingering suspicion that the Great Pyramid conceals a gold or diamond mine of the South African pattern, it may be well to recapitulate briefly at this season of New Year, what really are the treasures contained in this building. They are as hinted by the title of this paper, entirely of the earth, earthy. In making use of this expression, we mean no disparagement of the Great Pyramid, nor yet of the Earth, which we are now regarding primarily as the abode of man, but chiefly as a planet, and, indeed, one of the heavenly orbs. But the building never gets away from the earth; notwithstanding, it may lead the mind in a variety of directions, the earth is always a factor—indeed the very focus of the problem or theorem, and it would seem that man, earth's inhabitant, may herein find an epitome of all that it is of importance for himself to know, but nothing beyond the earth he is actually living upon, just as the Holy Bible confines itself to man upon the earth, and the religion appropriate thereto, and takes absolutely no account of other material worlds and their possible inhabitants, or religions.

Geographically, the Great Pyramid stands probably near the centre of the ancient inhabited earth, as most assuredly it stands accurately in the centre of the modern inhabitable earth; its position on the 30th parallel of N. latitude, marks the line, which by the geometrical properties of a sphere, divides the surface of the Northern hemisphere into two equal portions, one-half towards the Pole, and one-half towards the Equator. By its height and shape it measures the distance of the sun, which is, in fact, the radius of the

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orbit of the earth; by either one or four sides of its base, as well as in other ways, it measures the diurnal and annual motions of the earth; by the cross diagonal lines of its base, and in other ways it expresses the precessional movement of the earth's axis; by certain eccentricities of its entrance it expresses the obliquity of the earth's axis to the plane of its orbit, as well as the flattening of its poles.

Taken in its bulk, it measures the earth by the earth's own measures, lineally, superficially, and geometrically, in a manner that has often been explained in these pages and need not be now repeated; it weighs the earth absolutely and relatively; gauges its surface temperature and atmospheric pressure; and even when we come to the points which have provoked dispute among men—viz., the sacred and prophetic, and historical teaching of the building, we find that nothing is claimed on this head that does not relate to the history and fortunes of man upon his home—the earth. The flood, the call of Israel, the disruption of her kingdom, the loss and recovery of her Tribes, the birth, death, resurrection and ascension of her Redeemer and His Second Coming—the Sacred Law, the Sabbath—all these are matters of purely earthly history and concern. So far as can be ascertained by personal research, or from information supplied by others, there is no suggestion of any other place —no heaven beyond the sky, though, probably, a heaven on earth is foreshadowed—not a scrap of information or suggestion, say of such bodies as the Sun, or Mars, or Venus, or even of the Moon, the satellite of the earth.

Nevertheless, from certain indications in the numbers and proportions of the building which have been quite recently observed by the writer, and which may, perhaps, be considered in a future paper, it now seems exceedingly probable, that the Great Pyramid, although silent as regards heavenly bodies other than the earth, is yet capable of furnishing a clue by means of analogy for determining many physical facts concerning, at any rate, our Solar System. The clue is, indeed, in hand, but the end is at present uncertain.

24, Ludgate Hill, E.C., Nov. 30, 1895.

"DO TELL ME, WHAT IS REALLY THE IDENTITY?"

By Joseph Thomson.

The subject of our national Identity with the Lost Ten-tribed House of Israel, has now for a long period of years been prominently before the public, so that it may confidently be said that it has been, or is being, taught in almost every parish of this kingdom. And yet it has not been accepted as true so generally as we wished, or possibly expected. How is this? To this query many answers might be found, but we think the chief place will be given to the indifference of the age to Biblical subjects. If the question was one of "higher criticism,"—one of calling the truth of the Bible into question, there would be many adherents, possibly simply echoing the teachings of science,—"falsely so called"—dishonouring God by calling the truth of His word in question.

Perhaps the class who have disappointed us the most have been our religious teachers,—our professors, preachers, bishops, and the "clergy" generally. These, it would naturally have been expected, should have been the first to be found examining the claims of this subject; but, alas! such expectations have been grievously disappointed: and humble students of the Bible, and the Bible alone—which is the "religion of Protestants"—have been left to themselves, —the shepherds caring little what the pasturage of the flock may consist of. This is more evident when a shepherd has been cornered, and he has felt himself getting into a "tight place." Putting on a winsome smile, the question is asked, "And suppose all this is true, and we allow it all, what difference does it make to anyone? we still believe the Scriptures, and that they are necessary to salvation," &c.? This is just the old *Cui bono?* over again in another form. What does it matter? Why, every thing almost. It honours God by showing that His Word is indubitably true; and this is the great truth universally wanted in this scepto-critical age; and in our opinion is the only one which will be found effective in stemming the tide of indifferentism, scepticism, and agnosticism of the present time.

In a certain sense and within due limits, we admit the reasonableness of the query *Cui bono?* but when that query is fairly answered, reasonable credit should be allowed for that answer; and old objections should not be trotted out again and again, only clothed in a different garb, as though that was all. Anglo-Israelites never fear legitimate discussion, and the testing of their arguments and teaching by an appeal to Scripture. That is the fountain of all truth, and the ultimate authority by which every word shall be established, or shown to be unworthy of our acceptance.

Opening the Bible, and calmly reading its promises to Abraham and his descendants, we find an expanding character attaching to them down the line of prophecy, from Genesis to Malachi; even as the tree of a thousand years hence, is embraced within the present insignificant acorn. To Abram it was promised that his seed should be as numerous as the stars of Heaven, and as the sand by the sea-shores—for multitude innumerable. He was to be a father of many nations; himself blessed, and blessing many more. As the patrimony of these multitudes, an extensive tract of a splendid country was promised to them, where they should live, as a prosperous and a united people, as long as the world should last. As time went on, and prophecy vouched more details, we find this people by-and-bye settled in their own land; but, not agreeing very well, we read that they had something like civil war, and the bulk of the nation was rent from a smaller portion, after the death of their wisest king, and two nations or kingdoms, or houses, were established in place of the original one. The legitimate one, the House of Judah, was determined to contest the other House—the separatist—and forcibly compel their adherence to the royal line of David, but were prevented by God Himself, who affirmed that "this thing" was from Him, and must be allowed. What then becomes of the prophecies which appear to be in direct contradiction to all this sort of political development? Is God's plan fallen through? Is He foiled by short-sighted, wilful men? By no means. He sees the end from the beginning, and provides accordingly. This division of the kingdom, in itself, was a punishment upon the line of David for Solomon's sin of idolatry; and now, looking back upon the centuries, we see that the division served wider and higher ends in the history of the Hebrew nation. We can now see that the division of the kingdom, and the expatriation of the Ten-tribed House after a separate existence from the kingdom of Judah of about two hundred and fifty years, and from which they have never yet returned, removed them from the land of Israel from that time till now, so taking no part in the crucifixion of their Lord. They have not yet returned, but will do so in God's due time; for the word of prophecy as distinctly announces their return and union with their

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brethren of the House of Judah, as any other prophecy which we know has already been clearly fulfilled. Listen,—it is God that speaks,—"The word of the Lord came again unto me" (*i.e.*, Ezekiel), "saying: Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel, his companions; and join them one to another into one stick; 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 sticks upon which thou writest shall be in thine hand before their eyes." So far the symbolic prophecy, about which there can be no mistake: now for the explanation, which is even clearer and cannot be spiritualised away by the most spiritual among us:—"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: neither shall they defile themselves any more with their idols, nor with their detestible things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. . . . And they shall dwell in the land that I have given unto Jacob, My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever, and My servant David shall be their Prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.'" (Ezek. xxxvii. 15—28).

Now, what can we make of this? If it cannot be all spiritualised, it must be understood literally, all of it, and not a portion. And it speaks plainly that, as this nation of chosen people were real people, and had a national existence in long ago times, so also must they again have existence as a nation, pre-eminently favoured by God, and established upon the mountains of Israel, as one nation only, never more to be divided into two nations, or kingdoms at all. Mark, God Himself says that He will do it. And what He promises, that He can, and will perform. We know who are the Jews—the descendants of the House of Judah—but the tribes of Israel and fellows of Ephraim, where are they? According to this prophecy, they still exist separate, wherever they are, for this prophecy proclaims it; it distinctly says that after their union they shall dwell in the land given unto Jacob, "they, and their children, and their children's children, for ever!" or as another prophecy puts it, "I" (*i.e.*, God) "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." The Jews do not yet possess their own land. It is still in the hands of the "unspeakable Turk," though he may soon be forced to relinquish it.

We may safely leave the problem "what to do with the Jews"? in the hand of Him who has made such large and implicit promises to His chosen people Israel. The question, however, remains for the sceptical to answer, where is the lost House of Israel of the Ten Tribes, in these our times, if the Anglo-Saxon race be not they? We accept the Identity because the character, position, and prospects in the immediate future of the British race, are exactly those portrayed by Holy Writ; and as time goes on we believe that these characteristics will develop more clearly, so as to elicit the testimony of all thoughtful persons, "What hath God wrought?" Who could have thought it? The knowledge of the division of the kingdom, its continuance, and, probably near, future re-union of the two Houses, or kingdoms, into one, for evermore, should always be kept in mind by Bible students; for, like master-keys, they will unlock apparent mysteries in Divine prophecy that nothing else can.

RIGHTLY DIVIDING THE WORD OF TRUTH.

By Douglas A. Onslow.

PART II.

(*Continued from page* 21.)

At the Conference between the British-Israel Association and the Prophecy Investigation Society, held at Exeter Hall, in the morning and afternoon of May 2nd 1895, one of the speakers for the Society, the Rev. James Neil, M.A., in the discussion which followed Dr. Aldersmith's paper (reported in the *Covenant People* for September, 1895), spoke as follows:—"I think, in fairness, I must now make an admission about the expression in Gen. xlviii. 19 (*melo-hagoyim*). This is evidently definite and means, literally, 'the fulness of nations,' not 'a fulness of nations,' as some opponents of the opener (Dr. Aldersmith) have stated. Every Hebrew grammarian knows that a noun in the state of construction as, *melo*,—'fulness' certainly is here—is held to be so clearly defined by its position that it cannot possibly admit of a definite article before it. . . . The literal translation, therefore, of *melo-hagoyim* is without doubt 'the fulness of nations.' It is, I contend, those two exceedingly pregnant figures in the Old Testament, 'the genitive of character,' and the 'plural of majesty' for 'the great national fulness,' that is, Ephraim rather than Manasseh should contribute to fill or swell out the nation into which Joseph's tribe was to grow."

The contention of British-Israelites is, that St. Paul, in using this term in Romans xi. 25, is referring to the "fulness" of the nations predicted by the Holy Spirit for Ephraim's afterseed, and we say we are justified in taking this view for the following reasons:—

(1) Because this particular expression is used only twice in the Bible—viz., in Gen. xlviii. 19 and Rom. xi. 25, where the Hebrew and Greek rendering in each case are identical.

(2) Because the promise that Ephraim's seed should become a "multitude of nations," as translated into our Authorised Version, must be fulfilled to his descendants during this Christian Dispensation, for it never had fulfilment prior to Christ's coming.

(3) Because that, as there is this promise of "fulness" to Ephraim, and nowhere in the Old Testament is there any prediction of "fulness" to any other people, *the* "fulness of

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the Gentiles" (nations) spoken of by St. Paul could only have reference to *the* "fulness" predicted of Ephraim's seed.

(4) Because it is contrary to reason that there should be a fulness of Ephraim's seed, and a fulness of Gentile non-Israelite nations, existing *pari passu*, both to be completed in this dispensation, and as there *must* be Ephraim's "fulness of nations," there cannot be the non-Israelite "fulness of nations."

(5) St. Paul's *pleroma ton ethnon*, must, therefore, be Ephraim's "fulness of nations."

But as if to knock this monstrous figment of a spiritual descent from Abraham on the head by anticipation, and before he commences his general argument about Abraham being justified by works or by faith, the apostle commences the chapter (iv.) thus, "What shall we say then that Abraham our father, *as pertaining to the flesh*, hath found?"

In order that we may be sure who the people are of whom St. Paul speaks of Abraham their father "as pertaining to the flesh,"—*i.e.*, their *carnal* and certainly not *spiritual* father—we have only to turn to Rom. i. 7, and we find that the people the epistle is addressed to are "All that be in Rome, beloved of God, called *to be* saints," etc. So that these Romans of Rom. iv. 1 are Abraham's carnal and *not* spiritual seed. If it were otherwise, should not Rom. iv. 1, have read thus, "What shall we say then that Abraham our father, *as pertaining to the spirit*, hath found?" If the intention of the Holy Spirit had been to prove that these Roman saints—who certainly would not have been addressed by Paul as "beloved of God, called to be saints" unless they by faith had accepted Christ—were Abraham's *spiritual seed*, why commence the chapter by alluding to Abraham their father "as pertaining to the flesh"?

By way of illustrating his idea that the Holy Spirit means "the spiritual children of Abraham who possess his faith," and not the lineal descendants of Jacob, the Rev. D.D. writes, "The Holy Spirit declares, in Rom. iv. 11, that he (Abraham) was 'the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also,'" &c., but there is not a word in all this that indicates that the Holy Spirit meant "spiritual" children of Abraham, and not carnal descendants. And *most certainly* the Holy Spirit *does not explain* His meaning to be what the Rev. D.D. says it is.

Again, he writes, "In verse 13 it is distinctly declared again (*again*, mark!) that the promise in question was not given to his seed according to the flesh, but through the righteousness of faith."

The audacity of this reverend doctor is really surprising, and doubtless his bold assertions are meekly accepted by many as being the truth, especially by those who are anxious to believe that they are, in order to support their long-cherished notions, without their going to *the Word* to test them. This is what verse 13 actually declares, "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." Where is there a word here that the promise was not given "*to his seed according to the flesh*?" In order to fit Romans iv. 13 into his views, and to foist up his spiritual seed idea, this reverend doctor eliminates the words "through the law" which are in the Bible, and substitutes the words "*according to the flesh*," which are not there! If this is not taking from the word, and also adding to it, it would be difficult to say what would be.

Next, as already quoted, we read, "In verse 14 we are told that on the other interpretation (*i.e.*, yours—the interpretation of British-Israelites), 'faith is made void, and the promise made of none effect.'" This is what verse 14 actually says, "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." The interpretation put upon this verse by British-Israelites, which he calls "the other interpretation," *i.e.*, carnal heirs as opposed to spiritual heirs, is not the interpretation at all as understood by the Rev. D. D. And what is more, if it were it would not militate against the Scripture. But the reverend doctor is wrong again, for verse 14 says nothing about heirs carnal or spiritual, but of heirs "which are of the law." Now, it is quite evident that there can be no question here of the descent from Abraham, with reference to these people, who if they are, as the apostle says, heirs, are to make faith void. For if it is a question of descent, then we get into another very formidable tangle. We have, through the ingenuity of the Rev. D. D. and his followers, got two manners of descent from Abraham: (1) his seed according to the flesh, and (2) the spiritual children of Abraham. He now introduces (3) his seed according to the law!! However, I will say this for him, that he tries to identify No. 1 with No. 3. He evidently implies that Abraham's seed "through the law" is identical with his seed "according to the flesh," and in order to make his argument possess any sense, it is necessary to contrast Abraham's seed "through (or according to) the law" with Abraham's seed "through (or according to) the righteousness of faith," as though the apostle was writing of two different modes of descent from Abraham.

But I do not for one moment admit this to be the apostle's meaning. What I think to be the meaning of the apostle is that he is writing about all Abraham's seed in the line of Isaac alone, some of whom, being still under the law, considered that this fact entitled them to heirship of the promises, and that it was not necessary for them to have faith in Christ; whereas, the apostle teaches that the heirship is only obtainable through the righteousness of faith in Christ, which the Jews under the law refused to acknowledge.

That I am not wronging our reverend opponent is clearly shown, for he thus writes, "You (British-Israelites) make the descent from Abraham to be NOT *by faith*, not by grace, but by a descent according to the flesh in the whole Anglo-Saxon race, thus making 'faith void and the promise of none effect.'" Will any person possessed of God's most blessed gift of reason, explain why the mere fact of our claiming for the whole Anglo-Saxon race direct lineal descent from Abraham, carnally through the line of Isaac, Jacob and his sons, should make faith void, and the promise to Abraham "of none effect"! And further, will any one who has not been moonstruck explain how it is possible for any one born of a woman to be able to claim descent from Abraham either by faith or by grace? If there was to be a "spiritual seed" of Abraham, how is it that no mention, no hint, no suggestion, of such a seed is ever made by any of the prophets, or any of God's holy servants anywhere, either in the Old or in the New Testament. It is an absolute impossibility that there should be either man or woman descended by faith, or by grace, or spiritually from Abraham. Such an idea involves a paradox. There can be no other descent than lineal, or carnal; and in order that our blessed Lord Himself should be able to claim descent from Abraham and David He had to be born of a woman.

There is, therefore, no "spiritual seed" of Abraham, and there most assuredly is none mentioned in the Bible from beginning to end. To say that "the Holy Spirit has

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interpreted His own words, and explained clearly that He uses them of Israel after the Spirit—viz., the spiritual children of Abraham"—is to insult the common sense of ordinary intelligence, and adds to God's Word what is not there, and cannot be deduced, or inferred from it.

Thus to argue about a "spiritual seed" of Abraham or a descent "by faith" from him, when the Word of God nowhere makes allusion to any such children, is indeed to labour under "a strong delusion," and to place oneself in imminent peril of meriting the condemnation of Proverbs xxx. 6.

Our interpretation is NOT a practical denial of the Spirit's own interpretation, for the Holy Spirit most certainly has NOT interpreted His own words in the sense claimed for them by our opponent.

(To be continued.)

THE VISION OF ETHAN;

OR, "WE HAVE TEN PARTS IN DAVID."

By Mrs. G. Albert Rogers

(Author of "Britain in History," "The Coronation Stone," &c.).

Our almanacks this year register a fact of no small interest to all loyal Anglo-Israelites. It is one which has not been recorded in our history since England became a nation. It sent a thrill through many hearts when it was announced that one of the names bestowed upon our infant prince—the eventual heir to the throne of the House of Israel—was that of his royal ancestor, King David. It recalled the promise upon which God had long taught us to take our stand, "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." And it seemed as though the promise were thus accepted afresh by our royal house.

A revelation from God should be held in remembrance, for "I am the Lord; I change not: therefore"—and therefore only—"ye sons of Jacob are not consumed." It may be matter of question whether the Maschil of Ethan was written by David and delivered by him to Ethan, or whether it was given to him by Jehovah direct. The Vision given and declared in Psa. lxxxix. 19—37, its inspired contents, concern us who are of the House of Israel no less truly in these last days than they did Ethan the Ezrahite. Surely for our instruction was it said to him as to John in Patmos, "Write the things thou hast seen, and the things which are, and the things which shall be hereafter."

What then, we should enquire, was the purport of this vision? An announcement is given in ver. 3 of a solemn covenant made by God Himself with David. But are we to take this grand promise in its literal signification, when it is manifest that the transgressions of both Israel and Judah moved the Lord to destroy them and to cast them out of the land? Truly, had this been a conditional covenant, it had long since been torn to shreds and its promises scattered to the four winds of heaven. But turn to this royal psalm—Israel's Magna Charta—and see how solemnly God binds Himself. Unlike a modern Act of Parliament, through which men tell us a coach and four may be driven, this ancient treaty, this irrevocable decree, was prepared and signed and sealed by God Himself, and "The writing which is written in the king's name and sealed with the king's ring may no man reverse."

> "It stands like the cerulean arch we see,
> Majestic in its own simplicity.'

Jehovah simply announces, "I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish for ever, and build up thy throne to all generations;" and it is at our peril if we disbelieve Him.

But you hesitate to accept its literal application to the seed of Judah's king, the "man after God's own heart." You say, "God forbid that I should question Jehovah's faithfulness to His word and oath, but if no descendant of David's royal house can be produced, how can he sit on David's throne? Again, Where should his throne be set up? For 1800 years Judah has had no certain dwelling-place, and even now she is bitterly persecuted and outcasted from lands in which she had sought shelter. How can we point to her country or nation? Are we to believe in an impossibility?" Nay, we ask you not to find the throne of Judah's nation, for the promise runs not thus. Turn to Jer. xxxiii. 17: "Thus saith the Lord, David shall never want a man to sit upon the throne of"—what?—"of the House of Israel." It is the House of Israel which we must seek and find, must recognise and acknowledge ere we can point out the faithfulness of our covenant-keeping God. It is impossible to study the 31st chapter of Jeremiah without seeing that in the purpose of God the virgin of Israel was to be pardoned and recalled, that they should come with weeping and supplications, and be led by Jehovah Himself; "for I am a Father to Israel, and Ephraim is My first-born."

When met, therefore, with the hackneyed *Cui bono?* is it not worth our while to study this subject, so as to be able to show to all objectors that David's line is now on the throne, and that our Ten-tribed House is the heritage over which his seed now rules? Until we can do this it is vain to proclaim that Jehovah's word cannot be broken. Even the faith of Ethan, which sings with such triumphant assurance in the first thirty-seven verses of this Maschil, seems almost to faint in view of passing trials, but we who have now seen God's word and oath to David—reiterated as it is in Jer. xxxiii. 19—26—fulfilled in its entirety, have no excuse for mistrust or doubt. Following, as this Maschil does in the arrangement of the Psalms, upon the sore anguish of a soul in darkness depicted in Psa. lxxxviii., it seems to say, "Take heart of grace, O child of Zion; thy God hath not forsaken thee." Look to the fulfilment of His promises to thy fathers, to Abraham, to Isaac, and to Jacob. Not one thing hath failed of all the good things which the Lord your God spake concerning you. And now hearken to the covenant which He hath made with David His servant. He who cannot lie hath sworn that the seed of David shall be established for ever, and his throne, though the sins of Judah may remove it from the land, shall, notwithstanding, be built up to all generations. Judah's iniquity may exile both prince and people from Palestine, but in a place of God's appointment, impossible as it would then appear, David's throne should be re-established, not indeed over Judah, but over the long-scattered and now recalled House of Israel. In the person of his descendant, Queen Victoria, David is now reigning over the House of Israel, which God has in His faithfulness gathered together in these Isles of the West. "He hath said of David, "My covenant shall stand fast with him. . . . My covenant will I not break, nor alter the thing that is gone out of My lips. His seed shall endure for ever, and his throne as the sun before Me."

Take heart, then, sorrowing child of God. If He has so wondrously brought to pass the good things He promised to David His servant; if He has so guided and guarded the

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wandering House of Israel and brought them by unknown paths to this fair heritage; if He has by another path brought the daughter and heiress of the last king of Judah to these isles, and established her posterity upon the throne of Great Britain to rule over them, canst thou not trust Him with thy spiritual needs? Take heart, O mourning believer, grieving like Heman that the face of thy God is hidden from thee. Cling to Him in the darkness, and rest assured from "the majestic covenant Psalm" before us, penned perchance by another of Zerah's sons (1 Chron. ii. 6), or, if not, by one of the gifted trio, "Heman, Asaph, and Ethan" (1 Chron. xv. 19), that He who has proved faithful to His covenant with the House of David will never leave thee nor forsake thee.

RANDOM SHAFTS.

To those who are imperfectly acquainted with Our Identity a very strong reason against its probability is the altered complexion of society: the transformation in manners, language, and sentiment. The changes are more apparent than real, as enquirers would soon find, but changes there have undoubtedly been. That, however, is not only what might naturally be expected, but what has taken place over and over again in the history of nations. The ease and celerity with which one race can adopt the garb of another is shown by Norman annals, and in the checkered fortunes of Alsace-Lorraine we have a further example. After the Franco-Prussian war that territory was added to Germany, but, as the people were intensely French in their sympathies, the annexation was considered bad policy, and met with widespread disapprobation. The feelings of Alsatians fourteen years later are given by Miss Betham-Edwards in her introduction to Arthur Young's "Travels in France": "The sorrowful, indeed agonising clinging of born Alsatians to the mother country once witnessed can never be forgotten. . . . When spending an autumn in Alsace-Lorraine, five years ago, I found Mulhouse still a French town in every respect but name. 'We are more French than the French themselves,' was the universal sentiment of rich and poor, expressed without reserve in English hearing."

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But the philosophic traveller whose diary Miss Betham-Edwards is here editing had explored the same provinces a century before her visit, and this is his testimony: "In Savern I found myself veritably in Germany. . . . Looking at a map of France, and reading histories of Louis XIV., never threw his conquest or seizure of Alsace into the light which travelling into it did; to cross a great range of mountains; to enter a level plain, inhabited by a people totally distinct and different from France, with manners, language, ideas, prejudices, and habits all different, made an impression of the injustice and ambition of such a conduct much more forcible than ever reading had done." So that in 1789 we have Young bewailing the transfer of Alsatians from Germany to France, because they are essentially German, while in 1884 Miss Betham-Edwards is regretting their transfer from France to Germany, because they are essentially French. And this metamorphosis, which turned Germans into Frenchmen, was accomplished in the course of a few decades, with the Fatherland alongside.

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Music and the fine arts generally are affairs for which the Briton is supposed to have no instinct, but I have submitted on more than one occasion that this idea is mere fable, and confirmatory facts are not wanting. During the recent Purcell celebration it was pointed out that Handel had borrowed from him in a wholesale way, which is confessed by his German biographers; and if Handel was indebted to Purcell for his music, Germany is indebted to England for a good deal of its musical reputation. With regard to painting, the *Art Journal* for December contains a paper on Constable, who so influenced, or rather revolutionised, the French profession, in which the writer says: "It is singular indeed that a nation which is denounced as barbarous in matters of fine art should at intervals have produced poets and painters of world-wide renown, which their own countrymen have invariably delighted to *dis*honour! It is something against this to have sent forth a champion who has virtually divided the French landscape school, and, in addition, has founded the most fashionable and costly school of modern times." All this seems to indicate that the artistic element dwells in the British to as great an extent as in their neighbours, if not to a greater extent, but that a thousand years of wandering and strife had blunted or obscured it. The national character has not even yet entirely thrown off the roughening effects of that ordeal; and there would be no need to mourn if it never did.

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What are the requisites in the training and capacities of curates? I used to be under the impression that God's Word was the subject of their closest study, and the furtherance of God's cause the object of their existence; but this conception has had to put up with a number of severe shakes. Their dislike of the Identity, coupled with their liking for lawn-tennis, was not a recommendation, and their amazing darkness on Biblical details led me to wonder how they employed their time when at college. Perhaps, said I, they burn the midnight oil over Greek and Latin, or practice the newest ritualistic pose. And they may do so, but evidently this does not exhaust their exertions, as one of them is advertising for a benefice in that eminently religious paper, *The Field*, his qualifications being that he is not simply 6 ft. high but an old 'Varsity Blue, an excellent shot and fisherman, and "thoroughly understands country life and sport in all its branches." This explains much, and is calculated to increase our faith in the judgment of curates on sport in all its branches, but it will not deepen our reverence for their interpretations of Scripture in any of its branches.

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George Ebers has written two or three fine works of fiction dealing with ancient Egyptian history, prompted by the revelations of such as Petrie and Sayce. But he is himself an ardent investigator of those antiquities, and declares that our primitive medical recipe books, both English and German, owe to the Egyptians many of their quaint nostrums, in support of which he produces samples. To him this is exceedingly strange, and, it being difficult to see how they could have come into our possession, scientists are in no hurry to accept his "notion." Ebers, however, is confident, and, as any theory is better than none, he suggests that we obtained them through the school of Salerno, which may have handed them down from Coptic and Arabic translations. If the British are Israel, there is no necessity to fall back on a speculation of this kind, but the same failings which prevent people from believing in Dr. Ebers'

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discovery would no doubt incline Dr. Ebers to despise our Israelitish origin.

* * *

The pursuit of truth, whether it concerns Egypt or Israel, archæology or theology, demands a mind emptied of bias. Descartes could speak with authority, and he says: "When I set forth in the pursuit of truth I found that the best way was to reject everything I had hitherto received, and pluck out all my old opinions, in order that I might lay the foundation of them afresh, believing that by this means I should more easily accomplish the great scheme of life than by building on an old basis and supporting myself by principles that I had learned in my youth, without examining whether they were really true. . . . For if we would know all the truths that can be known, we must, in the first place, free ourselves from prejudices and make a point of rejecting those things which we have received until we have submitted them to a new examination." It may be hard to imitate Descartes, but, if this is not done, there can be no pursuit of truth, and no getting at it unless—as, fortunately, often is the case—the truth pursues *us*.

JOHN SHOOTINGHAM.

SOWING THE SEED.

THE quotations from letters, under the above heading, included in the Report of the Anglo-Israel Distribution Fund, having been unavoidably crowded out when the New Year's Number of the BANNER was prepared for printing, are now put before our readers with much pleasure. First we turn in thought to where the heats of summer are now blazing in the Antipodes, we think of our friends who have been so eager to tell the wonderful story of Israel's preservation and revelation. The news has spread well in many districts, as our readers have already been informed, and now it is time to quote, as promised last month, from a letter that shows the good method of working followed by one of our Sowers in New Zealand. This may be instructive to others who may be as earnest, but have met with scant success.

"Our Association is flourishing. Our plan is to lend rather than to give literature, to offer reading matter at considerably under cost price, by inviting small subscriptions from several householders, who receive the literature in turn. The fact of having to pass it on from one to another excites a little curiosity, perhaps envy, amongst those who are out of the circle. They want to know what it is about; they find they can have the privilege at a very small cost in money and trouble. I respectfully throw out a hint not to dwell (in the first instance) overmuch on the Church aspect of the question. Beyond all doubt, if England be Ephraim, an important part of God's people, then the Church of England is—what it is not expedient to say to a Dissenter by way of urging him on to a study of the subject. When he has grasped it, then it is safe to say something about it. You may not make a Churchman of him, but if he was bitter against the Church before, you will greatly smooth his asperity. I used to correspond with a dear old Wesleyan, now dead, Mr. H. Farnell (a some time Sower for the A-I. D. Fund), a staunch Israelite. He told me that when he went to Auckland he generally went to one of our churches at least once on Sunday for the joy of joining publicly in the service, full as it is of Israel's claims and the promises to Israel.

"One clergyman has so far relented that he wishes to see some of our literature. The particular article that aroused his curiosity was Dr. Hanan's, on the succession promised to the Levitical priesthood (Jer. xxxiii.), that appeared in the BANNER OF ISRAEL. I have told you how we send round the BANNER and the *Covenant People* in four lists, or groups of people, comparatively conveniently placed as to residence. The question has come up for discussion several times what we would do with the old ones. I like to keep one file, but as to the rest the question is solving itself beautifully. At the nearest seaport, and also at a mining centre, there are sons and daughters of some of our members, themselves interested enough in the good news to wish to circulate it." In these places the papers of lists B. and C. go a fresh round, and others have an opening made for them in another district, where our Sower has "an old friend who is greatly interested in our origin, well up in his Bible," and he is striving a little to stir up others to read; and he adds, "I am daily expecting, or hoping, to hear of an Association being started. A few shillings have come from there to help our Association, always a good sign. Altogether I am very cheerful and hopeful at the progress we are making, but, above all, thankful for the glorious news from England." We thank our friend for his news, and hope it may encourage others in many places.

From India came the following warm expression of appreciation: "May God bless you for the weekly packet of the BANNER OF ISRAEL. I have four officers, regular readers. They look forward eagerly for the mail and my appearance. I have spoken to some of them about small donations to help to defray the expenses of the Distribution Fund, and so extend the work far and wide. To the devout student of Scripture the study of Our Identity affords ample food, as he searches the Scriptures and finds the faithfulness of our God towards His people. I have not a few of our soldiers, as well as outsiders, who are solemnly impressed by the truth. I never give away a paper indiscriminately. I pave the way by conversation, and admit only those who are really impressed and anxious to learn more. I shall thank you very much for more leaflets." This Sower, like others in India to whom we send, has grand opportunities for instructing many of the brave defenders of our Empire, and we should be glad, were it possible, to send them supplies that should have but small limit.

I see that the space at my disposal is rapidly reducing, but before closing I would mention the great pleasure the distributors of the A-I. D. Fund have had in receiving a kind note and very welcome donation from "three subscribers," readers of the BANNER OF ISRAEL, in Valparaiso. It is the first intimation we have had of the BANNER having penetrated thus far in South America. We rejoice to know of the wide flight, ever increasing, that this journal takes. One thing we would ask—that these Valparaiso friends who have noticed and interested themselves in our work, will let us have a name and address where we may send some other publications that probably they have not yet seen, and that may be very helpful to them and others who may be induced to read them, and earnestly we hope that the New Year may witness a still wider field for our distribution of literature than we have yet covered, and that there may be much sympathetic response from many more *conscious* Israelites in lands far away, and from those in our home fields, to enable us to sow the good seed without stint, for many a difficulty stands now before our people in various parts of the world, and a right understanding of the British Israel question would solve others, besides that burning one that has so disturbed Great Britain and the United States—Ephraim and Manasseh. Well may we pray to Him Who rules from above—"Let our nation wake up to a sense of its responsibilities and respond to Thy call."

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

Westgate-on-Sea, December 30th, 1895.

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

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

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

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

THE BANNER OF ISRAEL.

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

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THE BRITISH IN JOHANNESBURG AND THE BOERS IN THE TRANSVAAL.

THE problem which has been puzzling everybody in regard to the Boers in the Transvaal and the 60,000 British and other outsiders who occupy Johannesburg, within the territory of the Boers, is, How long is the existing state of things going to last? Evidently the 60,000 British residents have not been anxious to compel the Boers to do them justice, for otherwise it is inconceivable that with a distinct majority of 20,000 men on their side, the British should have been willing to submit to the usage they complain of, but take no steps to remedy. The Boers number about 40,000 to 50,000 souls, and occupy a country nearly the size of France. The British in a single town, Johannesburg, are a solid majority of 60,000, and yet have filled the papers with complaints of their sad lot living among the dominant minority, who have refused them all rights. The oppressed majority are increasing rapidly, and yet the Boers have trampled on them all with ease and impunity! Every month there land more than 2,000 immigrants at the Colonial ports, from all parts of the world, and most of these go to the Transvaal and settle down in Johannesburg as mining adventurers. The consequence is that the town, now a city, has grown during the last year enormously. The place is enlarging, and towns are rising in the suburbs to accommodate the increasing population. House rent varies from £8 to £30 per month! and a six-roomed house, with kitchen, commands a rent of £20 a month, or £240 a year! The Boer Government has made life as hard for these multitudes of Britons and others as they could. They have imposed so heavy a tax on imported food-stuffs that the prices of provisions are high enough to cause a famine. The Boers have done all they can to prohibit the import of goods by the Cape Railway, and have closed the Vaal River drifts for a time so as to prevent the import by the British of goods from the South. They have striven at the same time to force these imports to come by their own Delagoa line, and by the Netherlands Railway Company. Well may the people of Johannesburg be complimented on their patience with the Boer Government! The foreigner has long "submitted to be flouted," "he has been jeered at," and "almost spat upon"; but he has meekly borne it all, and has been submissive when M. Kruger, on the part of the Boer minority, has told the majority that the schools must be in Boer hands and the English children must be taught, if they want schooling at all, in the Dutch language!

This meekness in the British character, especially when exhibited in the garb of the rough miner, would be inexplicable if we were not to reflect that the gold-seekers' gains are so enormous that the population of Johannesburg has been willing to put up with any indignity so long as the Boers would only allow them to search for gold and leave them alone to attend to that one calling.

That the Boers are most ungrateful to the British and foreign community is a self-evident proposition. The British, now settled in the Transvaal, have brought nearly all the trade and prosperity it enjoys to the country. The whole burden of taxation is mainly borne by the English. Before the latter came, the state of the Transvaal was one of almost total bankruptcy. The British gave them an overflowing revenue and sound credit. Their exertions have enriched the Boers, who have kept all the emoluments of government in their own hands. The British miners are not only the majority of the population, but have a monopoly of "energy, enterprise, and education," while they have paid all the taxes and duties, they have had no share in the government of the land, but apparently have made no serious effort to obtain it!

The completion within the last few weeks of the Durban Railway into Pretoria and Johannesburg (in the Transvaal) is an event which must make the present crisis more acute than ever. The influx of British and other miners into the Transvaal will be soon greatly accelerated, and the day must arrive speedily when the multitudes of immigrants who

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refuse to become naturalised subjects of the Boer State and decline to abandon their British citizenship, will demand the franchise as a right and take their proper share of the government of a State which, after all, acknowledges the British Queen as its Suzerain. Whenever these events occur, there will be added another great province which will fall into line as a fresh member of the great British Empire, one of the South African States, united yet self-governing, which all together will at last be the predominant Power upon earth, holding it in trust for their Lord and Saviour, Jesus Christ, the rightful Sovereign of the globe, and imposing peace upon the other nations in His name. May that day soon arrive, and restore harmony and happiness to this distracted earth! Meanwhile it is a comfort to us to know that the British are Israel, and therefore the Lord's agents in this matter to bless the nations, and finally to restore peace to the inhabitants of the world. We see them carrying out this blessed work already, though in an imperfect way, but the testimony of men is, as we have often shown, that British rule makes generally for justice and equity towards the subject and allied races. Men therefore desire the continuance of the British domination, and acknowledge that this nation is "the one the Lord hath blessed" (Isa. lxi. 9, R.V.).

Thus far had we written when there was published in the London papers an announcement that an effort has been made by the British there to secure a Bill of Rights for the Transvaal "Uitlander."

At last then matters are coming to a crisis in the Transvaal, and the British settlers there have issued a Manifesto, dated Dec. 26th, claiming for "the Uitlander," or foreign settler, "substantial equality with the Boers within the territories of the Republic." The Manifesto demands "an equitable Franchise, and fair representation, the equality of the Dutch and English languages, responsible ministers, the removal of religious disabilities, independent courts, an efficient Civil Service, liberal education, and free trade in African products!" A National Union for the Transvaal has been established, and on the 6th Jan., 1896, it is proposed to bring these demands before a meeting of the Union that they may pass or reject them, and if they adopt them that they may furnish to the National Union a definite "mandate" whereon action may be taken and the objects desired carried into operation. The Manifesto concludes thus: "We shall expect an answer in plain terms, according to your deliberate judgment at the meeting to be held on January 6th." The object arrived at is stated to be "the establishment of a Republic as a true Republic under a Constitution approved by the whole people."

Matters have come, it seems, to the long-foreseen issue. The British settlers are the great majority of the population, and these, joined by immigrants of other nationalities, now demand that while they have furnished the wealth, the taxes, and the bone and sinew of the country, they shall have a voice in its government, have a share in its representation, and no longer be ignored by the small minority of Boers, who are outnumbered by the British and European population in the ratio of more than three to one. The Boers are 40,000 in all, but the British Uitanders number, we are informed, over 130,000! The question is only one of time. If the Boers do not yield with a good grace now (as is probable), they must sooner or later do so. They cannot expect to find a British, high-spirited population, who are ready to submit for the sake of peace to great indignities and injustice, to remain so always. The Boers have treated the Uitlanders shamefully in the past, and the time for a change has arrived at last. The strain, it appears, can be borne no longer. The settlers have been denied by the Boers a fairly efficient police in their towns. The mining population of British and other nationalities have asked for the appointment of qualified mining inspectors. The Boers have refused. The English-speaking members of the people requested that State Schools might be provided for their children; but the Boers, who use British money to support the State Schools, refused instruction in any but the Dutch language. Thereupon the British settlers have resolved to provide for the teaching of 5,000 children in their own schools, 5,000 more being under instruction in their own homes. These being, as described above, intolerable troubles and disabilities, the matter is now to be brought to an issue, on the 6th January, unless the Boers yield at once, or proceed in the hopeless effort to put down by force their troublesome Uitlanders (the majority being British), who are clamouring for their "Bill of Rights," and mean to have it!

Majuba Hill is indeed revenged, and the Lord has given His people, indirectly, a victory, as we hope it will be, which will once for all set matters right, absorb the Boer population into the British, and so establish a British-Boer Republic, as one of the British federation of States under the Crown of Israel of the Isles, in South Africa.

There is, of course, another aspect to this question, and authorities on the Uitlander side are of opinion that the latter, if they should resort to armed force, could not withstand the Boers, who are organised and well supplied with Maxim guns, whereas the Uitlanders have no weapons and would be exposed to attack in Johannesburg, a town the Boers could easily surround. The matter will probably be settled before we can go to press, and we must leave it to Him who will decide for Israel according to the right.

THE SIGNS OF THE NEAR APPROACH OF THE "END OF THE AGE."

THE Venerable Dr. Hughes-Games, of Hull, has lately been preaching on the subject of "The End of the Age," and its near approach. The heads of his discourse were published in the *Daily Mail*, of Hull, on November 2nd, and are quoted below. The report was as follows:—

"The Ven. Dr. Hughes-Games delivered a sermon last night in Holy Trinity Church, Hull, in the course of which he gave his opinion on the great Eastern problem. He said 'the end of the world' meant the end of the age, and not the end of this terrestrial globe. The destruction of Jerusalem was the end of the Mosaic dispensation, and the present dispensation would, he thought, probably close with the second siege of Jerusalem. They could not doubt that now they had approached a crisis in the world's history. Many of God's people were asking, 'Is the end near?' The subject of the prophecy then was one of deep moment, and especially to the people of God. Amongst the

"SIGNS OF THE LORD'S COMING

were the political signs. One of these was the present condition of the Jews. They ruled the finances of the world; they are professors in universities out of all proportion to their numbers; they are the healthiest and most vigorous race in the world; and they are regarded with more consideration to-day than they have been. No solution of the present Eastern problem is more probable than that Pales-

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tine will be handed over to the Jews. Every other nation would be jealous of any other possessing Palestine, and nothing is more probable than that they would agree, as a solution of the Turkish difficulty, to hand Palestine over to the Jews. The Jews are there already in great numbers. The fact that they are ceasing to be trodden down by the Gentiles is an indication that these times are nearly completed. Then, the ending of the Mohammedan rule is compared to 'the drying up of a river.' They knew that for the last seventy years the Mohammedan power had been gradually decaying. Any day they might hear of that power coming to an end. It is the great thing in our papers every day—that

"APPROACHING DISSOLUTION OF THE TURKISH POWER.

Now there are clear signs in Christendom. The Roman Empire was succeeded by the Romish Church. It has uttered great boastings and blasphemies against the Most High, and it was weakened by the Reformation. It has been silently decaying in influence ever since. In the hundred years ending 1886, while Roman Catholics only increased twofold in the world, Protestants increased fourfold. The Great Apostasy is decaying, and its final destruction is made contemporaneous with the Marriage Supper of the Lamb. Another sign is the general corruption of morals. Externally, no doubt, there is more decency in society, but it is as a skin covering a festering sore. Selfishness and luxury prevail. Are we not always boasting of our achievements—our power over nature and our scientific knowledge and diffusion of culture? Besides, children are not so respectful or

"OBEDIENT TO THEIR PARENTS

as they used to be. Then, was there ever a time when people of all classes so sought after pleasure as they do to-day. But one of the most remarkable signs of the coming of the end of the age is being fulfilled in our own time. 'Many shall run to and fro, and knowledge shall be increased.' When was there so much locomotion as in our days? When was there ever a greater diffusion of literature? 'The Gospel must first be preached in all the world, and then shall the end come.' Surely this is in course of fulfilment? Yes; the end of the age cannot be very distant. For my part, I do not see how things can go on much longer as they are. Depend upon it, the end is near at our doors. We may not see it, yet our children most probably will; and we can only hope to bring about the fulfilment of one of the prophecies, and that is the making of the Gospel known amongst all nations."

We are not going for a moment to deny that the signs of the times support the Venerable Doctor in his view thus propounded. We see with him that the Turkish Empire is rapidly approaching its allotted period of dissolution. There are symptoms, which all perceive, that by gross misgovernment, by cruelty to his Christian subjects, the Sultan is bringing about his own destruction as the ruler of an empire.

The Papacy, too, is, save in this favoured land of Protestantism and Bible light, gradually wasting away. Vice and ungodliness are rife in all directions under the surface, even in our midst, in this "favoured land." There are indications also as to movements among the Jews, and re-settlements by them in the Holy Land, which at first sight lead men to come to the conclusion that, there being no Israelites in existence but the Jews, they must be the sole heirs of God's Palestine, and that the future will see them placed in possession of the whole country as their own. But Dr. Hughes-Games ought to know as one learned in the Scriptures, that whatever he may think about it, God's plan for the restoration of the Jews is quite different from the one he has sketched out. They are not to return to the inheritance alone. Only one-thirteenth of the land is for them, as Ezek. xlviii. 7 teaches us. In their return they will be accompanied by the Ten Tribes of Israel, then a mighty, very multitudinous, Christian nation, who, taking Judah (or the Jews) under their wing, will go back with them to the land and settle down there with them. Eleven-thirteenths of the territory will be theirs. One-thirteenth will be Judah's, and the remaining thirteenth will be God's, for service, and for the holy temple worship yet to be. Hos. i. 10, 11, Jer. iii. 18, Isa. xviii. 1—7, with Ezek. xxxvii. 15—28, and xlviii., sketch out the plan with many details which we greatly wonder how the learned doctor has totally overlooked. If he will only consider the matter he will certainly see that the House of Israel is before the world detected to-day, doing her appointed work as the messenger for God to all the nations, families, and kindreds of the earth, not omitting their kinsmen the Jews; blessing them, benefitting them, in every imaginable way; giving them the Bible and the Gospel, civilisation and Christianity, abolishing the idols and bringing peace and prosperity to the nations.

The British race answers to the portrait which the Scriptures furnish of Israel in every iota, and not one is lacking. Why has Dr. Hughes-Games passed Israel by, and refused to recognise the nation which is the pivot race in God's hands, among the rest, whom He has abundantly endowed with all the good things He promised to "Israel, His people," in the days of Abraham, Isaac, and Jacob, followed by all the prophets of the Lord who have given their testimony since?

We believe, however, with Dr. Hughes-Games, that the fall of the Turkish Empire is preparing; and that events which are now taking place will probably lead to its disruption within a few years. The Armenian atrocities are merely an incident preparing the way. The origin of these, of course, is the hatred ever existing between Mohammedans and Christians, which shows itself where the paramount power is not strong enough to put it down. In Armenia not only is there no such power fitted and ready to act (as in India), but the close neighbourhood of Russia, which has all to gain by provocations from Mussulmans, justifying interference, makes it always possible that outbreaks may be looked upon with some kind of favour from that quarter. The difficulty in respect to the troubles in Christian Armenia is, of course, the fact that geographically the country is completely cut off from European help, and is only open to assistance in case of need from the direction of the Russian Empire which has already absorbed the northern portion of Armenia.

The Sultan being unable or unwilling (or both) to put down the ill-treatment and gross misgovernment of his Christian subjects, the danger will arise when one of the nations of Europe—say, Russia,—breaks off from the present condition of European concert and resolves to apply the remedy by the protection or annexation of the persecuted country. That would be the signal for the violent disruption of the Turkish Empire, and for its partition among the Christian Governments, each of whom desires to acquire a portion of the spoils.

The well-known passage in Ezek. xxiv. 14 seems to show, however, that the Lord means "to lay His vengeance upon Edom"—if Edom be Turkey (?)—"by the hand of His

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people Israel," and "they shall do in Edom according to His anger and His fury."

It would seem, then, that the British will strike the blow which will be followed by the frightful catastrophe which is the subject of Rev. xvi. 18. From a qualified source we learn that there have been at least 35 massacres in Armenia lately, involving the loss of no less than 17,670 Christian lives by deliberate murder. Other accounts place the totals at 40,000. But, allowing for exaggeration, the figure first named is terrible enough. The case is appalling, however, when it is remembered that no Mussulman has been brought to justice for these butcheries, and that for the future no preventive force can be brought to bear against the Mussulman population and soldiery, who are the guilty parties, from outraged Europe, unless it be the Russian, to be quickly followed in other directions by Austria and Greece, and, shall we add the British-Israelites, who are as nations each resolved, if Turkey is to fall, and be dismembered, that certain territories well known and certain "Gates," named in prophecy perhaps, must be allotted to the proper heirs, but not otherwise. The matter is, however, in God's hands, and we had better leave it there, and praise Him for His past gracious care of us His chosen people.

BRITISH SETTLERS IN THE TRANSVAAL AND THEIR GRIEVOUS COMPLAINTS AGAINST THE BOERS.

In the *Critic* of August 23rd last, published in Johannesburg and Pretoria, we have to notice a remarkable document purporting to be "A Petition to Queen Victoria," in which the British portion of the population lay their grievances at the feet of the British throne. There are many statements in this document which will excite a good deal of surprise among us, not only that the petitioners bear their sufferings and disabilities so patiently, but that the Boers and their Government can be so blind to their own interests as to treat so great a multitude of Britons as they do, knowing as they must how impatient that race always is of anything like political injustice or oppression.

In the first place, it appears, that in the Transvaal there are now about 70,000 British subjects as against some 40,000 or 50,000 of all other nationalities, of whom many are suffering from disabilities of a nature like those of the British. The latter have an interest in the country amounting to some three-fourths of the whole: and the revenue of the country is almost all paid by the British section of it. The British majority are heavily taxed by the Boer minority to pay not the legitimate and necessary expenses of Government, but these are being hoarded by the Boer minority in order to benefit themselves, and also to injure the British majority. The latter are being also denied the use of their own vernacular, English, though the use of that was guaranteed to them in the London Convention.

The petition speaking of the franchise and the inability of the British to take part in the government of the country, add that the offer to the "new comer" is generally this, as made by the Boers:—"Two years after you arrive here, you may, after observing certain *formulæ*, taking the oath expressly repudiating all allegiance to your former Sovereign, and receiving a certificate of character from your landdrost, become naturalised. Two years after becoming naturalised, you may become eligible, if you are over thirty, as a member of the second raad. Ten years after becoming eligible for the second raad, you may become entitled to full burgher rights, if the first Volksraad decide, on your application, to grant them." Thus the "new comer" cannot obtain burgher right before he is forty years of age, and even then his obtaining them depends upon the raad to give or refuse them. The "newcomers" being British subjects and unwilling to become naturalised Boers, and yet resolved to stay where they are on account of their mining pursuits, are in a dire strait. If they wish for their rights, it appears, they must, to succeed, conquer them by taking up arms. They are unwilling to do that if those rights can be obtained by peaceful means. They appeal, therefore, to their Queen and fellow-subjects in Great Britain to interfere and secure for them what they desire—namely, the power to take their due share in governing the country, by virtue of their majority, and in accordance with just and equal laws. One or two clauses of the petition are important, and place the position of the complainants very clearly before the world. We quote them thus; they said:—

"There would appear to be but one course open to us. The vast majority of the newcomers are, according to the report of the British Resident at Pretoria, British subjects. We are here by the international right of free selection of residence, a right which, by international usage, brings with it, in every civilised country in the world, the power to obtain absorption into the citizenship of the country selected for abode on reasonable terms.

"The newcomers into this country are so overwhelmingly the majority of its whole population, our interests are so overpoweringly the dominant interests in the country, and are of a nature so foreign to the character and comprehension of the older population that it is absolutely impossible for us to allow the older population the sole say in the direction of this country's affairs without the very gravest detriment to our said interests, to the real progress of the country, and to the mass of foreign shareholders interested with us in this country; or without a neglect of the obligations laid on us by our position as the most powerful section of this State, which would make us, rather than the Boers, answerable for the evils resulting from the acquiesced-in situation.

"We are bound by every moral law, by every claim of self-interest, to agitate against the existing false position of this State, until we obtain that it be placed on the historic and economically proved basis of "no taxation without representation." The peculiarity of our position here not only places a powerful means of agitation at our disposal, but forces us—by the refusal of the Boers to listen to any representations made by us on the desirability of arriving at a mutual understanding without outside interference—to turn to it as our natural and legalised last resort. . . .

"We have tried hitherto to become burghers of the Transvaal on the lines of the Boer constitution, trusting to work reforms in this State from within. It is now time that we assert ourselves purely and simply as a body of some seventy thousand British subjects resident in a State in vassalage to the British Crown, and claim protection of our natural rights and interests at the hands of Great Britain; to the obtaining, through the influence of Great Britain, some compromise between the majority, or British section of the inhabitants of this country, and the minority, or Boer section, to their joint interest and the fair guarantee of their several rights.

"It is a further open secret that the utterances of Sir Hercules Robinson, at Pretoria, revealed that Great Britain is fully prepared to intervene on our behalf when appealed to by us so to do."

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When it is considered that the British subjects in the Transvaal are in the proportion of two to one to the Boers, that they pay nine-tenths of the revenue of their adopted state, that without them the Transvaal would speedily be bankrupt as on a previous occasion, and that the active, intelligent, powerful, body of Britons are simply trodden down by half their number of ignorant Boers, we wonder at their self-restraint and anticipate for such a state of things a sudden and disastrous change in respect to the Boer element. The petitioners put their case with much self-restraint, but they cannot make it stronger than they do in their opening statement. They say :—

"We have now for the second time approached the representatives of the older population of this State. We have laid before them each time with a more overwhelming proof of our numbers and importance, but each time with a scrupulous regard for the forms required by their existing laws and constitution, the plain and incontrovertible fact that we are a large, powerful, consolidated and phenomenally increasing body, that we are now permanently established in this country and already form two-thirds of its population, that we have saved the State from bankruptcy, have raised it to the position of the first gold-producing country in the world, and are now paying nine-tenths of its total revenue. We have pointed out that for the entire political power of the State to be in the hands of the less educated minority—a minority whose hold on the country is constantly diminishing—to the perpetual exclusion of the majority of its inhabitants—a majority to whom the country owes its present well-being and the assurity of its future—is to leave the peace and security of the whole State on an absolutely false and unsound basis, and to prevent the legislation and administration of the country being conducted with due regard to the needs and claims of the larger but unrepresented portion of the community.

"Our representations were met last year with open ridicule and derision, and replied to by an accentuation of our disabilities, which made our acquirement of the franchise practically a permanent impossibility."

Believers in Our Identity will view the facts of this case with great interest, and will joyfully wonder at the way in which our God is working out His purposes in the Transvaal to our nation's advantage. Seventy thousand British subjects are put under great pressure by half their number of Boers, whose case is perfectly hopeless. The British numbers are incessantly increasing, that of the Boers is stationary. British States are forming all round the Transvaal, and presently the Boers will be completely stifled with the pressure of British influence, power, and population. Without war or a single blow struck in anger, this problem is likely to be solved and another immense province (once British, but insanely thrown away by a late Prime Minister of England) will be peacefully, and finally incorporated with Her Majesty's dominions. The progress of these events is simply marvellous, and we can but stand by, and, watching for the coming crisis, lift up our voices and with one accord praise the Lord for His faithfulness to His people Israel.

Since the above was written, Dr. Jameson's foolish raid has precipitated events which will force the hands of the Boers. Jameson failed; but the just claims of the British must be conceded at last in spite of his failure.

In our next number we shall publish an article giving Lieut. Totten's views on the Difficulties that have arisen between Great Britain and America.

RIGHTLY DIVIDING THE WORD OF TRUTH.

By Douglas A. Onslow.

PART III.

(*Concluded from page* 32.)

The contention of British-Israelites is, that St. Paul, in his argument throughout Rom. iv., and especially in verse 16, is not making a distinction between Abraham's seed according to the flesh, and Abraham's so-called seed according to the Spirit, *i.e.*, between his carnal children and his so-called spiritual children; but that the apostle is distinguishing between the circumcised seed the Jews, still under the law, called the *circumcision*, and those who were known as the *uncircumcision*, the Ten-tribed division of the Israelite race, who, centuries before his time, had been divorced from the law and covenants; and who,—though by Christ's death and resurrection they had been redeemed from the curse of the law, and recovenanted in Him through the bringing in of the new covenant—were still known and written of as the *uncircumcision*. It is the same distinction we contend for, between Judah and Israel, which runs through the whole Bible from the days of Rehoboam onwards until to-day.

The former (the Jews) rejected Christ; depending for their salvation on the performance of their works, under the law, and claimed hiership, to Abraham's, and the father's promises, by virtue of that title and their own righteousness. The whole argument of the apostle is to show these self-righteous Jews that, without the righteousness of Christ, imputed to them through faith in Him, the mere fact of their being Abraham's children would not give them a title to the heirship of the promises. But acknowledging Christ they attain the heirship, as we read in Gal. iii. 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In Rom. iv. 18, we read of the result of Abraham's faith. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be." To find out the circumstances, and the occasion under which this was spoken, we go back to Gen. xv. 2—6, "And Abram said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me Thou hast given no seed; and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shalt not be thine heir; but he that shall *come forth* OUT OF THINE OWN BOWELS *shall be thine heir*. And He brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be." If these verses do not most absolutely and conclusively link the promise of the multitudinous seed of Abraham, not only with him, *but also with him that should "come forth out of his own bowels,"* and who alone is to be counted Abraham's heir, then it becomes impossible to comprehend the Word, and it may be made to mean anything which ingenious men, by specious sophistry make it to mean, especially when not content with sophistical reasoning, they both add to, and take from it.

But, to continue with St. Paul's argument, and clench the nail in the coffin of the spiritual seed theory, let us finish Rom. iv., and teach our rev. opponent his lesson thoroughly. "And being not weak in faith, he considered not his *own body now dead, when he was about an hundred years old, neither yet* THE DEADNESS OF SARAH'S WOMB; he staggered

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not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness."

But St. Paul teaches this same lesson in another part of his Epistle to the Romans, for we read in chap. ix., "Not as though the Word of God hath taken none effect. For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children: but, *In Isaac shall thy seed be called.* That is, They which are the children of the flesh, these are not the children of God: *but the children of the promise are counted for the seed.* For this is the word of promise, At this time will I come, *and* SARAH SHALL HAVE A SON. And not only this; *but when Rebecca also had conceived by one, even by our father Isaac.* . . . It was said unto her, The elder shall serve the younger. As it written, Jacob have I loved, but Esau have I hated" (verses 6—13). From the foregoing we learn, first, that not all the sons or lineal descendants of Jacob are entitled to the appellation of Israel. Next, that not all the children of Abraham are counted for the seed—that is, Ishmael's descendants—and the sons of Keturah are not included in the covenant, "*But the children of the promise are counted for the seed.*" This most assuredly must mean that the inheritors of the promises, made under oath to Abraham, who are to be counted "for the seed" or his legitimate heirs, must be descended from the son of promise born of Sarah, and that by natural descent. Will it be contended that Sarah was to be the mother of a spiritual seed, as it is contended that Abraham is the father of a spiritual seed? If not, what of Sarah's children descended through Isaac and Jacob? Are they to give place to Abraham's spiritual seed? But, as if to make assurance doubly sure, the apostle goes on, "*And not only this,*" and immediately introduces Rebecca on the scene. Thus the whole fabric of the spiritual seed theory of inheritance is swept away by the apostle himself, and justifies us in classing it as a "strong delusion" of modern times.

If this does not settle the question of the descent from Abraham and the spiritual seed notion, nothing will. But it does, for the very essence of Abraham's faith, referred to above in Rom. iv., is that he believed that God would give him a son who should come forth from his own bowels, and also be born of Sarah his wife, notwithstanding the fact that she was long past the age of child-bearing. And this promised son, promised to them both under conditions that were altogether contrary to nature, was alone to be heir to the promises, and to him alone, and his direct lineal descendant, Jacob, and his children and children's children, naturally born, was the everlasting covenant confirmed.

The apostle demonstrates in the most unmistakable manner possible that the heirship to the promises is to carnal seed and not a so-called spiritual seed; for if he had been contending for a spiritual seed of Abraham, what possible reason would there have been for making reference to Abraham's "own body now dead, . . . neither yet the deadness of Sarah's womb"? How could either Abraham's or Sarah's inability naturally to have children, affect the question of an alleged spiritual seed, who, according to the arguments of those who uphold this view, might spring from anybody and everybody, other than those two?

In order that there may be no mistake, for those who rely upon what the Scriptures say, as to who the people are that are the inheritors of the promises and who seek the imputed righteousness of Christ, let us look to Isa. li., and if that chapter does not, throughout, treat of Israel after the flesh, then there is no understanding Scripture. "Hearken to Me, ye that follow after righteousness, ye that seek the Lord: Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. *Look unto Abraham your* FATHER, *and unto* SARAH THAT BARE YOU: for I called him alone, and blessed him, and increased him. For the Lord shall comfort ZION: He will comfort all her waste places . . . Hearken unto Me, *My people*; and give ear unto Me, O MY NATION," &c. (vers. 1—4). The marginal reference to "Ye that follow after righteousness" takes us to Rom. ix. 30—32, and we find that it is the Gentiles "who have attained to righteousness, *even the righteousness which is of faith,*" and Isaiah (chap. li.) tells us that these people are the children of "Sarah that bare" them, as well as of Abraham their "father"; certainly not a spiritual father, for Abraham had Isaac the son "of promise" born of Sarah his wife, in the ordinary course of nature. The marginal reference to "Look unto Abraham" takes us to Rom. iv. 1, 16. Verse 16 of Rom iv. is the one relied upon by our D.D. opponent for proof that his spiritual-seed theory is correct, but Isaiah destroys it "root and branch," for it is Zion that the Lord comforts, and Zion's children are Sarah's children, who are NOT a spiritual seed.

But the same people who are commanded to "Hearken to Me," are also addressed as "O MY NATION." The only two families, two kingdoms, or two nations that the Lord recognises as His, throughout the whole of Scripture, are the nation of Judah and the nation of the House of Israel. Now we have it on the undisputed authority of St. Paul that the nation of Judah had "not attained to the law of righteousness," but that the Gentiles had attained to righteousness, even the righteousness which is of faith. Consequently the "nation" of Isa. li. 4, not being the nation of Judah, MUST have been the *nation of the House of Israel.*

I have thus carefully and critically considered the learned doctor's alleged "fatal objection" to the views put forth by the writers of "British-Israel Truth," and I venture to think I have most effectually disposed of it. If I have succeeded in doing this, and shown in the course of my arguments that our belief in the descent of the Anglo-Saxon people from Jacob is no "strong delusion," but a perfectly legitimate faith, founded upon the Scriptures of both the Old and New Testament, then we cannot be accused of diverting men's minds "from the great and fundamental doctrines of grace." I have shown that the man who accuses us of doing this has not rightly divided "the Word of Truth," but can only maintain his arguments by adding to and taking from that sacred Word, and if by so doing he has brought himself under the condemnation of Prov. xxx. 6, he has only himself to blame.

JACOB'S TROUBLE.

By A. H.

SUCH attacks on Our Identity-belief as those made by *Things to Come*, and other like opponents, must necessarily greatly hinder the spread of our views, which we, for our part, earnestly desire to extend as rapidly as possible to the glory of God. Now the Scriptures tell us, that "His word shall not return to Him void, but shall accomplish that which He pleases." It is not said that it shall accomplish that which Anglo-Israelites please, or that which any other party, or people, or Church, may please, but what God shall please. Now, if Our Identity should spread as fast as everyone of us would like, and if it became

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universally known and accepted, say in a couple of weeks' time, it may be taken for granted that in a year at furthest all the world "would acknowledge us that we are the seed which the Lord hath blessed," being "the Israel of God" (Isa. lxi. 9; Gal. vi. 16).

But it is quite evident that the Lord does not appear in quite so much haste! Events according to His plan transpire quietly one after the other. We read of "a time of trouble" yet to come called "Jacob's trouble." As Anglo-Israelites, we are sure that that time of trouble will be experienced by our nation. We think that we may conclude that that "trouble" will arise through the "gathering together" of the Gentile nations of the earth, against ourselves. Should the fact of Our Identity with Israel be fully understood and accepted by the bulk of our people, as well as by our Government and Legislators, how would it be possible for "Jacob" to feel "troubled" or anxious about the matter, seeing that God has promised that "Jacob" shall be saved out of it? also seeing that He has engaged, when the nations shall gather together, against Israel, as they surely shall do and will (Isa. liv. 15, R.V.), but not by Him, "whosoever shall gather together against thee, shall fall because of thee."

Possibly, then, while God does not wish us to slacken our efforts in trying to spread abroad this His glorious truth, yet, at the same time, He permits the opposition (which He will take care to keep in proper bounds) lest the prediction of the "trouble" be not fulfilled to our people, and thus in one matter, at least, the Scriptures should be broken, which our Lord emphatically tells us, cannot possibly be. Our subject is full of comfort, in whichever way we view it, and while we see that sin is what God hates, and will invariably punish, it is deep consolation to know that Israel's sin has been visited on Jesus, the Captain of their salvation, who has been made sin for them that they and all who believe on Him may become the righteousness of God in Him (2 Cor. v. 21, R.V.). To the Lord be all the praise!

THE DISTINCTION BETWEEN ISRAEL AND JUDAH.

By W. H. Larkins, Lieut.-Col.

PART I.

So much has been said and written on this subject that I need hardly go into this matter any further than is necessary to set forth the various titles given to the two Houses of Israel and Judah respectively, by which they may be known. Moreover, to show that this distinction is maintained between Judah and Benjamin, even after the separation of the latter from the House of Israel to which it belongs.

The division of the rights of primogeniture by the patriarch Jacob was the first step taken, pointing, at some future period, to the separation of the Twelve Tribes into two Houses (Gen. xlix.). At a later date, in a dispute that took place between the men of Ephraim and the men of Judah, we have indications of the dimensions of these two Houses: Ephraim claiming ten parts in their king, leaving only two to Judah (2 Sam. xix. 43). This is precisely what became a reality at the death of Solomon, when the kingdom was taken from Rehoboam, his son, and given to Jeroboam, a servant of Solomon. Of the Ten Tribes promised to Jeroboam he was to give one to Rehoboam, in order "that David My servant may always have a light before Me in Jerusalem" (1 Kings xi. 30—36). So that Jeroboam had nine tribes which formed "the kingdom or the House of Israel" (Hos. i. 4) or Samaria. This title is not to be met with elsewhere, but at the same time it is a very appropriate one, inasmuch as it was made up of tribes belonging to the House of Israel. The prophet Hosea may possibly have given it this designation in order to distinguish it from the Twelve-tribed, kingdom of Israel. To speak of this kingdom as a Ten-tribed kingdom, as it is sometimes styled, appears to me to be a mistake and misleading, for never during its existence did it consist of more than nine tribes. If, on the other hand, Manasseh is counted as a tribe to make up the ten, then you make the number of the tribes thirteen in place of twelve. Manasseh, however, is never counted as a tribe, except in some instances to take the place of the Levites, and on one occasion that of Dan, so as to retain the original number of the tribes at twelve (Num. xiii. 11; Josh. xiv. 4; Rev. vii. 5).

It will be observed that in neither case does "the House" and "the kingdom" of that House correspond, for in the one we have a Ten-tribed House, with a nine-tribed kingdom; and in the other a two-tribed House, with a three-tribed kingdom. Benjamin was the tribe of the House of Israel, which was given to Rehoboam for a special divine purpose already referred to. It formed a part of the kingdom of Judah, but was never incorporated in the House, "and when the object for which this tribe was lent to Rehoboam was accomplished, Benjamin, with the other Christian Hebrews, separated itself from Judah, and thus broke the brotherhood between Judah and Israel" (Zech. xi. 14).

There are various names by which the two Houses of Israel and Judah may be known respectively. As regards the former there are only two that can be relied upon as exclusively applying to that House—namely, "the House of Joseph and Ephraim." All the others, as regards their meaning, must be decided by the context. For instance, "Israel" sometimes applies to the Twelve Tribes (1 Kings ii. 11); sometimes to the Ten Tribes (1 Kings xii. 16), and in some instances to the two-tribed House of Judah, the Jews (Rom. ix. 31; x. 1 and 21). The same may be said of "All Israel." Sometimes it applies to the Twelve Tribes (1 Kings xi. 42); sometimes to the Ten Tribes (1 Kings xii. 1, 18, 21). The "House of Israel" is the name by which the Ten Tribes are more commonly and generally known; but the prophet Ezekiel, unlike the other prophets, calls the House of Judah by this name. Why he does so is one of those questions which it is not in our power to explain. That he does so is nevertheless a fact, although your correspondent, Miss Pearse, seems to doubt it. Let your correspondent just referred to, or anyone else, take the "House of Israel" in Ezek. xvii. 3, and see if it will admit of any other application than to the "House of Judah." In verse 2 the prophet is told to "speak a parable unto the House of Israel." Then follows the parable giving in figurative language a true picture of the captivity of Jehoiachin, King of Judah (verses 3—8). In ver. 12, Ezekiel is told to say to "the rebellious House," "Know ye not what these things mean?" Then the prophet proceeds to explain them.

Now, in both these verses the same people are addressed. In the one as "the House of Israel," and in the other "the rebellious House," which applies always to the House of Judah. So that the context clearly shows that in verse 2 Ezekiel calls the House of Judah by the title of "the House of Israel."

If this was the case in one instance, why not in others? for it must be remembered that the prophet had had to deal with the House of Judah and one tribe of the House of

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Israel (Benjamin). He could not address the latter as the House of Judah, because Benjamin did not belong to that House, but as they were all "children of Israel," the title of "the House of Israel" might be taken as embracing both Houses; more especially as we find this title applied to the Twelve Tribes. For instance, when it was said of David that he should never want a man "to sit upon the throne of the House of Israel," Jeremiah clearly referred to the Twelve-tribed Kingdom (Jer. xxxiii. 17). Again, the angel Gabriel told the Virgin Mary her Son should sit upon the throne of His father David, and reign over the House of Jacob (or Israel) for ever (Luke i. 33). Here, again, the Twelve-tribed Kingdom is referred to. If this is applied to the Twelve Tribes, and also to the Ten, then why should it not be also applicable to the three tribes that went into captivity to Babylon?

(To be continued.)

"THEY THAT DWELL UNDER HIS SHADOW SHALL RETURN."

A MISSIONARY from India dealing with this text (Hos. xiv. 5, R.V.), in our hearing lately, admitted that the passage referred to "Israel restored." He quoted ver. 1 in proof: "O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquities. Take with you words and return unto the Lord." Having admitted thus much, the preacher proceeded to apply the whole passage to "spiritual Israel," and arrived at the point that the verse quoted above is the privilege of every believer, wherever he may be, and that it is their's "to revive as the corn and blossom as the vine," and their fruit is from the Lord. In a sense, of course, it is true that the believer shares with the remnant of Israel all her spiritual blessings even now. But the question is whether the text, which was a message to Israel, restored to God's favour, can be diverted to "spiritual Israel," whoever they may be, or how the interpretation proposed can explain the text that "they that dwell under Israel's shadow" (the true believer's shadow?) "shall return." How can the believer "return" to the Lord, when he or she has never been to the Lord, or dwelt with Him, before? We fall into all these difficulties the moment we discard the plainly-expressed meaning of the prophecy, and put upon it a fanciful meaning which the Holy Spirit does not sanction. The address is to Israel, described by the Lord as Ephraim in ver. 8. "Ephraim shall say, What have I to do any more with idols?"

In the context, the glories of Ephraim-Israel's restored condition are described. Their blessings are connected with enlargement, blossoming and budding, and the filling the face of the earth with fruit. "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." It is of these favoured ones that it is written: "They that dwell under His shadow shall return: they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon." Who are these that dwell under the shadow of Ephraim-Israel—who are "to return," and revive, and blossom, and shed forth a sweet-smelling savour to the glory of the Lord? They are clearly Israel's companions, living with them under banishment from Palestine, and destined to "return" there with them, according to Isa. xviii. 1—7, Jer. iii. 18, Hos. i. 11, and Ezek. xxxvii. 15—28.

In Israel's case, the "return" is evidently first a return in the spiritual sense of "repentance towards God and faith towards our Lord Jesus Christ" (Acts xx. 21). Verses 1, 2, of Hos. xiv. show us that. When the House of Israel becomes "Israel obedient," 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 the Lord has given for an inheritance to their fathers (Jer. iii. 18). This is the return in the literal and physical sense to the Holy Land, which is promised to those who "dwell under the shadow" of Ephraim. These must be the House of Judah, who have, prior to the return, to "walk to the House of Israel," as they have done in measure for some time past to these shores, and will do so more and more, till the set time for the restoration of the tribes shall have arrived. Then the idolatry of British-Israel will cease, and they shall say, "What have I any more to do with idols?" Their repentance is heard and seen by the Lord, who assures His suppliants that "from Him is their fruit found." "Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but transgressors shall fall therein." To the Lord be all the praise!

ASSYRIA, SYRIA, AND ISRAEL.

By Rev. T. Rosling Howlett,
Author of "Anglo-Israel."

THE Assyrians were the ancestors of the Syrians and the Israelites. The Syrians and Israelites were not only neighbours, but relations. The migrations of the former from the East were contemporary with that of Abraham to Palestine. They were both of Assyrian origin, as the sacred records clearly show. Thither the servant of Abraham went to obtain a wife for the son of his master, because Abraham would not have Isaac marry a woman belonging to an alien race. He said to his faithful servant: "Thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell; but thou shalt go unto my country and take a wife unto my son Isaac" (Gen. xxiv. 3, 4). He there found the daughter of Bethuel, Abraham's nephew, the beautiful Rebekah, who became Isaac's wife. Her son Jacob became the husband of the daughters of her brother Laban, Leah and Rachel, "which two did build the House of Israel" (Ruth iv. 11).

These facts are of particular interest to us, because it now transpires that the Syrians were the progenitors of the modern Germans, while Saxons are shown to be the descendants of the ancient Israelites. They hold almost the same relative position toward each other as in days of old. Sacred history teaches us that they were both carried into exile contemporaneously, or nearly so. Ahaz, the king of the Jews, hired the king of Assyria to come up and save him out of the hand of the king of Syria and the king of Israel, who were at the time confederates in a war against him and his nation. This union of the two kingdoms Israel and Syria caused the greatest consternation and indignation in the more southern nation, known at that time as the kingdom of Judah, or House of David, because his descendants were its kings. "And it was told the House of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind" (Isa. vii. 2). Brave Isaiah, on this occasion, predicted that in less than threescore years Ephraim should be broken, that it be not a

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people. "At this time Ahaz, the king of the Jews, took the silver and the gold that was found in the house of the Lord and in the treasures of the king's house, and sent it as a bribe to Tiglath-Pileser, the king of Assyria, saying, Come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel" (2 Kings xvi. 7, 8). He accepted the bribe, and, marching against Damascus, took the city, slew Rezin the king, and carried the Syrians into exile, settling them in Kerr, a district about the river Cyrus, emptying into the Araxes, which in its turn empties into the Caspian Sea. The destruction of the kingdom of Israel followed, the trans-Jordanic tribes being the first to fall under the stroke. They were removed, and settled between the Araxes and the river Gozan, the latter stream also emptying into the Caspian. They, after their exile, received the name Massa-Getæ, a patronymic derived from two of their tribes, Manasseh and Gad. With the fall of Samaria a few years later the last instalment of the Hebrew captives were settled south of the Gozan, in the cities of the Medes. Thus the Syrians and the Israelites held the same geographical relations after the exile as before, as may be seen on any map showing the locations of the rivers Cyrus, Araxes, and Gozan.

It is remarkable that, after thirty centuries, the descendants of these two parties are still neighbours in western Europe, their geographical situation being similar to that of their earliest history, except that it is not mountains now, but the sea, that divides them. It was in this sea that the great Armada of Spain, their mutual enemy, was wrecked and destroyed in the time of their extremest peril. It lives in the history and traditions of their later years, as the companion piece of Pharaoh and his host, overthrown in the Red Sea at the Exodus. It was as fatal to the power of Spain as was the former to the Egyptians.

It is worthy of special observation that Isaiah, in his predictions of their then distant future, mentions these three powers as sharers in each other's work and blessing. "In that day shall Israel be the third with Egypt and 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).

16, South Front-street, Philadelphia, Pa., U.S.A.,
Nov. 21, 1895.

STEAM AND CABLE COMMUNICATION BETWEEN AUSTRALIA AND GREAT BRITAIN, *VIA* CANADA.

THE project now on foot to establish swift steam communication between Australasia, Canada and Great Britain, seems "within measurable distance of practical politics." A twin idea of starting a gigantic cable service from Australia to the United Kingdom, following the same route, but with landing stations on British territory, and under British control, exclusively, is also receiving acceptation among our influential classes here, and both will, doubtless, ere long, be accepted by the nation and our company of nations throughout the world. The colonies interested have taken up these matters warmly. The Canadian Government have obtained tenders for laying the cable. But nothing can be done, it seems, till the British Government has been approached, and it has been ascertained from it what money share they would be prepared to contribute to these projects.

To learn this, a deputation of colonial representatives approached Mr. Chamberlain, on November 19th, to discuss the question with him, and learn how far he was inclined to go to assist them. The meeting was private, but it transpired that the Secretary of State was favourably impressed, and was ready to join the colonial representatives in the formation of a Joint Commission, to examine into and report upon the whole subject. The deputation consisted of Sir Charles Tupper, the High Commissioner for Canada, the Agents-General of the several Australian Colonies interested in the object, as well as the Agents of the Cape and Natal, who were, however, not directly concerned in the business. This fact was believed to prove the united feeling and community of interests existing between all the colonies and mother country, but not existing only between the colonies directly concerned. Of course, these facts are interesting, as showing that the colonies have existing ties between themselves and the mother country, and are ready to sacrifice much in order to promote union amongst themselves and independence of the outside world. Herein lies the path of safety. Lord Salisbury saw that clearly, when speaking at Brighton. He then said that though this country was, for the moment, more thoroughly friendly with all the world than it has been for some time," yet that it was necessary to see "that no foreign alliances could be able for a moment to threaten our safety at home." An isolation which would make the Anglo-Saxon race, speaking the English language, one in all possible respects, would meet the necessities of the case, and make our empire, under God, safe in the coming times of trouble.

In regard to the Pacific cable scheme, it seems that foreign nations are quite alive to the advantages of the scheme, and mean, if they can, to forestall our British efforts and to make a cable for themselves. The first section will be to Hawaii and New Caledonia, being American; and the lines beyond to join it, will be possibly the existing cable between New Caledonia and Queensland—belonging to the French. We have strong faith in British perseverance and endurance, and despite present pessimistic views as to the advance of foreign countries and their successful efforts to exclude us from markets which we have considered hitherto to be all our own, we believe that our Israelite birthright blessings will yet keep us in advance of all competitors and "set us high above all nations," according to the prophecies (Deut. xxviii. 1—13).

THE MERIDIAN OF GREENWICH.

FRANCE at length seems inclined to adopt the meridian of Greenwich. Since the Geographical Congress reported in its favour, neither the Ministry of Marine and Colonies nor the Academy of Sciences has opposed the change, although, for the present, the Paris meridian remains in general use in the French charts. Russia, Germany, Sweden, Denmark, Norway, Holland, Austria, and the United States have already officially adopted the Greenwich meridian, but Spain still clings to that of San Fernando (Cadiz), and Italy is loth to give up that of Naples, while that of Pulkowa (St. Petersburg) lingers in some Russian charts. Uniformity is for all reasons desirable, and, as we certainly shall not surrender to France, France may as well put a good face on the matter and give way to us. The once commonly-used meridian of Ferro has, by the way, become nearly obsolete.—*Daily Graphic*, November 5th, 1895.

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ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the last month two new members have been added, making a total of 1,550.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God.

The month of January would be a good time to begin regular reading, and it is hoped many will do so, also that old members will renew their membership.

Subject for prayer on last Sunday in January: "Prayer on behalf of the House of Judah."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

Review.

Ephraim: a Sacred Song. Music by Mrs. K. Ransom; words by Rev. H. J. Lyte. London: Weekes & Co., 14, Hanover-street, Regent-street, W. 4s.

WE are glad to see that the authoress of this tuneful and pleasing "Sacred Song" has made over the first fruits of the sale of her work to the Rev. Marcus Bergmann, to help him in preparing his translation of the Scriptures in Yiddish for the Russian Jews (p. 538, BANNER, vol. xix.). In his notice of the Sacred Song, Mr. Bergmann has, adverting to Mrs. Ransom's text, Jer. xxxi. 6, 7, given us some valuable light upon it. The words may be read thus: "For there shall be a day that the Nazarenes (or Christians, Acts xxiv. 5) upon the hills of Ephraim, shall cry, "Arise ye, and let us go up to Zion unto the Lord our God." The next verse identifies Ephraim as "the chief of the nations," those who publish the glad tidings of the Gospel, and ask for salvation for the remnant of Israel, "God's people." As Mrs. Ransom observed in addressing Mr. Bergmann, her song prays that "the Lord's salvation might come out of Zion, while Jean Charles' Anthem gives forth the Lord's reply, "The Lord shall comfort Zion!" We hope our friends will encourage Mrs. Ransom by purchasing her work, and so enable her to give her generous help to Mr. Bergmann in his translations of the Holy Scriptures into a language "understanded of the (Jewish) people, the brethren of "Ephraim."

Correspondence.

APPEAL FOR A WIDOW AND ORPHANS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Permit us to lay before your readers a most deserving case for "lending to the Lord." In Liverpool, for between three and four years, Mr. Payne lectured on the Identity every Sunday afternoon in Virgil-street. Through loss in business he was compelled to sell his property at a sacrifice and go as baker on a vessel sailing to Peru. After calling at Havre, he was standing on the deck talking to the cook and steward. A quarter of an hour afterwards he was wanted, but could not be found. The captain ordered a thorough search to be made, but with no result, and it was concluded that with a lurch of the ship he must have fallen overboard and been drowned. He leaves a wife and eight children unprovided for, and the friends in this district are trying to raise a sum of money to place Mrs. Payne in a little shop.

We are but a small band, and none wealthy, but perhaps some who read these lines, if not able to visit "this widow and these fatherless ones in their affliction" in person, (which St. James tells us is "pure and undefiled religion"), may yet do so by their contributions to this good cause, which shall be thankfully received and acknowledged in the BANNER by

Yours faithfully,

THEODORE S. HILL, 6, Christ Church-road, Birkenhead.
Or— C. R. COLQUHOUN, 48, St. John's-road, Bootle.

December 2nd, 1895.

To the Editor of the "Banner of Israel."

DEAR SIR,—Some time ago there was a suggestion advanced that greater facilities should be given for the sale of Identity literature, and that use should be made of the ordinary channels of trade. There was regret expressed that our booksellers and railway bookstalls rarely had a supply of literature on hand, or, if they had, did not expose it in the usual way. Could not one bookseller in each town be made an agent, especially if good terms were offered on all sales effected? I have looked in vain in the windows of booksellers and on bookstalls for any indication that the valuable suggestion in your paper was being practically carried out, but so far I have been disappointed. I remember, some twelve or fifteen years ago, finding a copy of the BANNER on sale on the bookstall at the Newark G.N. Station. Since then I have failed to meet with Identity literature under any circumstances prominently brought under public notice. Recently I visited a public library in one of the largest towns of England—I carefully scanned the books and papers, and also the catalogue of weekly and monthly periodicals, but, to my regret, the BANNER or *Covenant People* was minus. Every scientific and religious organization had its representative organ, but the grand belief of God's faithfulness to His people Israel lacked its treatise. Even the Theosophist could boast of a place for his monthly exponent, then why should not British-Israelites endeavour to be represented by a reliable periodical? I would suggest that where an association exists, it should take steps to support and introduce the BANNER into the principal libraries of our country. I appeal to the generosity of a few earnest believers, or even one individual, to see that our views have an equal share of public consideration and facilities for dissemination with those of other beliefs and doctrines.

Yours sincerely, W. T. W.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In reading this week's BANNER I have been interested in "A Glimpse at Early Britain," by E. Reep. There is one part of the article commenting on the chariots armed with scythes, which our ancient forefathers used, that I think is a very strong identity. In Rollin's "Ancient History," vol. ii., there appears the history of Cyrus, in book 4, chap. i., sec. 5; also an account of the famous battle of Thymbria (B.C. 555), between Cyrus and Cræsus. The defeat of the latter led to the downfall of Babylon. The army of Cyrus amounted to 196,000 men, consisting of Persians, Medians, Armenians, and Arabians. Besides these troops, Cyrus had 300 chariots of war, armed with scythes, each drawn by four horses abreast, covered with trappings that were shot proof. Such is the extract from Rollin's History.

The Israelites of the first captivity were taken to Media 166 years before this great battle, and I think it is from Media that our forefathers brought the idea of their war-chariots armed with scythes. I don't know if you will think this extract worthy of a place in the BANNER. I shall look with great interest for the coming parts of E. Reep's article.

Truly yours, R. JONES.

Margate, Dec. 2, 1895.

To the Editor of the "Banner of Israel."

DEAR SIR,—Can any of your readers tell me the origin of the name "Lehmann" and its meaning? Thanking you for the favour,

Yours truly,

ONE OF ISRAEL.

Bath, Dec. 23, 1895.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE NATION WHICH IS HATED BY NEARLY ALL MEN.

THE hatred exists! No man can doubt it. We British are the hated of mankind because we are blessed above all nations, being Israel, according to the promises; and envy and jealousy are so excited thereby, that it is no wonder jealousy flames into rage, and rage at present makes men ready and eager to rush into war to bring down these proud islanders who promise to rule the world. This is the observation of all our secular papers just now. Our writers notice the gruesome fact, marvel at it, and see clearly that if we do not take great care, there will be such a combination or coalition formed against us, as we shall find it impossible to resist. There is no doubt of it. We shall not be able to resist it. But here comes in Our Identity. We have an Almighty Helper. He made, created, and formed us to be His people, to show forth His praise. He will succour and defend us. We are groping in the dark ourselves, but He undertakes our guidance, and "will never leave us nor forsake us." "He that keepeth Israel shall neither slumber nor sleep" (Isa. xlii. 16; Psa. cxxi. 4, 5).

We have two remarkable statements in journals recently published in London pointing out the hostile feelings against us entertained by the nations, and the reasons for them, to which we ask our readers' attention. The first is from Mr. Fred. Harrison's annual address, as reported in the London *Standard* of January 2, 1896, and the other from the *Daily Telegraph*, of December 31 last, dealing with the history of the year as it affects our own people and country. Mr. F. Harrison, among other things, made the following remarks:—

What was specially striking just now was to find an Empire like ours without a friend in Europe, and regarded with ill-concealed dislike and illwill by all. It was true the opinion of Europe was with us for the moment, but that opinion was expressed in grudging terms and with a running commentary on British selfishness and greed. We were used to that, and perhaps no people were so thick-skinned as we were in treating these attacks upon us. The English people at home were conscious of no illwill to any nation. Alone of the nations, we had voluntarily given back in times of peace territory we had won in war. We had entered into an arbitration and paid enormous sums of money for mistakes that we had made. We had carried forbearance, surrender, and sacrifice in Europe to a point which wounded the feelings of some among our own people, and had fostered the idea abroad that we would do anything rather than go to war with a strong Power. He asked why it was that the way we saw ourselves and the way others abroad saw us was so widely different? We had a boast, of which we were never tired, that England held the largest Empire in the world, that Britannia ruled all seas, that Britain was firmly planted in Europe, in Asia, in Africa, in America, in Australia, in Oceania. That brought us in contact with almost every nation on the planet, and filled great Powers with envy and jealousy. We had frontier relations with every Power in the world, and had rich Colonies in all quarters. It rankled in other nations to see such a widespread Empire built up with such little cost in blood and treasure to the people at home. That might be pitiable jealousy, but they must take it into account. No other nation gave cause for such universal jealousy. Towards the United States and European Powers our attitude abroad was always courteous and studiously just. Yet we were accused of aggression. In Africa and Asia matters were very different. If our policy was not aggressive, our colonists were. Our explorers, miners, traders, and adventurers treated every open country as if they were conquerors. They made small wars, and, uprooting old, devised new settlements. The Home Government did not acknowledge them at first, but in time had to do so. Every few years a new province was added to the Empire without the Government firing a shot, and every nation on the globe looked at the growth of this automatic Empire with envy and jealousy. These remarks were not called out by what had taken place in the last few days in the Transvaal, because they were written before that; but that exemplified what he had already said. In that way we had more territorial disputes than any nation in the world. We waged more wars than all the nations together. Since the Queen was crowned the Empire had doubled, and there had been more wars than years in her reign. The peaceful, law-abiding citizens in this country were constantly being dragged into wars by a few filibusters of whom they knew nothing, but for whose acts they had to answer (hear, hear). That was why we

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stood without friends, and were constantly subject to accusations of bad faith and breach of contract. He protested against traders involving the nation into so much danger. We might yet live to see the hard-working citizens of this country plunged in misery and ruin for the sake of a few gamblers, gold miners, hucksters, and traders who knew no country and obeyed no moral law (hear, hear). In conclusion, he warned well-meaning philanthropists of the danger of involving Europe in widespread disaster over the subject of Armenia, and urged more confidence in the diplomatic concert of Europe, and trusted to a wider realisation of the common humanity to avert the dangers which now overshadowed the world.

We are not responsible, of course, for such wild proceedings as those of Dr. Jameson, who has brought ruin on himself and hundreds of his British followers, by invading in arms a territory where his Sovereign was Suzerain, and he was commanded not to go. He has suffered for his folly, and done deep injury to the cause he wished to serve. But these proccedings were not the cause of the disturbance in the Transvaal. The cause still exists unremedied, and must now be taken in hand and settled.

The discovery of gold in the territory drew thousands and tens of thousands of our countrymen, and of those of other lands, to dig it up; and to these multitudes the Boers would give no equal political rights, no protection, no countenance, and hardly tolerance. The Uitlanders have come to stay, and mean at last by their force of numbers, power, and character, to win their equal rights. The fact is known to Europe, and they chafe under its pressure. It has made even the German Emperor forget himself, and offer a deep affront to his British allies by sending his offensive message to Mr. Kruger, declaring the independence of the Transvaal as if he were the arbiter of its destiny, and the British nothing in his estimation.

The wide expansion of the British Empire, which fills European nations, and even our American brethren, with such envy and jealousy, is merely the fulfilment of God's promises to Jacob in Gen. xxviii. 14, R.V., since we have accordingly "spread abroad" or "broken forth to the West, the East, the North, and to the South," with a company of British States and nations to support our Power in the four quarters of the earth. These things necessarily anger our neighbours, who, lacking Israel's birthright blessings, are envious, jealous, angry, and ready even by war to destroy us. We thank God for Isa. liv. 17, xlii. 16, and such like texts which comfort and support us.

The *Daily Telegraph*, on the other hand, wrote as follows on Dec. 31 last, respecting the then rapidly dying, waning, year:—

Like its antecessors, it came with gifts in one hand and trials or judgments in the other, neither wholly propitious nor wholly unkind. It is the law of human history that events should thus be of a mingled character, and the epochs of our time, in the words of Andrew Fairservice, "ower gude for banning and ower bad for blessing." But, certainly and palpably, the magnificent structure of the British Empire has taken no harm during the past twelve months, and—under the favour of Heaven—stands firmer and stronger than ever perhaps, before, "none making us afraid." If it be true, as is currently alleged, that England is "isolated"—that we are not loved even by those to whom we have been most generous and faithful—we are all the more free from entangling alliances. The answer to such unfriendly words lies in the poet's lines,

> "'Tis well! from this day forward we shall know
> That in ourselves our safety must be sought:
> Ah! dastards, whom the knowledge doth not cheer!"

One great and dark trouble has, indeed, been bequeathed to us by the departing year, fraught alike with sorrow and with danger—the Armenian Question. Public opinion in this country owes to Lord Salisbury, while this evil question pends, a confidence and a support a great deal more sincere and frank than that shown in Lord Rosebery's recent letter on the subject. Lord Salisbury's earnest goodwill to redeem the pledges which his predecessor left to be redeemed cannot possibly be doubted. If, however, he has encountered obstacles which only an unfortunate policy could reveal, if he has had to perceive that solitary and quixotic action could only lead to a sanguinary convulsion in European history, then we must be patient until all that painful chapter is revealed of which the preceding Administration had not even the courage to publish that awful preface which it possessed in the "Consular Reports." It would have been a fine position for England at the close of the year to be face to face in arms with a disrupted "concert of Europe"; President Cleveland egging on a kindred people against her beyond one sea, and beyond another France and Russia intriguing together against her financially, commercially, and territorially! Furthermore, it has never been with the wide-spread creed of Islam that we have any quarrel. Strong, fearless, and just as is this Empire, it has not forces enough to set right all the oppressions of the earth, to vindicate the cruelly-illused Jews in Russia, the Siamese and Malagasy who suffer harm from France, and all the many other possible objects—besides the Armenians—of impulsive compassion. The old year, now nearing its latest hour, has brought, together with many a good and memorable blessing, plenty of strong reasons to make Englishmen stand shoulder to shoulder as they never did before, and to keep themselves ready for events considerably beyond the expectation of those whose political wisdom begins and ends with hysterics rather than history.

Our readers may wonder, as we often do, why Israel (the British) should in the providence of God be placed just now in such a vortex of troubles—now in America, then in Armenia, to-day in the Transvaal, and only lately in regard to East China. In each case as a nation we have done no harm; yet the nations—even our own kith and kin in the United States, execrate our very name, and wish to rob us of our possessions. The reason seems to us the old one. Our nation is Israel. We have our "trouble," called "Jacob's," to pass through, and we must do it, looking for the salvation of the Lord (Jer. xxx. 7, R.V.). But we have, as part of the means of safety, to "hide ourselves," to become "isolated" in the world—hated by all, unable to stir without offending some, defending our own possessions, but giving as little occasion of offence as possible till the Lord gives us permission to come abroad. Why this should be, Isa. xxvi. 20, 21, and Zeph. iii. 8, 9, explain.

It is ours to submit, recollecting Noah in the Ark, Lot in Zoar and his cave, and Israel in her time of trouble and dismay with no refuge save Him who guides her always, and "will never leave her, nor forsake her," because "no weapon that is formed against her shall prosper," and "every tongue that shall rise up in judgment against her, they shall condemn. "For this is their inheritance as the servants of the Lord, and His righteousness is their's," for God hath sworn it.

Let Israel, therefore, praise the Lord for His faithfulness, and His abiding love for them, His people.

Some of readers appear to have experienced difficulty in obtaining extra copies of our New Year's Double Number, having been informed by booksellers that it is "out of print." This is not the case, and copies may still be had; and we shall be obliged if persons who have experienced difficulty in obtaining copies will show this notice to their bookseller. —The Publishers, Jan. 15.

"*Earthly Footsteps of the Man of Galilee.*"—This valuable illustrated volume is about to be re-issued in 24 sixpenny parts by the Publishers of *Great Thoughts*. Part I. is now ready. Full particulars given on our advertisement pages.

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PROFESSOR TOTTEN ON THE AMERICAN DISPUTE.

OUR American friend, Professor Totten, well-known on this side of the Atlantic, has published his views in reference to the Venezuelan crisis. He would have this country proceed to arbitration in regard to this "miserable little Venezuelan business—the whole of it; that will get it off her hands, and let her and us awake to the full gravity of our Eastern affairs." This, of course, is good advice from the American point of view. Her unfriendly action toward her brethren would thus be passed over and condoned, and we should probably lose our South American territory, driven thereto by the threat of war from the States. Such advice is freely tendered to us also from this side, but we hardly suppose the same will be accepted, unless our leading statesmen find that the justice of the case demands the sacrifice of national self-respect. However that may be, we re-publish a part of Lieut. Totten's letter to the *New Haven Register* (U.S.A.) on this subject, the date of publishing being Dec. 9th, 1895; the remainder of the letter does not bear much on the matter. He said:—

". . . Affairs are swiftly moving towards the condition of necessary confederation between these two Powers, and it must be laid upon a purely fraternal basis. Let us look, for instance, at the Venezuelan and Trinidad matters. I have a Black's Atlas of 1852. It gives the boundaries of British Guiana, and they run nowhere near the Orinoco river, except a bare touch at the very mouth, where a narrow strip of British coast comes up to the edge of the lower lip of the river, as on all standard and official maps from that day to this. Query: Since when, and by what recognised authority, has this been changed? Of course we bar all *ex parte* surveying, unless Venezuela took part in running the Schomberg line, the which is not understood to have been the case.

"These facts are *prima facie* as to boundaries and ownership. Now, it is manifest that all issues, as to the right of domain in those parts, can be settled justly by a direct appeal to facts before a competent board of arbitration, and that a resort to arms, other than to enforce an arbitrated right, is, to say the least, unwise. For I am as free to assert that American sentiment will never countenance any encroachment whatsoever upon the four-fold conditions of the Monroe Doctrine, as I am to avow that I yield to no one in the desire to see England and America thoroughly united far above the remotest intention of ever interfering with each other's distinctive and established principles of autonomy. And I am confident that I voice the sentiment of Greater America when I say that we deprecate whatsoever may tend to retard the growing friendship between the two great halves of Anglo-Saxondom.

"But aside from all this, let me point out that England cannot afford to push at Venezuela out of her front door, and so as it were, at us across the Monroe Doctrine; because, by so doing she would leave her back door wide open to all sorts of European, Asiatic, and African embroilments of far greater moment. The whole brood of her other difficulties would head up at once if she were to become seriously and unfortunately occupied with us.

"Nor, on the other hand, can we ourselves afford to come into strained relations with the mother country, with whom, more than with any other nation upon earth, our interests are in every way bound up.

"In China, Japan, and all the East, we are as indirectly interested as England is directly; the fact is, we were, by virtue of Perry's treaty, primarily interested in those parts, and the moment the dominance of Russia and her allies is established in that locality, no other nation can tell where it stands, either at home or abroad. The 'far East' owes all it has of modern polish and progress (civilization) to the Anglo-Saxon, and nothing whatsoever of intrinsic value to other nations. It is a serious condition then, that threatens to unbalance what has hitherto been done in that quarter, and to give the harvest of the toil to a Power which after all has naught in common with true liberty.

"Now, while one need not care a snap for transient politics, except to hate it, he must have a regard for statesmanship, and abroad, far-reaching natural and racial projects, looking first homewards, and then outwards unto all concerned, and I contend that it is the duty of the English-speaking race, the world around, to unite for their own benefit and that of all mankind. It is our plain destiny thus to unite, look at it howsoever one will, and while I, personally, must look at it from the familiar standpoint of the prophets of our race, I am not blind to the fact that all English-speaking statesmen see it as a focus, and from whatsoever point of view is immaterial, so long as the objective is a common one.

"I am satisfied that Russia and her allies are the ultimate foes of the whole Teutonic race, and indirectly now, but directly to-morrow when the long-delayed crisis comes, whatsoever in the Eastern question affects the 'mother country' of the Anglo-Saxon branch thereof affects all of her offshoots, and threatens their whole future. I do not know how many grasp this; surely more do now than when these views were ridiculed a week of years ago, for the effort at confederation has spread to all Saxon quarters since then, and all will know it when the crisis is on. Therefore, to be forewarned, if only by a few notes, is to be somewhat forearmed against what is written on the horizon of our race.

"Let England therefore arbitrate this miserable little Venezuelan matter, the whole of it; that will get it off of her hands, and let her and us awaken to the full gravity of our Eastern affairs, and let both, as the two nations of destiny, begin to get together upon a more lasting basis. In other words, I firmly advocate an offensive and defensive alliance of the United States of America with Great Britain, whatsoever that involves, looking towards the preservation and dominance of Anglo-Saxon interests for all future time.

"It was no mere coincidence that, in 1882, the arms and flags of these two nations were united in the streets of Alexandria for the first time since our independence, and now the continuation of Mohammedan atrocities in Armenia comes home to both and gives each of us an even more direct occasion for uniting once more on Turkish soil; and we should unite not only as champions of civilization and Christianity, but as Crusaders, looking both homeward irredentally and towards the rescue of the holy places from those usurpers who have now come to the full end of their times and seasons. It has been said that 'Jerusalem shall be trodden under foot until the times of the Gentiles be fulfilled.' Now, if they began with the era of Nabopolassar in 625 B.C., they surely must be near their termination now in 1895 A.D., for 625 B.C. plus 1895 A.D. is equal to 2,520 years, or is the full measure of 'seven times,' *i.e.*, of 7 × 360 years. Moreover, if the 'Time (360) Times (720) and half a time' (180), or $3\frac{1}{2} \times 360$ equals 1,260 years of Mohammed's dominance over the Holy Land began, as all suppose, when the Saracens invaded Palestine, in 635 A.D., then they too, as the latter half of the entire 2,520 years,

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must also be equally nigh to their coincident termination, for 635 A.D. plus 1,260 equals 1895 A.D.

"Such figures, Mr. Editor, do not lie. Their plain significance was pointed out in your own journal five years ago! Then we wrote in faith as to the materialisation of what they portended, but behold now the forerunners of fulfilment are already at hand, on time! The closing decade of this nineteenth century has but five more years to run; what has transpired in the first half of this decade has more than justified the soundness of what you published at the beginning thereof, and it fully warrants me in recalling attention to those articles, and to the published studies with which they have since been complemented. In my own judgment, the latter half of this decade will be the most remarkable pentade the world has ever known, and even were I a mere soothsayer, and not a conservative student of prophecy, interpreted upon sound historic premises, I should not hesitate to prognosticate against the year 1896-97 A.D., that it will mark the beginning of the 'bouleversement' prophesied of old by Moses, the law-giver, Daniel the prophet, and by that other Prophet who has come and who comes again to take upon Himself the kingdom He has won the right to rule. "C. A. L. TOTTEN."

THE DISTINCTION BETWEEN JUDAH AND BENJAMIN.

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

PART II.

(*Concluded from page* 42.)

WE now come to the second part of our subject—namely, the distinction between Judah and Benjamin. The distinction between the two Houses of Israel and Judah would of course include Benjamin as belonging to the former, and therefore distinct from the latter; but I think that further marks of distinction may be traced even between Judah and Benjamin after the separation of the latter from its brethren of the House of Israel, and which I shall proceed to point out.

The Jebusites were one of the nations in the land of Canaan which Joshua subdued, and divided their possessions among certain tribes of Israel. Jebusi, or Jerusalem, is one of twelve cities which fell to the lot of Benjamin as a portion of their inheritance (Josh. xviii. 28). I cannot, however, trace the names of either Zion or Jebusi (Jerusalem) among the cities assigned to Judah; but at the end of the chapter there is the following remark: "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out, but the Jebusites dwell with the children of Judah unto this day at Jerusalem" (Josh. xv. 63). In Judges i. we are told that Judah took Jerusalem, and smote it with the edge of the sword (ver. 8), and (in ver. 21) that Benjamin did not drive out the Jebusites, but they dwell with the children of Benjamin in Jerusalem unto this day. The passage from Josh. xv. 63 must refer to the stronghold of the Jebusites on Mount Zion which Judah, on the two occasions alluded to in Judges i., failed to get possession of, but which was subsequently taken by King David (2 Sam. v. 6—9). It was here the city of David was built, which was called Zion. It was here also, on the threshing-floor of Araunah the Jebusite, that King Solomon built the temple on the borders of the Two Tribes, the temple itself being within the borders of Judah, but the courts of the temple extended into that of Benjamin. Mount Zion was a portion of the possessions of the Jebusites which fell to the lot of Judah, and the delineation of the boundary between the Two Tribes is clearly laid down in Josh. xv. and xviii.

The following passages, from among many others that might have been cited bearing on the subject, will be sufficient to show that, as in the case of Israel and Judah, so between Judah and Benjamin, there exists a marked line of distinction:—

First, the prophet Micah, foreshadowing what would befall Zion and Jerusalem in the future, says, "Zion shall be ploughed like a field, and Jerusalem become heaps" (Micah iii. 12; Jer. xxvi. 18). Here, then, we have a clear distinction made between these two places; for the one (Zion) was to be plowed like a field, and Jerusalem become heaps.

Secondly, the prophet Jeremiah again, when speaking to Judah and Benjamin, addresses them as "the men of Judah and inhabitants of Jerusalem," as in Jer. xvii. 20: "Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem" (see also Jer. i., xviii. 11, xix. 7). Now, as Jebusi, or Jerusalem, fell to the lot of Benjamin as a part of their inheritance, we have a right to assume that the inhabitants of Jerusalem were the children of Benjamin.

Thirdly, this same prophet, in another place, speaks of "the princes of Judah and the princes of Jerusalem" (Jer. xxxiv. 19). Who are the princes of Jerusalem but the princes of Benjamin?

Fourthly, the prophet Isaiah, in answer to the prayer of Hezekiah king of Judah, asking that he might be saved from the hand of Sennacherib, king of Assyria, was told to give the following answer: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee" (Isa. xxxvii. 22). Here, again, the daughter of Jerusalem must be the daughter of Benjamin.

Fifthly, if there is any doubt as to this, we have only to turn to the words spoken by Jesus to the women who bewailed and lamented Him as He was being led to the place of His crucifixion. Turning to them, He said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves and your children" (Luke xxiii. 28). We may be quite sure that these women were not Jewish women, the daughters of Zion, for they would hardly have bewailed and lamented the acts of their brethren and kinsmen. Some of these women had followed Jesus from lower Galilee, the inhabitants of which were Benjamites. They were therefore Israelitish women of the tribe of Benjamin; and, having become converts to Christianity, they were followers of Jesus in more than one sense. These women bewailed and lamented Jesus as they saw Him being led away to the place of His crucifixion, under the impression that they were on the eve of losing their beloved Lord and Saviour.

There is very little mention made of the tribe of Benjamin by name after their separation from their brethren of the House of Israel, but they are referred to in the passages above by Jerusalem their inheritance. If, again, we turn to the parable of the two baskets of figs, given in Jer. xxiv., we shall there find the same omission of the name of Benjamin, although clearly implied in the basket of good figs, representing those that were carried away captive of Judah for their good (ver. 5), whereas Zedekiah, his princes, and the residue of the people, were sent out of the land for their hurt (ver. 8). These were the evil, too bad to be eaten.

In the passages quoted above I think we may fairly come

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to the conclusion that a marked line of distinction was drawn between Judah and Zion on the one side and Benjamin and Jerusalem on the other. To enter into the after history of these Two Tribes would be taking us beyond the purport of this paper. I might say this much, however: during our Lord's presence upon this earth, the distinction grew far wider when Benjamin accepted the Gospel, and became the firstfruits of Christianity in Israel; whilst Judah, on the other hand, through her blindness and hardness of heart, refused to believe, and crucified the Lord of glory. This, again, was followed by a still further breach when Benjamin broke the "bands of brotherhood" (Zech. xi. 14) between them, and separated herself from Judah, thus leaving the latter in the isolated condition predicted by Moses (Deut. xxxii. 7).

Bromley, Kent, Nov., 1895.

"LET SUCH AS LOVE THY SALVATION SAY CONTINUALLY, LET GOD BE MAGNIFIED."

THE above are words taken from Psa. lxx. 4, R.V., and they contain a lesson even for Anglo-Israelites. They thoroughly justify our constant call upon the readers of the BANNER to "Praise the Lord" as His chosen people, for we of all men love the salvation of the Lord, and therefore as those who know they have been redeemed at such a cost too as the precious blood of the Lord Jesus Christ, feel called on to say continually, not now and then, but "continually," "Let God be magnified," "Let Israel praise the Lord"! There is a contrast in this Psalm of David, which should not be passed over. In ver. 3 the Psalmist says, "Let them be turned back for a reward of their shame that say, Aha, aha!" or "There, there!" Their cry is one of detraction and depreciation. The Christian's and the Anglo-Israelite's reply must be the reply, in answer, "Let God be magnified." Let us "praise the Lord," and that continually. The character of those who use these words must be such that they love "His (the Lord's) salvation." The question is, What salvation is intended here? It is the salvation God has approved and supplied, the salvation by the blood of His well-beloved Son. None other will He accept or own! It is the salvation by substitution which is described in such texts as these:—"He was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii. 5). "He was delivered for our offences, and was raised again for our justification" (Rom. iv. 25); and "He made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Those who love this salvation are bound to be seeking the Lord, and the bare act of seeking Him must bring rejoicing and gladness in Him, even though they have not yet found and embraced their Saviour. That is the testimony of this Scripture: "Let all those that seek Thee rejoice and be glad in Thee; and let such as love Thy salvation say continually, Let God be magnified." The state of mind that refers all to God, and praises Him for all incidents, national or personal, is that which is safe for the individual and for the nation. We note the prophecies which relate to Israel of the House of Joseph, and as we see them fulfilling and fulfilled in the British nation we rejoice and praise the Lord for His goodness to His chosen ones. We recognise all that God has done for His people in pursuance of His promises "to Abraham and his seed for ever," and we recollect that Israel's Saviour, the Lord Jesus Christ, was the Promiser! also that "Abraham rejoiced to see His day. He saw it and was glad" (John viii. 56, R.V.).

The Lord promised to Israel to bestow His blessing upon the great and mighty sea power that was to come of them in the Christian Dispensation, and gave them the priceless gift of the stewardship of the Gospel, to the world of nations, whereby they were all to be blessed in them. He gave them wealth to support the Abrahamic stock; an expansion to the four quarters of the world to make their influence irresistible as "a company of nations," and to qualify them for their spiritual functions, they were entrusted with the Sabbath, the Word, and laws of God, besides the love of souls and the power to "blossom and bud and fill the face of the world with (Gospel) fruit." These are all things which accompany salvation, and as those who love these gifts and the Giver of them, are we not right at all times, and at all seasons, to call upon the readers of the BANNER to bless and praise the Lord for all His goodness and faithfulness to the children of Israel?

ENGLAND'S DEFENCES.

(FROM OUR CORRESPONDENT.)

Berlin, Wednesday Night.

"THE last issue of the semi-official *Military Weekly* contains a very interesting article on 'English Views on Warfare and the Defence of a Country.' The writer speaks very favourably of Mr. Spenser Wilkinson's recent publication on this subject, and among other things says:—

"'Through all his writings runs the endeavour to restore its old greatness to his country. He makes no secret whatever of this, and aims at nothing less than making England so powerful that she would be not only independent of all other States in all situations, but also in a position everywhere to speak with a decisive voice. This amounts to little less than the dominion of the world. The means to the fulfilment of the former demand—viz., the command of the sea to the extent required by him—is, at the same time, the means to the fulfilment of the latter. Whether such ideas are practicable depends on the men more than on the system, and this is not the place to discuss these political questions. We have to do here only with the military phases—that is, with the means demonstrated by him and interesting both to ally and adversary alike. One point deserves special study—viz., the importance of the Mediterranean with reference to the supply of food to the Continent, under various circumstances. According to Wilkinson's convincing demonstrations, the combatants will have to take England into account as an essential factor, especially if she takes serious steps—with a view to increasing her power of defence. From this point of view, Wilkinson's uncommonly noteworthy writings deserve much more attention than seems to have been paid them hitherto.'"

The above is from the London *Standard* of Sept. 26th last, and points, as many are pointing just now, to a state of things when the British will dominate the world! The writer also admits what we have so often insisted upon—namely, that the means to that end is the possession of the sea power. This is secured to us by the gift of the Gates in the promise, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). These considerations give force to the

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view which so many are pressing on us at this time, that the true defence of this country is her naval preponderance, and she is not safe till her navy is absolutely superior to the navies of all the Powers likely to be her enemies.

It is no want of faith in our nation to see to this important means of defence. For God works by means, and He provides His people with the necessary wealth, Gates, warships, commerce, and colonies to enable them to acquire the supremacy of the sea, which, in time, must make over to them the dominion of the land as well. He does this that the Gospel may reach all the nations, families, and kindreds of the world, and so His name may be praised, to the glory of His grace!

SOME RECENT PUBLIC UTTERANCES CONCERNING ISRAEL AND JUDAH.

It is wonderful to note, that whenever a number of Englishmen meet together, to consult upon subjects in which most of them are mutually interest , if a patriotic turn is given to their cogitations, it is won rful, we say, to see how they swell with the feeling that they belong to a great nation! a wonderful people! a nation and State pre-eminently favoured by Providence over and above every other nation upon earth! Some of the speeches made at the recent Church Congress (October 7—12, 1895) furnish several illustrations of what we mean. Thus, in the *Record* of Oct. 11th, p. 1,008, the President, in his opening address, is reported to have said :—

"The Church of England rests, as does the whole Gospel kingdom, upon the sure ground of historic fact. . . . Its business is to go forward, and contend for victory. 'Speak unto the children of Israel that they go forward.' It must be plain to all who have eyes to see, how great is the work to which the Supreme Governor of the world has called the Church of England" (By this he means the Episcopal section). "How striking is the thought that in another century there will be, according to calculations made, 1,000,000,000 (one thousand millions) of people in the world speaking our vigorous English tongue! To be a chief instrument, if she rise to her opportunities, of ministering the Gospel of salvation to the world-spreading Anglo-Saxon race in this wonderful age, and the wonderful ages yet to come, times of change, of controversy, of material progress, of discovery in the world of thought, and science; of bold inquiry and eager speculation ever going on, while holding fast to the prime revealed truths of the Gospel, which, because revealed, may never be changed nor forgotten; yet to adapt herself to the wants of the age, and change, if need be, her methods to meet the requirements of the times, against the ever-varying assaults made by the proud and restless intellect, to defend and elucidate the Christian dogma—and, oh! how thankful, my friends, we ought to be for the pre-eminent part which the Church of England, in our own generation, has taken by her noble literature in this indispensable work! to uplift the cross of Christ in every corner of the world where Christian zeal and Christian energy can penetrate; and by ministering the good things of God to the immortal soul, to be ever adding to the number of the redeemed and thus preparing for the coming of the Lord—this is the glorious work to which our Church has been called by her Lord. And may we not believe that by His providential dealing God has intended to fit her for the task which He has laid upon her? Mercifully preserved in all her vicissitudes from abandoning any essential part of Catholic truth" (this may be questioned, but we allow it to pass at present), "in her past history she has overcome many obstacles, and, like a shining glacier on its onward march, has cast out from her bosom not a few impurities. In the great crisis of the sixteenth century, for which the mediæval Church was responsible"! (and was not *that* the Church of England?), "she was enabled to get rid of doctrines and practices which would have sorely hampered her in her work, because incapable of defence; and which assuredly will appear more and more indefencible by reason in the coming years." Our right-reverend is evidently a good special pleader, and makes the best for his cause. At the risk of being tedious we quote a few more lines from this part of his discourse. "She"—*i.e.*, the Church of England, "is in many ways calculated to be the organ of the religious feeling of a free people. If in times past she has leaned too much upon external props, upon a privileged position—at one time upon the favour of arbitrary kings, at another time upon the assistance of the Legislature" (a very candid confession—there is much to hope for in this bishop)—"she has for some time been learning the lesson of self-help, and finds that the lesson is a good one, though by no means learned as yet." (If his friends do not teach him better, we fear this bishop may yet develope into a "disestablishment" if not "disendowment" advocate). "She has never declared war against the spirit of the age (!) nor done aught which would prevent her from meeting the wants of the present or succeeding ages (! !). Loyal to constituted authority she must ever be. It is one of her principles. But courageously worked, she is adapted to be a popular institution; and indeed in our great towns is being more and more worked upon a popular basis. It is evident, indeed, that in her merely human aspect, as an earthly institution, she is dependent upon the good will of the people to whom she has been called to minister (!). As a God-inspired society, in the exercise of her Divine commission, she depends wholly and solely upon the loving will of her Divine Head."

It is something new to hear these admissions from the mouth of a bishop. Let them be attended to, and the Church of England, as an earthly institution, will long exist; but there must also be the full and faithful preaching of the Divine Word, which is the undoubted mission and commission of every society claiming to be God-inspired; and if the bishop will only be faithful, and fearlessly inquire into the meaning of divine prophecy, he will, we have no doubt, see the real "reason why" this country and people have been so pre-eminently selected by the Almighty as the recipients of blessings so undeserved, and yet so freely and fully bestowed. To say the least, it is surely worth the while of our teachers to inquire calmly into the alleged fulfilment of the divine promises made to the fathers of old, and continued down through centuries, and which are evidently being fulfilled in the past history, present position, and probably the still more pre-eminent position of the "world-spreading Anglo-Saxon race."

We now turn to the utterances of another earnest churchman, quoting from the *Record* of October 18th, 1895, p. 1,032. At the "Devotional" meeting of the Congress, towards its close, on the Friday morning the subject was the "Second Advent, or return of our Lord," which is a subject akin to the Anglo-Israelite inquiry. We hold that the latter, and the, at least, partial universal acknowledgment thereof, precede the appearance of the former. But this idea does not appear to have much occupied the speakers at this meeting. The Rev. Principal

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Moule, D.D., gave certain landmarks by which the approach of the Second Advent may with certainty be looked for. It was "infinitely mysterious; but veritable and unfigurative. 'This same Jesus shall so come in like manner, as He was seen going up into Heaven.'" Again, another landmark is "a grand development of the power of the Holy Ghost in the Church and for the world. 'I will pour out my Spirit upon all flesh.' That word was, indeed, a prediction of Pentecost." But it connects itself with other predictions, which promise almost universal spiritual power and bliss. "Such promises certainly have yet to be fulfilled; and the course of things in Christendom shows no very clear tendency of its own motion towards the fulfilment." It is because this rev. gentleman has not, in our opinion, got the key to the promises, that he so speaks of the course of things showing "no very clear tendency" towards the fulfilment of the prophecy. May he not be too much occupied in looking one way, while prophecy points out another, more hidden, perhaps, but not the less practical? Our advocate adduces "notably, that prospect which connects itself with the promise of a return of blessing to the Hebrew race. It is written, 'All Israel shall be saved;' and that in a context which reasonably assures us is national." And do we not see a return of the people to their own land has already begun, and, to all appearance, the political aspect of the problem will soon present itself, and that *before* the nation is converted to Christianity. The great mistake, in our opinion, that students of prophecy make here is supposing that the Jews, as we know them, are *all* Israel; and that they must be converted before going back to their own land. The contrary, in our opinion, is taught by divine revelation, Which is the right view, the event alone can finally determine.

Mr. Moule proceeds to observe that the promised blessings to All Israel (by which he understands the Jews) "again is linked with a prospect of altogether abnormal blessing for the world; For 'what shall the receiving of them be, but life from the dead?' To that future few would say that the normal course of things in either Israel or Christendom is tending."

Our Identity friends will at once here see that this "blind" witness is in error in imagining that Israel is not at all Christianized. It is evident he draws a great difference between Israel and Christendom, as at present existing. But, on the Anglo-Israelite view, "Christendom" already includes Israel of the Ten Tribes, which are, both in character and position, right in the forepart of Christendom, and stand forth as the hope of the world.

We agree with this writer, generally, in his other anticipations of the future, and pass on to notice what Bishop Blyth has to say about the Jews and their present condition.* He says "There is scarcely a question of the day more vital to the future of the Church than the recognition of the claims of the Jews upon Christianity." He does not say why this is so, and asserts that "it is a misconception to suppose that the subject of Jewish missions is not of Catholic interest, but the enterprise of a party in the Church. . . . Party principles fluctuate; but the claim of the Jews is universal and perpetual, and is upon the Church herself." Here we see the Jews are prominent, and have a perpetual claim upon the Church, but where is All Israel? Ah, it is vanished; but *where?* Bishop Blyth sees the Jews clearly enough, and is inclined to patronise them if they will only be converted to his views. Their national church is "one of unique promise; the great prospect of the Holy Land, and even of Christianity; was the first to be planted, where the blood of the Saviour—and of His first martyr—still pleads for mercy, and has a Scripture future—the Church of the Hebrews."

Here, then, we have evidently found the Church of All Israel—viz., in the Church of the Hebrews; for this latter term can embrace All Israel and the Jews, just as the greater always embraces the smaller.

Dr. Blyth goes on to say, "It has been a strange and baneful disobedience on the part of the Church of Christ, which has for so many centuries denied to the Church of the Hebrews the place and primacy which Christ assigned to her in His kingdom upon earth. . . . . The missionary commission is as universally binding as is that to baptize; and Jewish missions are as obligatory as are those to the Gentiles. This order was invariably obeyed by the apostles, 'beginning at Jerusalem,' until the return of the Jews to the Holy Land." With these sentiments we cordially agree, only observing that the Jews had the first offer; but having, nationally, rejected their royal King, killing Him with cruel and wicked hands, their punishment came upon them, as it had been threatened long before (see Deut. xxviii. 15—68). But notwithstanding that the punishment which has followed the Jews wherever they have gone for their sin of unbelief is unquestionable, we do not deny that the so-called Christian Church has also often inflicted unjust cruelties upon the "tribes of the wandering feet"; and we may ask with Dr. Blyth, "Who can say what gloom of the 'dark ages' of the Church, and what deadness of spiritual life and influence have not resulted from the prejudice that prompted disobedience and fired persecution? . . . . Who can estimate the loss to the Christian Commonwealth through the injustice of the Church, to those on whom rests the commission of the apostle of the circumcision, 'When thou art converted, strengthen thy brethren' in the faith; and whose restoration to the Church, as her missioners, was to be to her 'as life from the dead?'"

To the query, "Are there no signs of improvement in the state of the Jews of to-day?" Bishop Blyth gives noteworthy evidence:—"How startling are the facts of the day? The newspapers bristle with the movements of the Jewish people. What they now are, commercially, to the world's industries; financially to the world's progress; towards social questions and to those of peace and war, everyone knows and feels. How long will their rights in Christ be ignored? If the order to "begin" missionary work at Jerusalem was suspended only by the fact that the Jews were no longer there to begin amongst, how about the state of the Holy Land to-day? When the century opened we might scarcely count their hundreds. In 1841 they were 8,000. In 1887 they were 60,000. Now they are about 125,000, or three times as many as returned from the captivity in Babylon." (We presume these numbers are of the Jewish population, and not of converts from Judaism to Christianity). Dr. Blyth goes on to testify, "The land is also ceasing to sit desolate; it can support a larger population than it now holds. The restoration, with efficient regularity, of the 'latter rains,' for so many centuries withheld, gives back its historic fertility wherever the hand of the cultivator is upon his plough, and his sickle upon his vineyard and his fig trees. God's Providence must be concerned in bringing back the exiled race, and we note that His eye is again upon the land for good, in its necessary preparation for its inhabitants. And

* See the *Record* for Oct. 18th, 1895, p. 1,042.

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then, whilst everywhere there is on the surface the old prejudice against the Gentiles and the old avowal of refusal of Christ, there is a real and significant change from the bitterness of Jewish infidelity. Christ or Atheism is alternative before the Jew. The revival of a religion of types and sacrifices is impossible" (Why? See Ezek. xl.—xlviii.; Zech. xiv. 12—19). "I do not say against the spirit of this century, but against a simpler and purer dispensation from God, which has fulfilled them all. But admit as due to the indifference of Atheism amongst educated Jews, much present toleration of our faith which once they opposed; give again to education, give to friendliness to a Church and nation which recognize their claim in the brotherhood of man, due weight and influence, and still there remains a change of front towards Christianity which cannot be explained away, and which is a vast encouragement to missionary effort. There is an avowal of disapproval of the crucifixion of Christ. There is an admission of His claim to be the Messiah, at least, of the Gentiles, to be the holiest of the sons of man. The assertion of the Yemenite Jews, 'Our fathers never returned from the captivity until now, we are not chargeable with the black deed of the rulers against Jesus,' is but the expression of a wide-spread desire to reverse the imprecation of eighteen centuries past; it seems like a prayer, 'May His blood be forgiven to us and to our children!'" To this we add our "Amen."

We need quote no more from the Bishop of Jerusalem, who seems desirous of making the Church of the Hebrews the primary, or leading Church of Christendom. This would take a long time to develop so as to command the acknowledgement of the other churches, while some think it would issue in the appearance of a personal Anti-Christ. With all this we have but a minor sympathy. Our chief concern is to know that the pure unadulterated Gospel is preached. If it is, this has our best wishes, all other additional ritual being non-essential, and we can then intelligently unite with all who "pray for the peace of Jerusalem"; for assuredly "they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the House of the Lord our God, I will seek thy good" (Psa. cxxii. 6—9). The Jews, in common with the other tribes of all Israel, *i.e.* of the whole Hebrew nation, have an intensely interesting future before them as depicted by divine prophecy, and of which we, at present, can form but a feeble conception by the study of those divine predictions (2 Peter i. 16—21).

THE GROWTH OF POPULATION IN ENGLAND AND FRANCE.

THE following important article appeared in the London *Standard* on December 3, 1895, and should be carefully studied by our friends. It carries its own lessons with it, and has a strong bearing upon many of our prophecies, especially such as Gen. xxii. 17; Deut. xxviii. 1—13; Hosea i. 10; Ezek. xxxvii. 10; Zech. x. 6—10; &c., &c.

"THE POPULATION OF ENGLAND AND FRANCE.

"The question as to the growth of France and the United Kingdom respectively, in point of population, is one of more than mere idle or patriotic curiosity; it is obviously a matter of the highest practical and political moment. Few people appear adequately to realise the enormous change which has been wrought in the relative positions of the two nations in this respect in the present century, almost within the memory of persons still living. Suffice it to say that while Britain has been advancing at an increasingly rapid rate, France has been almost uniformly dropping behind, the addition she made to her population by the annexation of Savoy and Nice having been counterbalanced a few years later by the loss of Alsace-Lorraine. How the two nations now stand will appear within the next few months, when the next Quinquennial Census (1896) will be taken in France. The result promises to be a surprise both for Englishmen and for Frenchmen, for it will almost to a certainty demonstrate the fact that the United Kingdom, for the first time in history, now possesses a larger population than France.

"At the commencement of the nineteenth century, the French vastly outnumbered the British. Throughout the war against the First Napoleon, there were seven Frenchmen to every four Britons. In the year 1801 France possessed a population of between twenty-seven and twenty-eight millions (27,349,003), while the United Kingdom numbered less than sixteen millions (15,896,412). In other words, the French in 1801 outnumbered the British by eleven and a-half millions. This enormous disproportion has, however, long ago disappeared. Almost every census that has been taken in the two countries since 1801 has reduced the difference between their respective populations, and almost invariably to the advantage of Great Britain, until in 1891 it was found that the French superiority in numbers had shrunk to little more than half a million. The census which was taken in both countries in that year gave France a little over thirty-eight and one-third millions (38,343,192), and the United Kingdom rather less than thirty-eight millions (37,797,013). We observe, therefore, that during the first ninety years of the century, the increase in France was (in round numbers) only eleven millions, while in Great Britain it was twenty-two millions. That is to say, Great Britain had been increasing twice as fast as her neighbour. It then became a practical certainty that, even before the next British census of 1901, the population of the British Isles would, for the first time in the history of the two nations, be larger than that of France.

"But we have official returns, published on the authority of the two Governments, which enable us already to go further than this, and which justify us in affirming that, even at the present date (December, 1895), the population of Great Britain is larger than that of France—larger, probably, by fully one million souls. The returns relating to the births and deaths in France have in recent years been such as to inspire thoughtful and patriotic Frenchmen with the gloomiest apprehensions. They have discovered, to their surprise and alarm, that the French race, instead of increasing, have actually been declining, and that not owing to the ravages of war or disease, but chiefly as a consequence of the habits and deliberate choice of the people themselves. In proof of this statement, it is sufficient to mention one or two significant figures. In the year 1891 the number of deaths exceeded that of the births in all France by over ten thousand (10,505). In the following year (1892) the excess of deaths over births was more than twenty thousand (20,041), so that in the two years there was, apart from immigration, an actual falling-off of over thirty thousand in the French population. In 1893, it is true, there was a slight recovery, the births being about seven thousand (7,146) more than the deaths; but the balance on the three

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years was a decrease of over twenty-three thousand (23,400) in the total number of people of French birth in 1893 as compared with 1890. French writers have naturally taken alarm at these figures, for they suggest the ominous questions, 'Are the natives of France, then, actually on the decline? Is the population of the country henceforward destined to dwindle year by year? And if its numbers are kept up, is it to be, not by the natural increase and multiplication of the native race, but wholly and solely by the immigration of aliens?' It is already sufficiently clear that, unless there has been a change in 1894 and 1895 in regard to the births and deaths, the census of 1896 will show a decline in the numbers of the native race, and that, if there be any increase at all in the total population in 1896 as compared with 1891, it will be due exclusively to foreigners settling in the country.

"The contrast presented by the additions France and Great Britain have made to their respective population in recent years is very striking. Between the census of 1881 and 1891, Great Britain added more than two and three-quarter millions (2,862,547) to her inhabitants; France less than seven hundred thousand (671,144). In other words, the British in that decade were increasing more than four times as rapidly as the French. What is more, the drop in the case of France has been progressive, and has recently been more rapid than ever. Between 1876 and 1881 the addition to the French population was over three-quarters of a million (766,260); between 1881 and 1886 it dropped to about half a million (546,055); but between 1886 and 1891 it went down to less than a fourth of this (124,289). In these fifteen years Great Britain, on the other hand, has increased by over four and a-half millions, while France has added less than one and a-half million (Britain 4,597,019, against France 1,437,404).

"It must, moreover, be remembered, in comparing the progress and reproductive vitality of the two nations, that in spite of the enormous increase in the population of the British Isles, there has been a vast emigration of British and Irish-born persons going on throughout the nineteenth century, while from France the emigration has been relatively quite insignificant. While the British population at home has risen from less than sixteen millions (15,896,412) in 1801, to over thirty-nine millions (39,134,166) in 1895—an increase of over twenty-three millions—11,500,000 persons of British and Irish birth have left the old country for new homes over the sea. In the same period of 95 years the French have only added about 11,000,000 to their numbers at home (having increased from 27,500,000 in 1801 to, it is estimated, 38,500,000 in 1895), while the total number of emigrants of French birth in the whole of the nine and a-half decades amounts to less than 500,000. The British and Irish emigration in that period has, therefore, been equal to, if it has not outnumbered, the entire addition of the population of France and the whole of the French-born emigrants put together, while Great Britain, quite apart from her emigrants, has also added twice as many people as France to her home population.

"On all these points the French census of 1896 may be expected to throw fresh light, but it seems idle to expect that the result will show any material change in the growth of the population. It is a significant fact that marriages have for years been more numerous in France than in Britain. Thus in 1892 there were over 290,000 marriages in France, against 277,000 in the United Kingdom, and in 1893 the respective numbers were 287,000 in the former country, and only 267,000 in the latter. Yet the births in France in 1892 were but 856,000 (against 876,000 deaths), while in the United Kingdom the births numbered nearly 1,127,000 (against 725,000 deaths). In 1893 the births in France were 874,000 (against 867,000 deaths), compared with 1,147,000 births and 732,000 deaths in the British Isles. In the two years, therefore, while the deaths outnumbered the births in France by nearly 13,000, in the United Kingdom, on the contrary, the births exceeded the deaths in the same period by no less than 817,000.

"These two opposite tendencies in regard to the growth of the population in Great Britain and France—the rapid augmentation of the British race, while the French are stagnant, if not decreasing in numbers—cannot fail to have an important bearing on the mutual relations of the two Powers, as well as on their respective relations to the world at large. As we have already pointed out, it is sufficiently evident that Great Britain is already superior to France in the numbers of her population, and it may pretty safely be predicted that by 1901, when the first census of the twentieth century is taken, it will be found that the British at home have outstripped the population of France by probably about two millions, and that, too, in spite of four times as large a foreign immigration, and of a considerably larger number of marriages in France than in the United Kingdom. In fine, it is here that we have to seek the explanation of the fact that the native race of France is on the decline, and may, perhaps, be said to have begun to die out. Such a prospect may well inspire patriotic Frenchmen with despair."

The above remarkable statement shows us how God is working out His purposes by increasing His people almost miraculously, while He is lowering the strength of our great rivals, the French, whose longing for paying colonies will certainly never be gratified while they lack the people to occupy them, and whose strength at sea must diminish by reason of their failure to secure the Gates, and because of their weakness in respect to wealth, arising from the falling off of their population, to aid in earning it. The figures published by the *Standard*, are startling in their greatness and importance! They prove that God is fulfilling the prophecies which relate to Israel's increase before our very eyes in respect to the British people; and we are bound, in noticing the fact, to praise the Lord for His faithfulness to His promises to His people.

We conclude with a few lines from the *Christian World*, of recent date, which will be read with interest in connection with the above :—

"THE WORLD IN 1920.

"An anonymous political prophet has been looking ahead five-and-twenty years, and he tells us, in the *Contemporary Review*, that in 1920, or thereabouts, there will be only two races left of real account in the world—viz., the Anglo-Saxons and the Slavs, or, in other words, the English and Americans, and the Russians. He arrives at this conclusion from the consideration that the Anglo-Saxon race, in possession of fifteen million square miles of the earth's surface, and the Russians, with 8,660,000 square miles, are the only two races with room to expand, and as a matter of fact the birth-rate of each race is exceedingly high. Each year Russia provides a surplus population of well over two millions. By 1920 the Anglo-Saxon race will number 180 millions, with more than double that number of subjects, the Russians will number between 150 and 200 millions, and the Chinese will be 500 millions, but China is 'a dark

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horse.' The French are diminishing, and will have sunk to a third-rate Power, with a population under forty millions, while the Germans will outnumber the French by at least 60 per cent., and may be twice as numerous. The political deductions from these calculations are that England and Russia should come to terms, and 'divide the primacy of the world between them,' England making the sacrifices necessary to secure the consequent advantages. England should further knit the Empire together in every possible way. She should keep free from all entangling commercial treaties with foreign Powers, and from Continental alliances. This would mean increasing our navy to an equality with the combined navies of any three Powers, but as France is certain to drop out of the competition, this would only be temporary. The mysterious writer says a cardinal fact of foreign policy on which we should all be agreed is that Turkey is doomed. Not another drop of British blood nor a sovereign of British gold should, under any circumstances, be spent to save her from the inevitable and righteous consequence of her own misrule."

UNSCIENTIFIC MEASURES.

By H. R. Shaw.

As a further striking commentary upon the speech of the Right Hon. A. J. Balfour on the occasion of his receiving the deputation from certain Chambers of Commerce, to which allusion has been made in the Christmas No. of the Banner, and when the right hon. gentleman was reported to have stigmatised our British system of weights and measures as being utterly irrational, perverse, &c., the following remarks cut from a West of England newspaper, of Dec. 12, 1895, may be of interest to our readers :—

"THE SIZE OF A HALF-PENNY.

"Sir Robert Rawlinson, the great engineer, has recently been calling attention to the value of a half-penny in surveying work. That humble coin was made the size it is with a view to its being a standard of measure, and is exactly one inch in diameter. If it is placed on an Ordnance map of an inch to the mile it covers an area of 500 acres within one or two per cent., so that no one need be at a loss in roughly estimating areas. There are other coins that come in conveniently for similar purposes. A sixpence, for instance, is three-quarters of an inch across, and a half-crown is an inch and a quarter. A postage-stamp, too, is an inch high, and a Bank of England note is five inches high, the rough edge of the note and the perforation of the stamp having to be included."

It may well be doubted whether the French system, with all its boasted science and rationality, has any such group of small conveniences to shew us in the like compass, and it is worthy of special notice that the postage-stamp and the five pound note, both of them unscientific British inventions, should practically have already secured the world-wide predominancy of the despised British inch and sacred cubit fifth, as found together monumentalised it may be remembered in the breadth and thickness and eccentricity of the Boss upon the granite leaf within the Ante-chamber of the Great Pyramid in, but not of, the land of Egypt.

To these observations may now be added the additional information that *three* perfect penny pieces weigh exactly 1 ounce avoirdupois. This was culled from an unremembered source, 9th Dec., 1890, but may be quickly verified by our readers, who will likewise discover that six half-penny pieces also weigh an ounce when slightly worn.

Correspondence.

GLEANINGS.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—The world, to the Israelite who obeys the command "Watch!" is like a chessboard, and the nations are the pawns, whilst Anglo-Israel and his companions are the "pieces"—king, queen, knights, bishops, and castles; and it is very interesting to note how these are all moved by Providence, who regulates all the movements of white; whilst the great adversary directs the movements of black. He also has certain nations and pieces under his control, all of which have to be taken, and he himself checkmated.

I now proceed to give you some gleanings from our leading journals as to the movements to date.

First, China and Burma:—"The *Times Weekly*, Nov. 29, 1895. The Burmo-Chinese Convention. Our Rangoon correspondent telegraphs: 'The pusillanimity and bad faith of China in ceding to France Mungu and Mungutai, two districts of Kiang-Hung, in breach of the conditions of the Burmo-Chinese Convention, have brought a heavy retribution. Lord Salisbury's reply to the Chinese action was to insist on the recognition of all British claims abandoned in favour of China by the Convention. At first, in the negotiations which are now practically concluded, his lordship demanded the retrocession of every scrap of territory along the frontier which was in dispute three years ago, including Sima, Latha, Hotha, Sadou, and Kokang; but later he relented somewhat, permitting China to retain Santa, Hotha, and Latha. Sima, Sadou, and the extensions of the Kachin country to the north-east of Bhama, which were given to China in 1894, are now added to Burma, which thus obtains a greatly extended frontier, the boundary to the north-east of Bhamo almost coinciding with Hobday's frontier. The future of Kokang is undecided, but it is earnestly hoped here that the State, which is the only British territory east of the Salween at that point, will be retained. The commercial importance of this State, which is on the main trade route between Burma and Eastern Yunnan, has vastly increased since it was decided to construct the Mandalay-Kunlong railway. An extension of that line to China would run through Kokang.' Our correspondent adds. 'The reference to Mungu and Mungutai, the French acquisitions, in recent reports, prove them to be worthless possessions.'"

Now, let all young Anglo-Israelites take their maps and read up "China," and they will find that this district of Eastern Yunnan contains twelve million inhabitants within 122,000 square miles. It is very mountainous and salubrious.

Second:—"*Public Opinion*, Nov. 29, 1895.—How the New Russian Code will affect the Jews. The *Journal* of the Minister of Justice published in an Appendix the proposed New Criminal Law, which has been drawn up by the Revision Committee. Chapter XII. has the following two Articles:—'Article 209.—Any person guilty of having allowed a Jewish public or communal prayer-meeting to be held in his house, or in a building belonging to him, without the license of the authorities, is liable to a penalty not exceeding three hundred roubles. Article 210.—Any person guilty of making any private building into, or of erecting a Mohammedan mosque or a Jewish synagogue or prayer house, without the necessary permission from the authorities, or at a smaller distance from a Christian church than is allowed by law, is liable to arrest for a period not exceeding three months, or to a fine not exceeding three hundred roubles.'"—*Jewish Chronicle.*

Third:—"News from Uganda" informs us that there are in that part of the world three hundred natives engaged in evangelistic work, without any other remuneration than food and necessary clothing, and that these missionaries are most earnest and successful in this work. Truly it may be said that Ethiopia is stretching out her hands to God.

I remain, yours truly,

W. L. Blore.

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

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



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

THE BANNER OF ISRAEL.

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

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ISRAEL'S PRESENT ISOLATION.

ON all sides the statement is made that our Empire and nation are "isolated." We decline to join the Triple Alliance in Europe, or give aid to the so-called allies—the French and Russians. We are consequently despised by the continental nations, who feel safe in insulting us, and filling their journals with daily abuse of a Power which it is said never fights, and is too weak to resent injuries. They admit we have a grand navy, but while they see that our military strength is absolutely nothing, compared to their own, they think that it is safe to treat us as though we did not exist, and in fact to "isolate" us. But this is not all. If the European nations merely wished to put us on one side, and absolutely neglect us, they would be welcome to do so, as long as they pleased. But they do more than that. They envy us our wealth, our colonies, our successful government of the cheaper races, and the ease with which we make them obey us. Their envy merges into hate, and every now and again it suddenly bursts out, making us feel how dangerous are our surroundings, and how little we can depend upon the good will of our neighbours.

The tone of the European Press for a long time past has been bitterness itself against us. The French have not a good word to say of us, and the Germans, whom we always believed to be our good friends, have, it seems, been nourishing their anger against us, the acute symptom of which was the late outrageous message of the German Emperor to President Kruger of the Transvaal, congratulating him on his success against Dr. Jameson and his party of raiders, and clearly intimating to the world that he did not recognise the Suzerainty of the British over the Transvaal, but regarded the latter as independent territory.

I express to you my sincere congratulations that without appealing to the help of friendly Powers you and your people have succeeded in repelling with your own forces the armed bands which had broken into your country and in maintaining the independence of your country against foreign aggression.

There were many stings in these few words which our readers can see for themselves, and we need not point out. They are unfriendly to an old ally to the last degree; but have been applauded to the echo by the whole German nation. What can have made us so hated? Why is the chorus of hate, envy, and jealousy so general throughout the world? Why do even our brethren of Manasseh exhibit it and threaten us with war about a frontier dispute in South America, which has been going on before the States existed?

A German writer in the *Times*, of January 6, had an explanation which we think our readers would like to see. Writing of the events succeeding the Franco-German war he said:—

But as Russia alienated herself more and more from Germany, and as France with the most incredible vitality recovered by leaps and bounds from her wounds—showing to Germany her everlasting desire for revenge—the one wish of our great statesman must have been to draw England into the sphere of interests in which the Triple Alliance moved.

No efforts were spared to this end; while, at the same time the newly-formed Franco-Russian understanding was working for an identical object.

All in vain! England forgot completely that, with the enormous armaments established by all the Continental Powers, she would soon find herself in different circumstances from those in which she has occupied one of the prominent positions in the world. To develop her interests, her commerce, her colonies; to fight her petty wars as they arose; to avoid exhausting, like her neighbours, her vast resources in gigantic armaments; to try and live in peace with all the other Powers, wishing to harm none and not needing the help of any of them, to do her duty by herself and those who depend upon her—these politics, which her geographical position justified for centuries, and which would be the ideal of the world, if everybody thought so, or was allowed to think so, made her blind against her growing isolation and the growing hatred of all the Continental nations. The two great European groups learned to hate her, not only because they considered her ways those of selfishness and insular indifference,

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but, most of all, because they were foiled in their own plans through England's sticking to her traditions of neutrality. Each hoped to gain so much from England siding with them. The ensuing disappointment has produced the unanimous condemnation of that "selfish English policy." Hence the universal hatred with which she is pursued to-day, and which to her, innocent as she feels herself, is a matter of utter astonishment.

Not the envy of England's world-wide position, although it may have contributed to it, but the disgust at never having their own ends furthered by England's help, has united the two camps of Europe in their hatred of her. What actual wrongs they may have received from her count for nothing against this principal cause.

Germany at this moment hates her more bitterly than any other nation does, because she had to give up more through England's keeping aloof than any other. She has lost, in part, the supremacy on the Continent gained by Bismarck's genius; she sees Russia in the ascendant now, and she had to make various sacrifices before she secured her future peace by seconding Russia, which is to-day well-nigh the master of the European situation.

All the rage of this disappointment speaks in the violence of the German official, and in fact of the whole Press, the whole nation. "What could the Triple Alliance have become with England?" This is the key to their hatred.

And worst of all for England, as she continued always true to her old traditions to consider herself grand and safe without throwing herself into the European *mêlee*, she did not see that she is on the verge of becoming a *quantité négligeable* in the European concert. True, her fleet is the first still, her wealth, her commerce the first, and she ranks behind none in science, in literature, in civilization.

But Europe is a camp; and if it came to fighting, England, with all her wealth and position, would rank as a second-class Power, because she has not the number of soldiers, not sufficient armament for a great struggle.

With the growing hatred on the Continent a kind of contempt has grown; and a kind of sneering *Schadenfreude* that she gets what she seems to the others to have deserved. They are grouped, as they wanted or were forced to be; England is left in the cold, and nobody minds her.

With this contempt is mingled in Germany, more than anywhere else, irritation arising from a continuous series of mistakes in her own colonial politics. What between Government and Parliaments, Germany has missed every single chance of forming a colonial empire, as she might have done; and now she not only sees France arrive at this desideratum, but she sees England more powerful than ever in the one continent the opening of which is the marvel of this age. Many of our German blunders we call English perfidy in Africa, and we abuse her for it.

All this is not a beautiful spectacle which Europe now presents. But if the Powers, all of them, are unanimous, must it not strike you that much of the fault lies with England?

She cannot continue to sit in the midst of a tavern-brawl, while all hit one another, and pretend herself that she is there to take her morning cocoa as a peaceful citizen.

She can only do one thing—arm herself, like everybody else. No other remedy is left to her. A man need not fight, like our students, for the least-provoking look of a boy of another "colour," but he must be able to stand his ground amongst his equals. If they are armed to the teeth, he must do the same. The times of hiring soldiers, when all nations are armies, are past. Nor is personal bravery of much use in these days without preparation.

If you introduce universal service and spend some of your wealth in arming yourself in the same way the others are armed, in a very few years—because you have the best of material that our common Germanic race can give—you will regain all you have lost. And as soon as you are feared again, and then continue with your traditional policy, every one of the Continental Powers will judge you differently from what they do now.

The deplorable antipathy with which at this moment your German brothers are filled against you will disappear, not because we should fear you, but because we understand you and appreciate you.

There are some admissions in the above which we should note. First that the Germans envy us. Next that they have failed to obtain a colonial empire like our own, while the French seem to have succeeded, and the Empire of Africa is to a large extent British. What the Germans will never see us do is to undertake enormous military armaments founded on conscription in order that we may help to fight their battles and so ruin ourselves with them.

The fact is this. The British being Israel, God has in store for us a very different destiny from that. He positively forbids us to arm and fight the battles of our Gentile neighbours. We are, on the contrary, to isolate ourselves, and hide ourselves for a time in our chambers with our doors shut behind us, in order to escape their coming divinely inflicted punishments. This is clearly stated in Isa. xxvi. 20, 21; Zeph. iii. 8, 9; and Luke xxi. 25—28, R.V. In Isa. xlii. 16 He tells us that as a blind people, He means to guide us and safeguard us till He brings us into the light, and for crooked things bestow on us things that are straight. He assures us finally that "He will never leave us, nor forsake us." He confirms His goodwill towards His people by telling them, as He does in Isa. liv. 15—17, R.V., "Behold they may gather together (margin 'stir up strife') but not by Me. Whosoever shall gather together (or stir up strife) against thee shall fall because of thee. Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy. 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, which is of Me, saith the Lord."

We have thus great consolation in the midst of our discouragements and troubles in British Guiana and the United States, also in the Transvaal wherein the German Emperor desires to interfere as the arbiter of treaties between the British and the Boer Government. In vain! He has thought to form a weapon against us, but it shall not prosper, and by his message to President Kruger to rise in judgment against us, but we have already condemned him in the name of the Lord, and rising up like a lion are bidding the nations to cease their clamour, for Israel's ships are to issue forth in the service of the great King. To Him be all the praise.

THE JEWS OF MODERN TIMES; AND, IN CONTRAST, "THE ISRAEL OF GOD."

THERE seems a wonderful unanimity among men in regard to the fact that the Jews to-day fulfil the Scriptures. Their present condition is actually advanced even in the secular press, as an evidence, which no one can deny, that the Scriptural prophecies respecting them, at any rate, are true. The *Liverpool Courier* in October last published several letters, some in favour of, and others opposed to the Jews. One of these we quote, as showing the points which the correspondent relies upon to demonstrate the remarkable manner in which the Jews of modern days respond to the Scriptures of truth. He was preceded by an apologist for the Jews, to whom "an Englishman" answered that the Jews must be a bad race indeed, since they have been caricatured as "dishonest money-getters by every race in

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Europe and America in the present day, and have also borne an evil reputation for centuries"! He added, that as "human parasites they feed on their fellow-men, though (he admitted) all Jews were not dishonest. There are some honest Jews, as there are some brave Chinamen!"

The next writer was R. Griffiths, whose letter we quote in full, as follows:—

To the Editor of the "Liverpool Courier."

Sir,—Would you please allow me to say a few words in explanation of why the Jews are held up to popular contempt?

Frederick the Great, on one occasion, said to one of his marshals, who was a devout believer, "Give me in one word, proof of the truth of the Bible." "The Jews," was the laconic reply, and on reading the prophecies of Moses one cannot help being struck with their wonderful fulfilment in these people. On turning to Deut. xxviii., we find the promise, that if "Israel hearkened to observe and do all the commandments of God, the Lord would set them on high above all nations of the earth and abundantly bless them with cities, offspring, fields, fruits, cattle," etc., and all the people of the earth should look upon them as wonderfully blessed of God. On the contrary, if they departed from God and refused to obey His commandments and laws they were to be terribly cursed. Among the many prophetic curses uttered against the Jews, we find they were to be scattered among all nations; they should have no power to withstand their enemies; they are to be oppressed and spoiled evermore, and no man shall save them; they are to be removed into all the kingdoms of the earth for their hurt, to be a reproach, a proverb, a bye-word, a taunt, and a curse in all places whither the Lord shall drive them.

Space will not allow me to show how these people have suffered throughout all history; how they were murdered, and dispersed by the Romans at the destruction of Jerusalem; how they were banished from Alexandria (their safest resort) in the fifth century; how they were persecuted in Spain, and then in France; how Mahomet in the Koran infused a spirit of deadly enmity into the millions of his followers; how they were persecuted by the Church of Rome; at Beziers they were attacked with stones from Palm Sunday to Easter Monday; how 170,000 families were expelled from Spain; how thousands were massacred at Treves, Spires, and Mentz; how in England, during the crusades, the whole nation joined in massacring and pillaging them; how 1,500 perished at York. But I must stop; the catalogue is too long to be mentioned here. But let me just notice the persecutions that took place in Turkey, Egypt, Arabia, Portugal, Prussia, and Germany—I need hardly mention Russia.

That the Jews are a proverb and bye-word in the land I think the present correspondence in your paper sufficiently proves.

Yours, &c.,

R. GRIFFTHS.

Liverpool, Oct. 28.

In Deut. xxviii. 37, it was predicted of Israel disobedient that "they should become an astonishment, a proverb, and a bye-word among all nations whither the Lord should drive them." In 1 Kings ix. 7, Israel disobedient was threatened, likewise, with outcasting from the sight of the Lord, and should "be a proverb, and a bye-word among all people." In Jer. xxiv. 8, it was declared by the Lord, of Judah, represented by the bad figs, that they and their king should be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them." In respect to the Jews, disobedient to the Lord Jesus Christ their King, they have, indeed, right up to this hour, literally fulfilled the prophecies of the Holy Scriptures, as even the secular journalists and their correspondents amply prove. They are suffering the Lord's anger, for their provocation to this day. But why does the correspondent stop there? If Israel disobedient has suffered, does not the prophecy of Deut. xxviii. 1—14 contemplate the existence of Israel obedient? Surely it does; and other Scriptures tell us what blessings they shall certainly enjoy. Hosea i. 10, is the proof.

In Deut. xxviii. 1—14, we have the obedient portion of the race blessed as R. Griffiths describes they were to be, "Set high above all nations of the earth, as the head and not the tail, above only, and not beneath;" blessed as to their cities, offspring, fields, fruits, cattle, kine, and sheep. In Hosea i. 10, we have the unconditional promise of the Lord to Israel of the Ten Tribes, after all their terrible curses and punishments, restored to God's favour as to temporal blessings, and as to spiritual gifts as well, thus: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said to them, Ye are not My people (Lo-ammi) it shall be said unto them, Ye (are) the sons of the living God." The matter being thus certain, why do men fail with their best endeavours to find this so lost and so blessed Israel among the nations distinguished for vast and incredible population-increase, as well as by the pure faith of Christian believers, so pure and bright, that men seeing them must recognise "the sons of the living God," or believers on the name of their Lord Jesus Christ? (John i. 12, R.V.)

The search, we promise them, would not be in vain! For the marks which serve to instantly detect the Jews to-day, R. Griffiths being the judge, would surely tell all honest men what nation is described in Deut. xxviii. 1—14! Hosea i. 10, supplies some of the clues. Deut. xv. 6 and Zech. x. 6—9, R.V., gives others. Isa. xviii. 1, 7, furnish valuable hints. Matt. xxi. 43; Isa. xxvii. 6; Gen. xxii. 17, 18, xxviii. 14, and xxxv. 11, besides many another text, point with one accord to "the isles afar off" from Palestine (Jer. xxxi. 10), and to "the isles of the west," or sea (Isa. xxv. 15), as the habitation of lost Israel, the mighty owner of three Empires—namely, that of her colonies (Gen. xxxv. 11; xlviii. 19), of the oceans of the globe (Gen. xxii. 17), and of the heathen world (Psa. cxi. 6; Psa. ii. 8; and Rev. ii. 26, 27, R.V.).

It is strange that those whose mental vision is so acute that they never fail to point out the Jews as the present sufferers from the curse pronounced against "Israel disobedient," cannot in the faintest way see, that the British are to-day blessed with all the gifts God promised to bestow upon "Israel" unconditionally (Gen. xxii. 17—18), and that of the large and glorious number of such blessed gifts, our nation enjoys them all exclusively, while all the other nations, the Jews especially, enjoy not so much as even one! Yet this is the case! and while men like the Rev. J. C. S. Kroénig, vicar of Hull, and many others like him, admit that it is so, they strenuously deny that the British can be "lost Israel," but are a Gentile race to whom God has given Israel's blessings during a sort of Gentile parenthesis, contrary to His oath, His covenants, and His promises, which were all in Israel's favour, and never breathed a word about "the Gentile parenthesis" or any such modern invention of the opponents, who refuse to take God at His word in regard to Israel's blessings. Yet they are glad at the same time, to saddle the Jew with all His terrible curses, which are held up as decisive proofs of God's unflinching faithfulness and truth! Well may a friend remark, on this subject lately, that "the blessings that have been vouchsafed to Israel of the Ten Tribes are quite as strong as the curses inflicted on the Jews." The fact is so; and let Israel therefore praise the Lord, and give Him all the glory!

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THE FIRST JEW AND THE WORST JEW.

By H. R. Shaw.

One of the greatest obstacles to the spread of Anglo-Israel truth is the unaccountable blindness displayed by most people, especially Bible-reading Christians, to the difference between an Israelite and a Jew. Because our Lord and Saviour came to His own people and they received Him not, and because that people, called at that time Jews, were then, as now, the only visible representatives of the once mighty nation of Israel, it seems to be quietly taken for granted that the less includes the greater, instead of the greater including the less; and that it is not the Assyrians or the wilderness of the North and West, or the Isles afar off, but the Jews that have swallowed up the lost tribes of Israel and left their splendid heritage to be taken up by a mixed company of Gentiles; and so when an average Briton is told for the first time that he is an Israelite he most likely smiles incredulously, shrugs his shoulders, and answers in the words of Pontius Pilate, "Am I a Jew?" Instances of this mental confusion have, no doubt, been met with by most of us, and a recent experience of the present writer seems worthy of placing on record in the Banner.

A short time ago, being desirous of conveying a little elementary Anglo-Israel instruction to the mind of a young Christian friend, who was well past the years of childhood, and by no means unacquainted with our views concerning Holy Scripture, I ventured to propound to my correspondent a query of which the title of this paper forms a portion—viz., "Name the first Jew and the worst Jew mentioned in the Bible, and state in what point of character or notable action of their respective lives do they resemble each other, if at all." And this was the young Christian's answer:—"If by the term Jew is understood God's chosen people, *Abram* was the first. The Jews traced their descent to him and said, 'We have Abraham to our father.' *Judas Iscariot* seems to have been, as far as one can judge, the worst Jew, for his betrayal of our Lord led to the crucifixion. Judas, however, may not have been worse than others who indulge in like passions, but his led to the most awful results. Abraham and Judas resemble each other in that they are both spoken of as *God's friends*. Abraham was called the friend of God. Our Lord said to Judas, 'Friend, wherefore art thou come?'"

This solution of the query, which cannot be said to be lacking in ingenuity, may be taken as conveying a fair idea of the prevailing state of mind of the average Bible-reader regarding Israel. Of course, I was obliged to explain to my young friend that in my opinion the term "Jew" does not exhaust the chosen people of God who had two chosen families or nations, of whom the first-born was Ephraim-Israel; but that a Jew is a man of Judah, and whether by Judah is understood the kingdom of Judah, as left to Rehoboam, the son of David, or whether we merely take the name as descriptive of the actual tribe of Judah, it must be granted that the "first Jew" was the man from whom all these Jews derived their distinctive name—viz., Judah the patriarch, the fourth son of Jacob (Gen. xxix. 35). The worst Jew, it may be unreservedly admitted, was Judas Iscariot, the Lord's disciple.

Before discussing the actions or character of these two Jews, it may be pointed out as a remarkable coincidence that their names were the same, Judas being only the Greek reading for Hebrew Judah. The point of character in which they resembled each other was one which it is scarcely uncharitable to say is a very particular inheritance to this day amongst Judah's children—viz., commercial shrewdness, degenerating sometimes into mercenary meanness, a characteristic not quite absent from some of the dealings of his father Jacob, nor yet, it must be confessed, confined to Judah alone in these days.

As regards Judas Iscariot, his special crime of selling his Lord for thirty pieces of silver was engendered of his covetousness—"he was a thief and had the bag" (John xii. 6; Matt. xxvi. 14, 15). And the original Judah displays something exactly similar in his dealing with his young brother Joseph, as from the account given in Gen. xxxvii. it may be perceived that it was Judah who was the man of business, who thought it would be as well to turn a thievish penny instead of committing murder, and it was by his advice that Joseph was sold for the twenty pieces of silver; and I think we generally understand from Matt. xxvii. 3 that Judas Iscariot had no intention of being the death of his Master, but had expected that the Lord would deliver Himself from His enemies by some miraculous proceeding, as on former occasions, and so when his ingenious little plot proved a failure he gave way to despair and committed suicide.

As Israelites of the Northern Kingdom, however, venturing thus to notice the mote in the eye of our neighbour Judah, we must never forget that both of these tragedies were fore-ordained of God, and that each of them was designed for the ultimate redemption and blessing of Twelve-tribed Israel; and viewed in this light it seems scarcely possible to withhold, at any rate, our human sympathy from Judah, or even from Judas Iscariot, both of whom came to ruin, the one as a man and the other as a nation, in order that we and the rest of the world might have the blessing of everlasting salvation. Truly "the Son of man goeth as it was written of Him, but woe unto that man by whom He is betrayed; and truly, we may say, woe came in abundance to Judah the patriarch, when he stood with his ten brethren before the mighty lord of Egypt, the disguised Joseph, humbly begging permission to be made a bondman, and expecting little else than to be immediately ordered for execution (Gen. xliv. 16—33). Nevertheless, by the word of this same Joseph (xlv. 5, 7, 8) it was God, not Judah, who sent him down to Egypt to save the lives of Israel by a great deliverance.

Before leaving the subject of the treachery of Judas Iscariot, it might be interesting to note the number of the thirty pieces of silver, the price of Him that was valued, as being emphatically in accord with the numbers forming the root of the name Jehovah, the God of Israel, whom we, as Christians, claim to be the same person as Christ. Five, alternating with six, is what the Hebrew Kabbalist reads in the body of the Sacred Name, and it has been many times told in the Banner how these numbers are to be read off in the Biblical records of the temples, tabernacles, and various sacred buildings of Israel, not to mention times and seasons, and various natural and human phenomena, all of which acknowledge or speak of the God of Israel by these two numbers. Could it have occurred to the chief priests, when they had covenanted with Judas and were counting out to him his thirty pieces of silver, that they were profaning the great Name which it was their special office to protect from insult, inasmuch as they were purchasing the human body of the owner of that name for a number of coins, 6×5, which expressed the roots of the name in emphatic form? Perhaps it did

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so occur to them, and they may even have remembered their little encounter with Him recorded in John viii., and may even then have been saying among themselves words of similar import to those recorded to have been uttered by their forefathers at Dothan, when, seeing young Joseph approaching, they said one to another, "Come, let us slay him; and then we shall see what will become of his dreams," or as the husbandmen of Matt. 21—28 said also among themselves, "This is the heir; come, let us kill Him, and let us seize on His inheritance."

24, Ludgate Hill, E.C., 5th Dec., 1895.

SIDE-LIGHTS.

In Sir Herbert Maxwell's "Post Meridiana" we read:—"There is another remarkable feature about these gatherings [the Isthmian Games]—namely, the unchanging character of the performance enacted at them. Assuming the era of Homer to have been five centuries earlier than the inauguration of the Isthmian Games—that is, about B.C. 1000—the sports which he enumerates as taking place at the funeral of Patroclus were identical not only with those of the Olympian, Nemean, and Isthmian celebrations, but strangely similar to a programme of the present day. Chariot and foot races, boxing, wrestling, putting the stone, are counterparts of competitive exercises of the nineteenth century."

The following extract is from "The Gurneys of Earlham," by Augustus J. C. Hare:—

"Joseph John Gurney wrote: 'Norwich, Sept., 1811. Nothing could be better contrived than our Bible Society meeting. . . . The mayor looked magnificent, with his gold chain, in the chair. The *bishop* first harangued, and admirably well, upon the excellence of the British and Foreign Bible Society—its object, constitution, and effects. He then introduced the secretaries. Steinkopf, a most interesting German and *Lutheran*, and, as far as I can judge from an acquaintance of three days, a remarkably simple and devoted character, first came forward. . . . He was followed by Hughes, the *Baptist* secretary—an eloquent, solid, and convincing orator. The company was now ready for the resolutions. The bishop proposed them, I seconded them; and, after I had given a little of their history and purport, they were carried with acclamation. This was a great relief, as we trembled at the idea of discussion. The bishop was thanked for his liberality. It was really delightful to hear an old *Puritan* and a modern bishop saying everything that was kind and Christian-like of each other. The bishop's heart seemed quite full, and *Primitive* Kinghorn, when the bishop spoke of him so kindly, seemed ready to sink into the earth with surprise and terrified modesty. . . . We had a vast party at Earlham, and a remarkable day—a perfectly harmonious mixture of High Church, Low Church, Lutheran, Baptist, Quaker! It was a time which seemed to pull down all barriers of distinction, and to melt us all into one common Christianity.'

"John Tulwin Sherwell writes: 'Oct. 18, 1811. The opening of the Auxiliary Bible Society at Norwich has been delightful. At five we adjourned to Earlham Hall to dinner, where we sat down, thirty-four in number, a mixture of different sects and persuasions. Words fail to express the delightful harmony of our feelings. Soon after the cloth was removed, our dear friend Elizabeth Fry knelt down, and in a sweet and impressive manner implored the divine blessing upon the company present, and for the general promotion of truth upon earth. On her rising, the secretary, Joseph Hughes (*a Dissenting minister*), observed in a solemn manner: "Now of a truth I perceive that God is no respecter of persons, but that in every age and nation those who fear Him and work righteousness are accepted of Him," and the conversation, becoming general, flowed on in a strain which assuredly has less in it of earth than heaven.'"

The italics are mine in the foregoing extract, which gives a remarkable instance of an united effort made by members of differing sects for the promotion of God's glory and the salvation of their fellow-men, by the spreading far and wide of the Bible. I question whether any but Israel's people, even amongst Protestant nations, could claim a similar triumph over sectarian prejudices through zeal for the Lord's work. How the hearts of these witnesses for God would have rejoiced if, with the "foreseeing eye," they could have seen our loved Queen with her own hand giving to the African chief and his companions Bibles printed in the language of their country!

L. P.

Nov., 1895.

THE GOVERNMENT AND THE CROWN COLONIES.

Mr. Chamberlain's Projects.

It is understood (says the *St. James's Gazette*) that Mr. Chamberlain intends to begin at once with his plan for the development of the Crown Colonies, and that his time up to the reassembling of Parliament will be much taken up with settling the preliminaries of his scheme. It will be remembered that certain surveys have been made in Sierra Leone, Lagos, and the Gold Coast, for the purpose of laying down short railways. Mr. Chamberlain, we have reason to know, intends to develop this system of railway communication into the interior for the purpose of opening up the Hinterland. Together with Lord Salisbury he has also been working hard at the solution of the Venezuelan difficulty, with the object of utilising the vast resources of British Guiana. Gold is known to exist there in payable quantities, and if only the Imperial Government were to give some kind of encouragement to individual effort it may be assumed that the necessary capital for mining purposes would be forthcoming. Another colony which it is supposed will occupy the attention of Mr. Chamberlain is Dominica. Not very long ago a Royal Commission enquired into the domestic affairs of the island, with the result that the undeveloped state of the country was fully brought to the notice of the Government. Mr. Chamberlain's attention has for some time been directed to the island, and doubtless it will probably find a place in his programme for assisting the Crown Colonies. Rumour has it also that the Government will shortly consider the question of Cyprus. Ever since we entered into occupation of that island there has been a deficit of close upon £30,000 annually in the annual balance-sheet of the local expenses; and although Parliament has yearly placed that sum to the credit of Cyprus, the Treasury have absorbed the money in order to pay the Turkish bondholders, with the result that Cyprus has not benefited by the allowance at all. The problem which the Government have to solve is how Cyprus is to be developed. If nothing is done to bring the country into closer touch with the European ports, it is impossible to take due advantage of its commercial possibilities. Irrigation works are sorely needed, and proper harbour accommodation is

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absolutely necessary if Cyprus is to cease being a burden upon the Imperial Exchequer. It must be remembered that the local authorites have to find over £90,000 annually to pay the Sultan of Turkey out of a revenue of not much beyond £200,000. This in itself is a considerable charge upon the income of the island, and, as it cannot be avoided unless the Government come to its aid, the resources of Cyprus, without Imperial intervention, will remain undeveloped, to the great disadvantage of the British taxpayer. —From the Birmingham *Daily Post*, Nov. 4, 1895.

SOME NOTES ON ANCIENT ERIN.

By the Rev. J. F. Lynch.

I have just read the paper on "Early Britain," in the November number of the Banner, which I would like to supplement with a few remarks on Ancient Erin. Many of the manners and customs of the Celt still survive in Erin, while in England they have long since passed away, so that it is in Ireland, and not in England, that information must be sought concerning the powerful race which once owned western Europe.

Some writers deny altogether that writing was practised by the Irish Celts before the arrival of St. Patrick in 432. This seems to me to be an absurd statement, for many Christian Missionaries had come to Ireland before that date, of which there is abundant proof, and they would necessarily have introduced the use of letters; but there is also a positive statement in the ancient Tripartite life of St. Patrick, that the Druids possessed many books, and this is substantiated by a passage from the works of a Greek traveller named Æthicus, who is asserted to have belonged to the second century. Æthicus says, "He hastened to Ireland and made some stay there, examining their volumes."

In Ireland, also, over two hundred inscriptions in a very Old Alphabet called Ogham, have been discovered. Mr. Brash, who devoted considerable attention to the study of Ogham, is of opinion, that many of these inscriptions belong to a very early period, and that Ogham was introduced into Ireland by an immigrant race, who landed in the South of Ireland, where most of the inscriptions have been found. Mr. Rhys remarks, that the circumstance of Ogham inscriptions existing both in Ireland and Wales, which present grammatical forms, agreeing with those of the Gaulish linguisitic monuments, is enough to show that some of the Celts of the islands wrote their language before the fifth century, the time at which Christianity is supposed to have been introduced into Ireland. My opinion is, that the race who introduced Ogham into Ireland are the Iverni, given in Ptolemy's map as inhabiting the district now included under counties Kerry, Cork, Limerick, and Tipperary.

Ptolemy's map was drawn up in the first half of the second century, but his work is the copy of another, written by Marinus of Tyre, and the latter is believed to have copied an ancient Tyrian Atlas, which was composed from materials supplied by Phœnician voyageurs. These Iverni or Iberians came from the borders of the Caspian Sea. This is stated in the "Leabhar Gabhala, or Book of the Invasions." North of Armenia, it will be remembered, there was a province anciently called Iberia. In the "Book of Leinster" there is a quotation from the "Cin of Drom Snechta," of which the following is a translation:—

"Historians say that there were exiles of Hebrew women in Erin at the coming of the sons of Milesius, who had been driven by a sea-tempest into the ocean by the Tirrean Sea. They were in Erin before the sons of Milesius."

The tradition concerning the book called "Cin of Drom Snechta" is, that it was written before St. Patrick's time. It was from those Iberians that Ireland received its name of Erin. In St. Patrick's confession the name in Latin is Iberio, the old Welsh form is Iweredon, so that Erin is no doubt a contraction of a form such as Iberend. I think this name Iberia also assumed the form Ara. The genitive case of Ara is Arand. Tiobraid Arand is the old Irish name of Tipperary. It means the well of the Ara. In County Limerick there is a hill called Knockaney, which means the hill of Anu; in County Kerry. near Killarney, are the Paps, the name in Irish being da chich Anu, the two Paps of Anu. In Irish mythology Anu is a chief deity, and is the same in Babylonian mythology. In County Clare there is a well-known plain, Magh Adar. Some explain this as meaning the plain of devotion, others the plain of Adar, a mythical Firbolg Chief.

Adar was the name of an Eastern Fire-god. Traces of fire worship still exist in Ireland, for bonfires are lighted throughout the country on St. John's Eve. The early Christian missionaries, not being able to eradicate the custom, changed the date of the lighting of the fires, from La Bealltaine (May Day) to the eve of St. John's festival. This was done in honour of St. John, who was a burning and a shining light. Bealltaine has nothing to do with Baal, as I saw noted some time ago in the Banner. It simply means "goodly fire," from the two Celtic words "Bel" good, and "Tine" a fire.

When St. Patrick came to Ireland, he found the people worshipping at wells, in which some of their deities were said to reside. Throughout Ireland at the present day there are numberless holy wells, at which people pray, and go round the well sunwise, three times barefoot. This is called "paying rounds." In some of these wells there are "blessed" trout, which perform wonderful cures amongst the diseased folk who patronise them. To the bushes growing beside these wells, rags and other things are fastened. Travellers in Persia say the same of that country. Perhaps the blessed trout may find its parallel in the fish-god of the Philistines.

Pliny informs us, that the Gaulish Druids had a serpent's egg suspended by a string from their necks, and tells a wild story of the mode in which this egg was procured. This egg corresponds to the Khosen mispat which was the receptacle of the Urim and the Thummim. I have no doubt, whatever, but that the serpent was once worshipped in Erin. Our old literature is simply packed with stories of the terrible combats which the mythical heroes of Irish romance waged with them. Cuchullin of the first century, and Finn Mac Cumhaill of the third century, killed untold numbers of them, and St. Patrick of the fifth century, standing on the top of Croagh Egli, a holy mountain in County Mayo, banished what was left into the Atlantic Ocean. And yet, there were never any serpents in Ireland, for Solinus, who wrote before the birth of our Lord, mentions that there were no serpents, but few birds, and no hive bees in Ireland.

Keating, the Irish Historian, says, that the banner of the Milesian invaders of Ireland was a serpent twisted round a staff after the manner of their Gadelian forefathers. At the present day nearly every lake in Ireland has some story about an enormous serpent. In the early Christian Art of Ireland the serpent is very much used for ornamentation.

The Celts had their sacred groves in which they

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worshipped, and paid great reverence to the oak, from the Celtic name of which the word Druid is derived. That the idolatrous Israelites also regarded with reverence the oak, we know from Isaiah i. 2—9, and other passages. Stones were also superstitously regarded by the idolators of Israel, as they were in Erin St. Patrick on one occasion is said to have thrown down the chief idol of Erin, a large pillar stone, called Cenn Cruaich. It was covered with gold, and twelve other stones, ornamented with brass, stood around it. Near the shores of Lough Gur, County Limerick, there is a pillar stone of which the name, Cloughavilla, means the stone of the sacred tree. This combination of stone and tree is very remarkable. The same combination occurs in Judges ix. 6. Erin must have been a very well-known country in ancient times, for Tacitus says that "its road-steads and harbours were better known by commercial intercourse, and to merchants than those of Britain." "Melius aditus portusque per commercia et negociatores cogniti." Mr. Reep's remark, that "though common among the ancient nations of the East, and in the wars of the Hebrews, the custom of fighting with chariots is said to have been confined to the Britons," is not quite correct. The three great divisions of the Celts made use of chariots in war; of this there is no doubt. The Roman writers tell us that the British and the Gaulish Celts did so, and the ancient Irish writers say the same of their own countrymen. The Gaulish word for chariot is esseda, the term for the British chariot is cygwein, the covinus of the Romans, and the Irish chariot is called Cath carpat catha or serda, battle chariot of battle or serrated, because being closely spiked, it presented the edge appearance of a saw. Professor O'Beirne Crowe collects the following description of the Irish war chariot from the ancient records: "That its framework was made of wood; that its body was formed of wicker-work on a strong sloping frame and was very high; that like Gaulish this body was occasionally adorned with tin; that it had two projecting, quite straight, hind shafts; that it had a pole, occasionally made of white silver, to which a single yoke for two horses was attached; that it had two wheels, only sometimes all of iron or of brass, about three feet in diameter; that it had a regular hood and interior furniture; that the chariot when used in war was covered along the edges, and in every available point with hooks and nails and spikes, &c., both for defensive and offensive purposes."

Britain, I think, is to be derived from two Celtic words signifying painted and district, and took its name from the custom of the inhabitants painting themselves blue. The Irish on the other hand must, I think, have painted themselves red. I am of opinion, that the Picts and the so-called Milesians were one and the same people. The story of the Spanish Colonisation of Ireland, I regard as a fiction. The ancient inhabitants of Erin came to the country immediately from Britain. The Irish name for Picts is Cruithni, which means red. The native Irish wheat, for instance, which was of a reddish colour, was termed Cruithneachd. Extraordinary romances are weaved about the coming of the Picts to Ireland, and our old annalists endeavour to distinguish between them and the Milesians, and say that the latter provided them with wives and packed them off to Scotland, or Alba, as it was known then, before it borrowed the name Scotia, from Erin. Quantities of red pigment have been found on the sites of cronnogs, or lake dwellings, in Ireland. A superstitious regard must have been paid to these colouring matters in all ages, for it has been remarked that the practice of interring war paint with the dead is still observed among the North American Indians.

"The paints that warriors love to use,
Place here within his hand;
That he may shine with ruddy hues,
Amidst the Spirit Land."

JEWISH PAUPER ALIENS.

A REMARKABLE series of papers appeared in the *Daily Graphic* on Oct. 17 and following dates respecting the "Influx of pauper aliens" being mostly Jews. The object of the papers is to prove that the Russian and Polish Jews who have hitherto invaded our shores, are not formidable at all in numbers, and that they do our labouring classes no real harm, but good. In 1881, there were only 15,271 Russian and Polish Jews in the United Kingdom; in 1891, 47,695; the increase being only 3,200 a year.

Few go to Scotland, or Ireland. They congregate mostly in three spots; the East End of London, Manchester, and Leeds. They congregate in Whitechapel; 1st, because there alone they can speak their own language, knowing no English on arrival; 2nd, there they can enjoy the blessing of a common religion; 3rd, there they can find food prescribed by their national customs; 4th, they can there assemble in the Jewish Synagogues; and 5th, work on the English Sunday. They do not undersell and starve our poorer labourers, because, in truth, the Jews refuse to take the worst paid work. The Jewish workmen and work-women make as good daily earnings as their English fellows. The Jewish girls, as a rule, earn more for a day's work than English women and girls. The Jewish immigrants, as workmen, do not deprive our poor of work. On the contrary, they consume as well as produce; and, as a consequence, give employment to many more. Since the Jews have settled down as operatives in the boot trade in England, the export in that branch has increased by 228,000 dozens of pairs; the imports have increased by only 12,000 dozens. A part of this enormous increase is due to the Jewish immigration; and as to "the ready-made clothing trade," it is practically a new trade, of Jewish creation. In regard to the accusation that these immigrants become a charge upon the British ratepayer, it is asserted by the writer in the *Daily Graphic*, that "Jew pays for Jew" in this matter. The rich Jews look after the poorer Jews.

There are "the Jewish Free Shelter for Immigrants" arriving in London, then the Jewish Free School, and lastly, the Jewish Board of Guardians. These and other institutions paid for by Jews, support the pauper aliens. A handful of Jews, it is true, are paupers, and some few are in the workhouses, but thousands are ratepayers. Jews arriving, have frequently a little money in hand. To save this, they are directed to the Jewish Shelter in Leman Street, and are there provided with shelter free of cost for a fortnight. The Jews arriving, are in a position to leave again in a few days for destinations abroad. They depart for the United States, South America, Canada, Australasia, Africa, and the United Kingdom. The mass goes to the Continent. The departure of these immigrant Jews to the Cape has become important. On arrival at the Cape the Jews are absorbed at once into the general population. They do very well once they have settled at the Cape.

The chief attraction the foreign Jews find to draw them to Whitechapel, is "the Jewish Free School for boys and girls." This is believed to be the largest school in the world.

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The average attendance is about 3,500 children. This vast assemblage of children under one roof consists of children born abroad, or of foreign-born Jewish parents. The children who enter know mostly nothing of English. When they leave they know English well. This school is known all over Poland, for the education is religious and Jewish. The schooling is free. Free meals are given to the children needing food, and in some cases free clothing. Not all Jewish parents will accept these free gifts; they are too proud to do so, and pay for them. This great school turns out its little Jewish pupils and converts them into English boys and girls. "This school" says the *Daily Graphic*, "supported by Jewish subscriptions, is, in effect, a huge factory for the production of English citizens from foreign material."

The Jewish Board of Guardians does a good work as regard the Jewish immigration, but possesses no workhouse. The relief of the distress falls heavily on the Jewish community here, and they strive to check the immigration. They send on to America or the British Colonies about 3,000 of the immigrants every year, and strive to deter fresh paupers coming by circulating information in Poland as to the miseries of London among the poor. The American Government have tried to check their pauper Jewish immigration, but with poor success. In 1892, they turned back 2,137 applicants, but in the same year 372,000 were allowed to land in the States. Anyone is allowed to land who states he is going to join a relation. For a small consideration, agents will find for "the pauper alien as many kinsfolk as he cares to ask for," and so secure a right to land. We cannot well refuse to allow the Jews to land in England when our own people wander over and settle in all lands. "On the basis of freedom we have built up the greatest Empire in the world. For centuries it has been our boast that the oppressed of all nations could find refuge on our shores. Are we to forget the splendid traditions, part and parcel of our national life, in order to exclude a few hundred aliens, fleeing to us for protection against foreign tyranny and bringing us the benefit of their industry?" "These Poles and Russians, with their barbarous jargon and their unsavoury habits, become, in the second generation, if not in the first, English in language, English in habit, and English in loyalty; they become our people." "The foreign Jew has no foreign allegiance. The country that gives him shelter, and allows him to practice in peace, and in time, maybe, to forget in peace, the ritual of his creed, that country is his country. Is it nothing that we should win so easily, so many sturdy new adherents to our race and to our ideal?"

These are the words and views of the *Daily Graphic*. How strong its arguments become and how powerful its words when it is remembered that the Jews and British are both Israelites, and of the same race. The House of Judah is coming daily to the House of Israel, either here or abroad, in the United States and our British Colonies. It is meanwhile becoming one with us, and by-and-bye the Jew will with us go back together to the land of the inheritance given by the Lord to their fathers and ours. To Him be all the praise!

Death of Prince Henry of Battenberg.—We are sure heartfelt sympathy will be felt for the Queen and Princess Beatrice in the sad bereavement that has fallen upon them by the sad death of Prince Henry while serving her Majesty and country in Africa. We are glad to note that the Queen and Princess are well in health, although overwhelmed with grief.

LOST ISRAEL FOUND IN THE BRITISH NATION.

By W. Hopton.

PART I.

Our Saviour speaking to His disciples said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep (Lost Ten Tribes) of the House of Israel" (Matt. x. 5, 6). Again said Christ, "I am not sent but unto the lost sheep (Lost Ten Tribes) of the House of Israel" (Matt. xv. 24). What did Christ mean by saying, "I am not sent but unto the lost sheep of the House of Israel"? Did He not come to save and redeem the whole of the human race?

Certainly He did. Then what did He mean? I consider His meaning was that He came to commission the lost House of Israel, and only them, as a nation and people to preach the Gospel to all nations of the earth. They were to be Christ's witnesses, the light to lighten the Gentiles and to bless all nations.

The passage named and the next I shall name are, I consider, strong proof that one nation, and one only, is appointed by the Lord to preach the Gospel to all nations. I consulted Dr. Adam Clark on the two passages: in reference to the first passage—viz., "I am not sent but unto the lost sheep of the House of Israel," Adam says, "By the Divine appointment Christ came to preach the Gospel to the Jews only." But, Adam, let me tell you, the Jews were never lost; Christ came, you know, to a people who had been lost: then why do you say He came to preach the Gospel to the Jews only, when the Jews had never been a lost people. Again, the Jews are the House of Judah; Christ did not say that he came to the House of Judah, a people who had never been lost, but He came, said He, to the House of Israel, the very people who had been lost. I also consulted Adam on Christ's words to the Jews where He said, "The kingdom of God shall be taken from you and given to *a* nation, bringing forth the fruits of righteousness" (Matt xxi. 43). Note what Christ said, "It was to be given to *a* nation," not to a number of nations, but given to *a* nation, meaning one single nation only.

In reference to this passage Adam Clark says, "The Gospel shall be taken from the Jews and given to the Gentiles." Adam shows in one passage that Christ came to give or preach the Gospel to the Jews only; in the other passage, that they were to have the Gospel taken from them and give it to the Gentiles. One contradicts the other. But to what Gentile nation did Christ give the Gospel? Because there are many, and He only gave it to *a* nation, meaning one.

I know, and every Briton ought to know, that there are two nations of Israelites; one had been a lost people, the other had not. Christ distinctly said He came only to the lost people or nation. Was there any cause whatever then to say He came to the one which had not been lost? I think not. Great men, it is said, make great mistakes; yet I know Adam Clark was a great, good man. Adam appears not to have considered that there are two nations of Israelites. One is the House of Judah, called Jews, who were never lost; the other is the House of Israel, who were never Jews, which became lost. This House is sometimes called the House of Ephraim, and sometimes called God's inheritance, and four-fifths of the Bible speaks of them.

When Christ said, "The kingdom of God should be taken from the Jews and given to a nation," He meant one

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single nation only, and "I am not sent but unto the lost sheep (Lost Ten Tribes) of the House of Israel." To my mind Christ came to commission lost Israel as a nation, and them only, and not the Gentiles, to preach the Gospel to all the nations of the earth. If so, it is only in accordance with other parts in God's Word. Hear what Scripture says: "For thou art an holy people unto the Lord, for God hath choosen thee to be a peculiar people unto Himself above all peoples that are upon the face of the earth" (Deut. vii. 6). "Ye are my witnesses," saith the Lord, "and My servants whom I have chosen" (Isa. xliii. 10). "And they shall call thee the holy people, the redeemed of the Lord" (Isa. lxii. 12). "But ye are an elect race, a royal priesthood, an holy nation, a people for God's own possession" (1 Pet. ii. 9). "I will give thee for a light to the Gentiles, that thou mayest be My salvation to the end of the earth" (Isa. xlix. 6). Isaiah says in reference to the nation of Israel, "But ye shall be named (named what?) the priests of the Lord, men shall call you (shall call you what?) the ministers of our God, and their seed shall be known among the nations, and their offspring among the people; all that see them shall acknowledge them that they are the seed (or nation) that the Lord hath blessed" (Isa. lxi. 6—9). Again Isaiah says, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee and give thee for (for what?) a covenant of the people for a light of the Gentiles (Isa. xlix. 6).

What does God mean by giving the nation of Israel for a covenant of the Gentiles and people?

He means they shall carry to the Gentiles God's law, His plan and terms of agreement for their salvation from sin and wickedness. Thereby they will be the light of the Gentiles and not the Gentiles the light to them. God says: "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest until her righteousness go forth (yes, to the nations of the earth!) as brightness, and her salvation (as what?) as a lamp that burneth, and the nations shall see thy righteousness and kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of beauty in the hand of the Lord, a royal diadem in the hand of thy God" (Isa. lxii. 1—3).

What more do you require to show and prove that God has commissioned the nation of Israel as His ministers to preach the Gospel to all nations of the earth? However, I will give you a few more.

God said, through Moses: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure to Me from among all peoples; for all the earth is Mine, and ye shall be unto Me a kingdom of priests, an holy nation" (Exod. xix. 6, 7).

It is evident God has selected one nation, and one nation only out of the many nations, to become His peculiar possession, His inheritance. Moses said to the Lord, "If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us, for it is a stiff-necked people; pardon our iniquity and our sins, and take us for Thine inheritance" (Exod. xxxiv. 9). The Lord did take them for His inheritance, for Moses told the people that the Lord had brought them out of Egypt "to be unto Him a people of inheritance as ye are this day" (Deut. iv. 20). Israel became then the special properity of the Lord. When they sinned Moses prayed, "O Lord God, destroy not Thy people and Thine inheritance. They are Thy people and Thine inheritance" (Deut. ix. 26, 27). Solomon gloried in the fact and said to the Lord, "For Thou didst separate them from among all the people of the earth to be Thine inheritance; for they be Thy people, Thine inheritance" (1 Kings viii. 51—53). David prayed the Gibeonites that they might bless the inheritance of the Lord (2 Sam. xxi. 3). The prophet Isaiah prayed the Lord to "return for Thy servant's sake, the tribes of Thine inheritance" (Isa. lxiii. 17). Thus no nation on earth can be considered the inheritance of the Lord but the nation of Israel. He has separated them from all nations of the earth, a proof one nation only is God's ministers to bless and preach the Gospel to all others.

Do you find any nation in the world doing what the nation of Israel was called to do except the British nation? The British people have blessed and profited all nations of the earth in such a way as no other nation ever did. For the good of all nations we have invented railways, telegraphs, steamboats, steam engines for manufacturing purposes, and gas-light, also sent missionaries to the nations by thousands. Look at the Salvation Army what they have done and are doing. They are preaching the Gospel in every quarter of the globe and almost to every nation on the earth. Did you ever know any nation on earth, except the British, since the days of Adam, send men out like General Booth and the Salvation Officers? No, never, never! Only a few years ago ten persons left the Salvation Army in England to preach the Gospel in India, and now they number over ten thousand converts to Christianity in that part of the world. We print in this nation millions upon millions of Bibles for the nations of the earth at a great cost of money. Nearly eight Bibles are printed every minute, and are translated into nearly 200 languages. Millions of pounds are spent by this nation in order to spread the Gospel of Christ to the nations of the earth. In 1834 this nation paid down the sum of £20,000,000 sterling in order to liberate the slaves.

Do we not then bless and benefit all nations? If not, show us the nation which does, and if only our nation is doing what the nation of Israel was to do, is it not a proof the British are the Israelites?

If in the first subject I have not fully satisfied you that lost Israel is found in the British nation, I hope so to do in our second.

Our next subject is, "What Nation is the Largest, the Most Powerful, Wealthy, and Never to be Conquered?"

In speaking on lost Israel found in the British nation, I have met with people of strange views. Some will turn and twist all ways and every way and believe almost anything but truth in God's Word, and even leap over mountains, if possible, to evade the truth. They say, Are we not all Abraham's seed when we are believers in Christ, and therefore Israelites! Allow me to show you who are Abraham's seed. The Israelites only are Abraham's natural seed as pertaining to the flesh, but Abraham is also the father of the faithful. All believers then in Christ are Abraham's spiritual adopted seed according to the grace of God and faith in Christ. Just as Timothy became St. Paul's spiritual son in the Gospel, believers of all nations become Abraham's spiritual adopted seed in Christ, but not his real natural seed. You will now understand who are the real natural seed as pertaining to the flesh, and who are the spiritual adopted seed in Christ. Britons who believe in Christ are both his spiritual and natural seed and no Gentile nation can claim that honour.

(To be continued.)

The Monthly Part for February (containing the January Numbers) is now ready, and contains, as a frontispiece, the coloured illustrations of the Royal Arms. Price 6d., of any bookseller.

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Correspondence.

BRIGHTON BEACH WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—BANNER readers have seen from time to time something of the work which I have been doing during 1895. With regard to my open-air work, my object is to get as great a variety of approved literature as I can possibly get, and change the sort distributed as often as possible. The lectures excite people's curiosity, and then they are very eager to get something to read; whereas, if the lectures and the literature did not go together, neither would do the same amount of good. Over and over again, those who refuse literature when it is first offered to them, will, after listening a while longer, humbly ask for what they had previously refused—an evident sign that their curiosity had been aroused. With my many lectures in Brighton, London, Eastbourne, Worthing, Turner's-hill, Copthorne, and West Hoathley, I can truly say it has been a year of hard work; and I bless God, at this crisis of our country's history, that so many thousands have had their attention called to the glorious fact that we are His people of promise. Many have met me during the last few days, and passed remarks concerning what they have heard from me, and also read in the literature distributed, which shows clearly that the seed is being sown in the hearts of the people. I scarcely know how to calculate the enormous amount of literature which has been distributed in all the above places. Between thirty and forty thousand BANNERS, about seven thousand of which were from Mr. Banks; whilst it is useless to attempt to calculate the number of tracts, pamphlets, and leaflets. I can only say their name is legion. Of "Handbooks," I am pleased to say I am now selling my tenth hundred since its publication. Miss Rush has been a dear good friend to me during the year, as heretofore, and has given me much valuable help. Mr. Rowland Mackworth and Mr. Vince rendered valuable assistance at Regent's- and Hyde-parks, whilst I scarcely know how to thank Mr. and Mrs. Reep for their kind hospitality, and for bearing all the expense of the Eastbourne campaign, and purchasing a part of the literature for distribution. What might we not do if we had a few such in all our large towns! It gives one double courage when they are supported by a few faithful friends in a cause like this. During August several friends of the cause were visiting Brighton, and we had some happy gatherings in my house, where we spent the time in discussing this glorious truth, and several inquirers were brought. One of these friends, Miss Bell, as soon as she has read the *Morning Post*, kindly forwards it to me the same day, for which I thank her very much.

So many friends have sent valuable parcels of literature that I can only give their names, or I should fill the BANNER with descriptions of what they have sent. I must thank Mrs. Plummer for paying for Pool's (10s. 6d.) "Anglo-Israel," and Lady Jane Ellice and Surgeon-General Hungerford sent valuable parcels of works. Miss S. A. Matson sent me many valuable cuttings, and two volumes of her work, "St. George and the Dragon." Miss L. A. Hennington also sent many valuable cuttings and extracts in answer to my request for Anglo-Israel tit-bits. Mrs. Maxwell Reeves sent me twenty copies of her poetical work, "Faithful for Ever," which is much appreciated. Mrs. Koe and Mr. Charles G. Porter both sent me some bound volumes of the BANNER, for which I am very thankful. I only need the last four volumes to complete the set. Many thanks also to all the following for literature:—Miss Elizabeth Pierce, R. T. Martin, E. G. S., Miss M. E. Lawson, Miss Cox, Mr. E. Jones, Mr. H. Wicks, Mrs. M. S. White, Mr. J. Reeves Banks, Mrs. Harrison, Mrs. Femaris, Mr. J. H. Weldon, Mr. J. M. W. Young, Mrs. Inceldon, Mr. W. J. Green, F. A. R., Miss L. A. Groom, Mr. Isaac Loveland, Mrs. Netherclift (a valuable parcel), Mrs. E. Blenkinsop, Miss M. Mullett, Mr. C. Quinton, Hon. O. Lambert, Mrs. N. Cameron, Mr. Parker, Miss Lewis, Mrs. Thompson, Mr. G. H. Southport, Miss Willis, G. E. T., Dr. Styrapp, Mr. Seagram, "Philo-Israel," Mr. Gouch, S. H. L., Mr. Hird, Mr. Bennett, Mrs. Host, Miss James, Miss Harriss, Mr. Beethan, Miss Cullum, Mr. Cullin, and Miss Sharpe. Some of the above have sent as many as half a dozen different parcels during the year.

The following friends have also kindly helped with cash:—Balance in hand, 6s. 3d.; Mr. Charles G. Porter, £3 3s.; L. P., £2; "Philo-Israel," 10s.; J. C. F., 5s.; E. B., 1s.; Mr. J. G. Taylor, 10s.; Miss James and friend, 10s.; In an anonymous parcel, 2s. 6d.; Mrs. Hird, 2s. 6d.; Mrs. Eliz. Pierce, 10s.; Miss Lawrence, 5s.; Mrs. A. Moody, 10s.; W. W. (Norwood), £1; Mr. W. E. Bennett, 5s.; Mr. J. R. Banks, 2s. 6d.; Mrs. A. Mullett, 2s. 6d.; A Reader of the BANNER, 5s.; Miss L. G. Cox, 10s.; A BANNER Reader, 3s.; Misses Foat, 10s.; Mrs. Netherclift, 5s.; W. J. P., £1; S. H. L., £1; Mrs. Morling, 10s. 6d.; Ashton-under-Lynn, 7s. 6d.; Mr. Isaac Loveland, 10s.; Mrs. Wytel (Edinburgh), 10s. Total, £15 16s. 3d. As I am a very busy man, please notify any error.

Expenditure.—Robert Banks & Son, £7 12s., for literature; British-Israel Association, £2 10s., for literature; travelling expenses, Messrs. Vince and Marchant, for London, and Mr. and Mrs. Marchant, six journeys to Worthing, £3 10s.; postage for correspondence and literature, £1 10s.; stationery, 7s. 6d.; Mr. Taylor, beach seat-owner, 15s.; carriage of parcels, 8s.; "Handbooks" presented, 9s. (twelve were left at Gravesend to be sold, and I heard no more of them, as I had to run away to catch train); miscellaneous, 15s. Total, £17 16s. 6d.

If England and America only knew the truths we are seeking to make known, would they dream of quarrelling over the expansion of the British race. And it seems hard that funds should be so low that one like myself should be forced to wait for the weather ere a word can be said, at this important period of our country's history, now is a glorious opportunity to draw attention to British-Israel truth. Are we taking advantage of it? Even this last summer I was so short of funds that I had to draw on my own slender income. I have two courses before me at such times—viz., work at my own cost, or do nothing. Even when we went to Worthing, I had no funds to pay our railway fares! No doubt it is for want of asking; but if I find time and strength for the work, I cannot do more, and I never write for cash, or ask in any way other than through the BANNER. It is against my grain to solicit subscriptions. I am ready to begin again soon, but I hope none will think I am in no need of funds to work with, because I do not send to our friends individually a letter to say so. I do not need a large amount of funds to do a large amount of work, and it is for the cause only that I am asking. May God bless all who have helped in the cause of Israel. I am longing for a good year in 1896. If any call for a lecture, I will try and come; but pray let us be up and doing, for Ezek. xxxviii., xxxix. may soon call for their fulfilment.

Yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Jan. 13, 1896.

P.S.—Did J. C. F. send 5s. twice or once during 1895?

To the Editor of the "Banner of Israel."

DEAR SIR,—Thinking that you may not have noticed the paper on Music in this month's *Blackwood*, I enclose you an extract from it, as perhaps you might think it worth inserting in the BANNER OF ISRAEL.

Yours, &c. B. C.

Leamington, Dec. 4th.

"ON PURCELL AND THE MAKING OF MUSICAL ENGLAND.

"England, in this *fin-de-siécle* age, is awakening to a sense of her importance in music. Sufficient material has been traced to show that for invention and learning in the early years of music's first growth and development, Britain was far in advance of any nation, when the art, with the migration of the races westwards settled in the European countries, where it has since developed so wondrously. In this peaceful art, England, as recent researches show, then surpassed the world, and that as early as 1250, England was 200 years and more in front of other musical nations.—From *Blackwood's Magazine* for December, 1895.

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

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

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

THE BANNER OF ISRAEL.

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

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THE YOUNG LIONS' ROAR.

IT is very satisfactory to know that "The young lions" of the British Colonies, six of them together, with one outburst of sympathy for their "Old mother in the West," have sent home from Sydney, under date January 12th, 1896, the following most welcome words. They were published in the *Times* on January 13th, and no doubt have been noted by the nation concerned, on the Continent. Lord Salisbury's reply is attached, published in London on January 15th.

TELEGRAM FROM THE AUSTRALIAN GOVERNMENTS.

Sydney, Jan. 12.

The Hon. G. H. Reid, Premier of New South Wales, has sent the following telegram to Lord Salisbury:—

"The Governments of Australia and Tasmania view with satisfaction the prompt and fearless measures adopted by her Majesty's Government in defence of the integrity of the Empire. We desire to convey our united assurances of loyal support. The people of Australia are in full sympathy with the determination of the mother country to resent foreign interference in matters of British and colonial concern.

"Signed, on behalf and at the request of the Governments of New South Wales, Victoria, South Australia, Queensland, Tasmania, and Western Australia, "G. H. REID."

—*Reuter.*

LORD SALISBURY'S REPLY TO AUSTRALIA.

The following reply has been addressed by Lord Salisbury to the telegram sent by the Hon. G. H. Reid, Premier of New South Wales, on behalf of the Governments of New South Wales, Victoria, South Australia, Queensland, Tasmania, and Western Australia:—

"Her Majesty's Government heartily thank you, and through you the Governments of Australia and Tasmania, for your patriotic assurance of sympathy and support. Nothing can give to us greater confidence in maintaining the rights of our country than the knowledge that we have the full approval and good will of our fellow-subjects in the great colonies of the Empire. "SALISBURY."

Here we have six young lions roaring in chorus. They are one with us "in defending the integrity of the Empire." They want us to know that they give us "loyal support." They unite with us as one man, "in the determination" of the old mother, "to resent foreign interference in matters of British and colonial concern"! Well said, young lions! worthy daughters of the stalwart mother in the land of the north, who lovingly answers you!

We notice, of course, that New Zealand is not represented in the above. She prefers, perhaps, to act on her own behalf and independently. No doubt she will send us some words of cheer before these lines see the light, in the same direction as her Australian and Tasmanian sisters. But there is more to tell. Our American brethren of the United States, who have been trying to pick a quarrel with us lately about the Venezuelan matter, cannot bear to think that anyone should seem to bully their blood-relations the British! We see that the *Daily Graphic* of January 10th, publishes a paragraph from the *Morning Press* of New York of the previous day which is a remarkable declaration. The Americans, it seems, would not interfere in a stand up fight between Germany and Great Britain. But if France and Russia were to join Germany and all three were to unite to crush the British Empire, then blood would be found thicker than water, and the United States would throw in her lot with her relations and fight her continental assailants! The words were these:—

THROUGH DALZIEL'S AGENCY.

New York, Thursday.

A leading double-headed editorial in to-day's number of the *Morning Press*, which has been extensively copied into the afternoon papers, is as follows:—

"There is just one possible condition of affairs which would cause the United States to depart from their historical policy of non-intervention in the affairs of Europe. That condition is a concert of European Powers against England. We may have our differences with England. It is always easier to quarrel with a brother than with anybody else,

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because we expect more from him and have a better right to feel aggrieved when he wounds our feelings or seeks to encroach upon our rights. But, after all, the English people are our people, and we are theirs. They are a magnificent force in defence of liberty and civilisation, and any absolute monarch who thinks he can arrange an alliance to humiliate England, and to break her influence, should consider the resources, not only of England, but of the United States as well, before committing an act of war. His triumph will not occur until he has exhausted both. That will never happen. If Germany wishes to fight England let her, but France and Russia should keep out. A voice of wrath would go up from the United States when it became known that three such Powers were leagued together for the destruction of the British Empire. Every human interest is involved in the development of Anglo-Saxon civilisation, and however vital to that cause our power and influence may be, the power and influence of England are not less so. Her cause when at bay confronting the Continental Powers of Europe would become the cause of human liberty and of free government."

"The English people are our people, and we are theirs." There is a pleasing ring about these words, though no doubt some three weeks ago they seemed ready enough to cut our throats, and rob us of a part of the same Empire on which we understood they had set their hearts. Putting this aside, and "letting bygones be bygones," it is pleasant to know that the young lions who are represented in the prophecies of the Word of God (Ezek. xxxviii. 13, R.V.), are already wide awake to the coming and present dangers threatening the Empire, and assure us of their "loyal support" in resenting "foreign interference," to wit, the German Emperor's, "in matters of British and colonial concern," that is affairs British and South African. It is certain then that though "isolated" just now in respect to the nations of Europe, we are far from isolated as regards our daughter nations and in certain conditions, in respect also, of our American brethren of the States.

These are facts for which British Israelites should be really thankful. We have been passing through a time of national trial and distress. But we are glad to observe that British-Israelites are for the most part cheerful and confident, while passing through it, knowing who we British are, and why the trial has come upon us. We have found that our unbelieving friends were nervous and timid, not knowing whither these strange circumstances were destined to lead the nation; being ready privately to ask our opinion on the matter, and to examine patiently the nature of the comfort we were ready to offer them. The German trouble, we believe, has already passed away. The American difficulty is likely to be dissipated by friendly means; and if the Transvaal "sore" is still threatening by reason of the obstinacy of the Boers to give any relief to the Uitlanders of Johannesburg, it is permitted to hope that President Kruger may have the wisdom to avoid an appeal to force, and so learn that if adequately opposed by the ordinary powers of the Empire, his brave Boers will yet find their masters, and will have to acknowledge that God did not in vain promise "to set His people Israel, high above all the nations of the earth," and therefore "high above" the ignorant, but puffed-up farmers of the South African Republic.

The difficulty respecting the Boers of the Transvaal is, that they know nothing of the outside world. They have no conception from experience or history of the real strength of the Empire, and believe, for instance, that if the troops of Britain were too much for them in the field, they could easily call the German troops and navy to their rescue, and place the South African Republic under German protection instead of the powerless British Flag! They do not know that Germany could not keep the sea at all in a war with the strength of Britain, or that save by the outlet of Delagoa Bay, which is already blocked, the Germans could never approach the Transvaal. There is but one argument which the Boers as a race will now be able to comprehend. They must try their strength against a British force, aud see if their 10 or 20 thousand farmers, good marksmen and soldiers as they are, can withstand the onset of the conquerors of India! They recollect Majuba Hill, no doubt; but forget the mismanagement which lost that day, and Mr. Gladstone's horror of "blood guiltiness" which forced on a dishonoured peace with rebels on British ground, who had inflicted an unavenged defeat on British troops. Whether this necessity can be avoided and the longsuffering miners of Johannesburg will long be able to endure their position as the burden-bearers of President Kruger and his followers, remains to be seen! If they can endure it, there is no reason why they should not; or why British soldiers and miners across the border should imperil their lives again to help them, their wives, or children. The matter is in the Lord's hands, and He declared that "His people should never be ashamed." (Joel ii. 26, 27).

BRITISH INFLUENCE IN ARABIA.

THE London *Standard* of Nov. 26 last published the following on the subject of British influence in Arabia, and the necessity that exists for the protection and consolidation of those interests in the not unlikely event of the disappearance ere long of the waning empire of Turkey. Men's minds are exercised by the coming problems of the great "partition," and are looking around for the share which must needs fall to Israel. These were the views of the writer:—

"Whatever the political outcome of the present crisis may be, the situation is one that cannot be viewed with indifference by Great Britain. Our route to India brings us into contact with Arabia at so many points, that a peaceful understanding with her rulers is a matter of prime importance with us. Moreover, whatever may be the fate of Turkish rule in Europe, it is to Mecca, rather than to Constantinople, that the religious thoughts of Indian Mohammedans must naturally turn. The never-ending stream of pilgrims will continue to flow to the holy places of the Hejaz as heretofore, and it ought to be the object of the British Government to establish relations with the *de facto* authorities of those towns which shall ensure that our Mohammedan fellow-subjects in India are exposed to as little inconvenience and molestation as possible in the exercise of their religious avocations. Moreover, our interests at Aden, Muskat, and in the Persian Gulf and Red Sea, impose on us the moral duty of doing our utmost for the development of those regions, and for the welfare of their inhabitants. Should the Turkish Government find itself compelled to withdraw from Arabia, there is absolutely no other Power, except that of Great Britain, that can, with the slightest show of justice, lay claim to exercise, if not a protectorate, at all events a general supremacy over Arabia. The fifty millions of Mohammedans in India would doubtless view such an arrangement with satisfaction, and the necessity of safeguarding our material interests along the route to India affords an additional reason for assuming, in such a contingency, an extension of that general responsibility which, in regard to various detached tracts of Southern and Eastern Arabia, we already possess."

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LORD BRASSEY, THE GOVERNOR OF MELBOURNE, ON FEDERATION AND THE EMPIRE.

At the annual banquet given by the Mayor of Melbourne on November 9th last, in the Town Hall, the guests were His Excellency the newly-arrived Governor of Melbourne, and a distinguished assembly, including the Consular body, the Representatives of the Legislature, the judges, the military and naval forces, and others. In reply to the toast of his and Lady Brassey's health, his Lordship spoke regarding the late Imperial Federation League, whose work was done, and in respect to the British Empire and its permanent unity. In regard to Colonial self-government and other matters connected with it, he spoke as follows :—

"By a wise policy the old country has given to all her sons unrestricted powers of self-government. (Cheers). If you were to make to-morrow a declaration of independence you could not be more free and more self-governing. (Great cheering). On the other hand, enjoying to the fullest extent this self-government, if you remain in union with the old country, part and parcel of the British Empire, then you have, and that at no cost to yourselves, as a shield against the external foe, the protection of a navy whose supremacy upon the seas has not been at any time during the long interval which has elapsed since the great war so marked and so decided as it is to-day. (Cheers). The sacrifice which the mother country has made in order to assure the safety of the Empire may perhaps be best appreciated by a few figures. When I went to the Admiralty in 1880, the expenditure for the construction of new ships for the British Navy as provided in the Estimates which we received as a legacy from our predecessors in office amounted to £1,425,000. In the same year the corresponding provision for the French navy was £1,325,000. In the year 1885-6—the last year for which I had the honour of moving the navy estimates in the House of Commons—the expenditure upon the construction of new ships for the British navy had advanced to £3,475,000, while in the interval the expenditure for the French navy had been increased by the fractional sum of £10,000. The policy initiated by Lord Northbrook has been carried forward with no hesitating hand by his successors, and the expenditure during the current year for the construction of new ships for the British navy will fall little short of £6,000,000. The provision for the manning of the navy has grown in proportion to the ships, and the result is that the old country will have to bear this year, as the cost of her patriotic endeavours for the defence of the whole Empire, a charge for the navy alone amounting to not less than £18,700,000. (Great cheering.) If I were to go on from a statement of the expenditure to a comparison of the ships—the efficient ships—which constitute our navy, taking them class by class, I should be able to establish to your satisfaction, and to the satisfaction of any competent minds, this conclusion—that we have attained and more than attained to the standard which the Parliament of the old country has adopted, and that standard is that the British navy shall be at all times maintained at a strength which shall be in excess of the strength of any two foreign Powers combined. (Prolonged cheering.) While I have not classed all the expenditure under the construction of ships, let me invite you to remember this—that a comparison limited to the expenditure upon our navy or to the strength of the ships would be a very inadequate comparison of the whole forces which you are taking into your consideration. It takes no account of internal resources. It takes no account of the relative command of material and skilled workmen who can be employed in ship-building. It takes no account of the maritime population at home and in the colonies, their number and their personal qualities. It takes no account of the resources which the Powers possess in regard to coaling stations, their number, defences, and geographical position. And for myself, and I am sure for the Admiral—(cheers)—and there can be no greater expert than my gallant friend on this momentous question—I say that for anybody who has examined this subject there can be no other conclusion than this—that the wider we extend the field of view, the wider the range of the comparisons we make, the more assured we feel as to our maritime position. (Cheers.) Sir, I would say for myself that the confidence I feel in the maritime position of the Empire, of which I am proud to be a subject, gives me the assurance that we shall pass through the critical situation in which we are now involved in the east of Europe without any breach of the peace. (Applause.) We are resolved to maintain in its integrity our noble Empire. (Cheers.) We are resolved to keep open the highway of the seas for the interchange of commerce, but we cherish no ambitious schemes, and, speaking as a colonial Governor, I feel the firm assurance that in any solution which may be approved by Lord Salisbury due regard will be paid to colonial opinions and to colonial interests. (Cheers.) When I turn to other Powers I am convinced that their rulers and statesmen will hesitate long to incur the risks of war when all the reasonable concessions which they could possibly demand would be better obtained by peaceful negotiations. Mr. Mayor, I might have been glad to occupy you with other topics, but I have already detained you too long. ("No, no.") I know that your proposals of hospitality will afford me many other opportunities of speaking on this question. (Cheers.) I hope that it will be your opinion that I have not inappropriately used the opportunity afforded me on the present occasion. This is the first time that I have spoken in your splendid hall at the bidding of the chief magistrate of this noble city, and I have been naturally drawn to the consideration of topics which necessarily suggest themselves to one who has had the experience that I have had ever since my first landing amongst you, and whose traditions of public life naturally lead him to the consideration of Imperial defence. And all I should like to say as a peroration is said in the noble lines familiar to you all, and composed by Lord Tennyson, who not long ago was an honoured guest on the Sunbeam :—

"'To all the loyal hearts who long
To keep our English Empire whole;
To all our noble sons, the strong
New England of the Southern Pole;
To England under Indian skies,
To those dark millions of our realm:
To Canada, whom we love and prize,
Whatever statesman holds the helm—
Hands all round. God the traitor's hopes confound.
To this great name of England drink, my friends,
And to her glorious Empire, round and round.'"

It may be thought that Lord Brassey spoke in a tone of optimism, which he was hardly justified in using. But we believe he was stating well-established facts, when he was describing our Navy at the present date, though he was not correct in deeming a navy as strong, or rather stronger than those of any two foreign Powers combined, sufficient for our necessities. For we have not only to defend our own shores and seas from attack, but we have a vast

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Colonial Empire in the four quarters of the earth requiring defence as well; and a floating commerce larger than that of all the other nations put together. It was satisfactory to know that six millions sterling was to be spent on war ships during 1895, and that, including the manning of our fleets, quite eighteen millions sterling was to be expended in that year on this one object alone! On one point, certainly, his Lordship said too little. He made no mention of God's protecting care of His people, British-Israel, and did not recognize that "the Lord is their keeper, the Lord is their shade upon their right hand." The Lord preserves their going out and coming in, even for evermore, and "except the Lord build the house, they labour in vain that build it; and except He keep the city, the watchman waketh but in vain" (Psa. cxxi. 4—8; and Psa. cxxvii. 1, R.V.) The Lord has given us "the Gate of our enemies" and "the power to get wealth" in order to enable us to become pre-eminent in the earth, set high above all the nations of it (Deut. xxviii. 1 and 13). This He does, not to exalt us in our own estimation, and give us proud and ambitious feelings, but to enable us to present to the nations—no one preventing us—the glorious Gospel of the grace of God, as wrought out for us by the Lord Jesus Christ. In another part of his speech, which we have not quoted, Lord Brassey spoke of his confidence in the American Republic and in their resolve to continue in brotherly friendship with the British Empire. He did not know then of the sudden outburst of warlike sentiment which the people of the United States recently discharged against our own nation, and how near we were to a war with our brethren, urged thereto by a mere word thrown out by the President in reference to our boundary dispute with the South American Republic of Venezuela. That danger, it is hoped, has passed away, though there are unpleasant reminders that there are sections of the population of the States who still wish us to vacate the Canadian Dominion and give it over to them in free gift, with war in reserve if we hesitate to respond! We are living indeed in critical times, and it behoves us to take all precautions against being hurried into a warlike spirit, which is often the precursor of war itself. Urgent and instant prayer is also needed that our God will fulfil His promises to us His people, and guide us, blind as we are, till He brings us out in safety and fulfils to us His word contained in Isa. xlii. 16, R.V. To Him shall be all the praise!

FOREIGN TESTIMONY.

By John S. Anderson.

We have never to look far for Identities. In these latter days of wars and rumours of wars (how the words of Scripture are fulfilled to the very letter) the newspapers are full of them. The following from the *Standard* of to-day, being testimony from a foreign source, seems worthy of a place in the columns of the Banner of Israel. It is dated Berlin, Dec. 30, and runs thus:—

"The fact that President Cleveland's anti-English message has increased, rather than diminished, Russia's aversion to a war with England, is further confirmed by the following St. Petersburg letter, dated the 26th of December, to the *Frankfurter Zeitung*:—

"'The fact that the mere threat of war has already cost the Yankees pretty dear has had a sobering effect on those Russians who, in consequence of Cleveland's message, counted with certainty on the outbreak of a war between Great Britain and the United States. Here in Russia, where, as in several other countries, people overwhelm "the British nation of shopkeepers" with scorn and mockery, because it can hardly mobilise half a million of soldiers, and is wont to fight shy of every serious danger of war, they are quite dumb at the spectacle of the unshaken composure with which the British received the American threat, and of the mighty shaking of the American money market in consequence of Cleveland's ill-considered utterance. They seem only now to understand how enormous is the power of England; and this perception may have a useful effect here, too, far beyond the limits of the present dispute. Nobody here any longer believes in a war between England and America, which would cause such far-reaching convulsions.'"

It will be noticed from this that, however other nations may deride, they know perfectly well that we have the power, and, if necessary, the will to put it forth, to hold our own, and, with God's blessing, to carry all before us. They may laugh at the smallness of our military strength, but they evidently feel that there is more than that behind it. For all this, they may not perceive that it was promised to Israel in Deut. xxviii. 13: "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."

Croydon, Dec. 31, 1895.

LOST ISRAEL FOUND IN THE BRITISH NATION.

By W. Hopton.

PART II.

(*Concluded from page* 63.)

My subject then is Abraham's real natural seed. Therefore, do not (as many do) misunderstand which of the two is meant. God put marks upon lost Israel by which they would be discovered in the latter days from among other nations. By way of illustration, allow me to say, a friend of mine was appointed to meet a person at the railway station whom he had never seen in his life. He wrote him the following letter: "Sir,—I am appointed to meet you at the station, and not to my knowledge having seen you before, can you give me any marks by which I shall know you from others, because hundreds of people may come when you do, on the same train." My friend received the following reply: "1. I am a man with a long leg and a short one. 2. I am blind of one eye. 3. I am very much pock-marked. 4. When I come I shall wear a white neck-tie. 5. I shall carry in one hand a white handkerchief. 6. I shall have on my head a soft billy-cock hat. 7. I shall carry a ham in the other hand." My friend considered, no doubt, that if he were not able to pick such a man as that out from among hundreds, it would appear that he was himself blind in both eyes.

I shall now give you some marks that God put upon lost Israel. Such will be as clear and striking as the marks given to my friend to find the man at the railway station. I hope you will pick out the nation of Israel from among others, for I have no wish you should all be blind in both eyes.

Mark first—God said, the Israelites should become a great and mighty nation, the head and not the tail; above and not beneath all the nations of the earth (Deut. vii. 6, xiv. 2, xxvi. 18, 19, xxviii. 1—13; 1 Chron. xvii. 21, 22).

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What nation on the earth is the greatest, the most powerful, because, whichever that nation is or whatever it may be called, that people is Israel.

Let me say, upon the sceptre of Queen Victoria the sun never sets. Our colonies are so placed that they encircle all the other nations of the earth. We have some 60 colonies; they belt the earth right round. The Queen's Empire is nearly one-fourth part of the earth's surface and includes nearly one-fourth part of the population of the globe. There is not another nation in the world so large and so great; therefore we must be Israel.

I will give you another mark. Mark second—God said the nation of Israel should lend (money) to many nations, but should not borrow (Deut. xv. 6, xxviii. 12). If you can find one single nation with this mark, that nation is Israel. There is one nation only with this mark, and that is the British nation. Nearly all the nations of the earth are in debt to the British; they have all borrowed money except England. We have not borrowed a single penny from any nation, but lent to nearly all about two thousand million pounds. The other nations have been adding to their debts the last 30 years nearly 3,000 millions of pounds. As we are the only nation which has lent money but never borrowed, we must therefore be Israel.

I will give you another mark. Mark third—God said the nation of Israel should rule over many nations but no nation should rule over them (Deut. xv. 6). If they are never to be ruled over, they can never be conquered. The British have never been conquered in their island home, but all nations excepting England have been conquered. We rule over many nations; yes, we rule over nearly as many nations as all other nations put together; therefore, we must be Israel.

Mark fourth—God said the nation of Israel should possess the Gate of their enemies, and their Gates should not be shut day nor night, but opened continually, that men may bring the abundance or wealth of the nations to them (Gen. xxii. 17, xxiv. 60; Isa. lx. 11). History proves the Gate blessing to have been enjoyed by the British, and, according to the promises, with an ever-increasing power. No nation secures the Gates of their enemies like the British. We possess Gibraltar, the Suez Canal, Malta, the Cyprus Gates, the Gates of India and China, the Red Sea Gate, the Cape Horn Gate, the Cape of Good Hope Gate; indeed, Britannia rules the main. We possess the Gates of our enemies in such a way as no other nation in the world ever did or will. The other nations, if they take a Gate, it is with the object of closing it, but the British keep them open day and night, not allowing any one to be closed. We must therefore be Israel.

Another mark. Mark fifth—God said, "I will give thee power to get wealth" (Deut. xxviii. 8—12). There is no nation with this mark but the British; we have obtained nearly all the land in the world where gold, silver, copper, iron, brass, and coal is found. It is considered that in Western Australia there is one million square miles of gold-fields, and in Africa gold deposits stretch through the Transvaal towards Egypt; the country is full of indications of gold in every direction. The writer says: "It dazzles and overwhelms the imagination." In those two countries alone, there is work for millions of gold-seekers for generations; therefore we have power to get wealth. The annual income of our nation is about two thousand millions of pounds, and the nation's savings 250 millions, or nearly five millions per week. There was deposited in a few banks in London, a short time ago, 253 million pounds—London may be said to be the world's banking-house. God has given our nation power to get wealth in a way no other has. We must then be the Israelites. I believe if the people in this nation knew and saw who we are, and that their wealth was God's gift, where now they give one thousand pounds to the mission cause, they would give one hundred thousand pounds, and poor people would be helped more than is now the case.

I will give another mark. Mark six—God says: "Thou shalt do business in deep waters, going down to the sea in ships" (Psa. cvii. 23). The British nation may be said to be the world's carriers, having thousands of sailing vessels, and more steamships than all the other nations of the earth. We do business in deep waters—we must therefore be Israel.

I have still a vast number of marks, but I will only give another one. Mark seven—God said: "The people of Israel should multiply as the stars of heaven, and as sand on the seashore; they should spread abroad to the East, West, North, and South, and fill the waste and desolate parts of the earth" (Gen. xxii. 17, xxviii. 14; Isa. xlix. 8, 9; Hos. i. 10). Our population is increasing at the rate of 1,200 per day. We are populating Canada; its area is 3,610,257 square miles. It would find room for all the present population of the globe. We are populating Australia; its area is three million square miles; it would also take in the population of the globe. We are populating Africa; its area, under the British, is over 70,000 square miles. If all the population in England, Ireland, Scotland, and Wales went to Africa, there would be 26 acres of land for every man, woman, and child. We spread abroad and are filling the waste and desolate parts of the earth. We must be Israel.

I have given you seven marks. Are you now able to pick out the nation of Israel from others, as my friend did the man at the railway station? Had the British failed in one single mark, that one would disqualify them, but not one is missing—therefore we are Israel.

Our next subject is to find the nation on which David's seed-royal sits as monarch and rules it unto all generations.

It will be well to show first, from the Word of God, that David's kingdom, throne, and seed will continue to all generations. Hear what God says: "I have made a covenant with My chosen, I have sworn unto David, My servant, Thy seed (David's) will I establish for ever, and build up thy throne to all generations; My covenant I will not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psa. lxxxix. 34—37). It appears one generation may come, and another go, but David's throne, kingdom, and seed will continue to all generations. Nations, kingdoms, and empires fall and are broken up. Not so with David's throne and kingdom. God says they shall never fall, they shall continue to all generations. They must then exist to-day in the earth. Some men say Christ came to destroy, to put away and make an end of the Old Testament Scriptures. He brought in, say they, a new dispensation. Christ came, said He, not to put away and destroy the law and the prophets, but to fulfil; yes, to fulfil, to make good what had been spoken, to see that the words spoken by the prophets were faithfully carried out, and adopted, and not to destroy and put away. Therefore I do not believe all that enters into men's heads to say. I believe words spoken by the God-man. Let us see what more God says about David's throne and kingdom. "When

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thy days be fulfilled (David) and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever" (2 Sam. xii. 13—16). Again Abigah stood up before all Israel and said: "Ought ye not to know that the Lord God of Israel gave the kingdom of Israel to David for ever, even to him and his sons (after him) by a covenant of salt" (2 Chron. xiii. 5).

Who will or dare say God has broken His covenant, and that the Israelites are extinct? (read Isa. xlix. 9). They were not extinct in Christ's days, because, "I am not sent," said He, "but unto the lost sheep (Lost Ten Tribes) of the House of Israel." St. Paul also asks: "Hath God cast away His people (have they become extinct?) God forbid! (in proof) for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. xi. 1, 2). I request those who make such statements to read and believe God's Word more. We read Jehoram walked in the way of the kings of Israel, (in wickedness) like as did the house of Ahab, howbeit the Lord would not destroy the House of David, because of the covenant He had made with David (2 Chron. xxi. 6, 7). It is evident God meant to fulfil His promises, though they were bad. It is said in Jeremiah: "If ye can break My covenant of the day and My covenant of the night, and that there should not be day and night in their season (but no man can), then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob" (Jer. xxxiii. 20—26). If any person made such faithful promises to a friend or enemy and broke them, I should consider he was a scoundrel But "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?"

I have produced proof from God's word that David's kingdom, throne and seed, will continue to all generations. I have also been speaking of two nations of Israelites. There was a time when the two were but one nation, when one king reigned over all. Solomon was the last king to reign over the whole nation. After his death they became divided into two kingdoms. Ten tribes had their kingdom in Samaria, and were called the House of Israel, and sometimes the House of Ephraim. Two tribes had their kingdom in Jewry or Judea, and was named the House of Judah. The Ten-tribed House became so desperately wicked, that, 720 years before Christ, the Lord caused them to be taken captive to Assyria, beyond the river Euphrates, locating them south of the Caspian Sea.

The tribes of Dan and Simeon escaped to the British Isles, England and Ireland. The Danes you have often heard of (which was the tribe of Dan), settled down in the North of Ireland. The tribe of Simeon settled in Wales, so that the Welsh people are Simeonites, and their language is changed little from that of the Israelites, though it is 2,400 years ago since they left at the captivity. The other tribes taken captive to Assyria came to these Isles some hundreds of years after, because Sharon Turner and all historians say our forefathers, the British people, came from the river Euphrates, south of the Caspian Sea, the very locality the Tribes of Israel were taken captive to. Queen Victoria must either be the royal seed to King David, or the British people are not Israelites, and if she be the royal seed, then the British are Israelites—one cannot exist without the other; both had to be together.

I must speak now on the Babylonish captivity of the Two-tribed House of the Jews, and why it is supposed that Queen Victoria comes to be the royal seed to King David the psalmist. Zedekiah their king was David's royal seed. Before his death, and also those of his two sons, at the Babylonish captivity, he was crowned (it appears to me) standing near a pillar, or sitting upon a stone, because when kings of Israel were crowned, it was their custom or manner so to crown kings of Israel (2 Kings xi. 12—14). Just in the same way our English kings are crowned sitting upon Jacob's stone in Westminster Abbey, London. This stone, I say, in Westminster Abbey, is named Jacob's stone; how it came to have the name Jacob's stone appears a mystery. It will be remembered when Jacob had his wonderful dream at Bethel he said, "This stone which I have set for a pillar, shall be God's house" (Gen. xxviii. 22). Not that a single stone would become God's house, but its meaning, no doubt, might be that the stone was to be in God's house with his seed the Israelites, in remembrance of God's covenant with him when he had the dream. Therefore, as the manner was to crown kings of Israel sitting or standing near a pillar or stone in God's house, it is supposed to have been Jacob's stone, and that it was in the temple at Jerusalem at the Babylonish captivity, at which time Jeremiah the prophet and Baruch the priest took charge of Zedekiah's daughter (xliii. 6), she being at the death of her royal father and brothers, the direct seed of king David. They all three left Jerusalem at the Babylonish captivity. Scripture gives no account afterwards of Jeremiah's life, death, nor that of Baruch the priest. How remarkable that about six years after they left Jerusalem, several old Irish histories (the Rev. Joseph Wild says) state that a great prophet, a priest named Brug, and a royal princess from the East, landed in the north of Ireland. The three persons brought with them the so-called Jacob's stone (stone similar to it is found in Bethel, where Jacob had the dream, but no stone like it can be found in Ireland), on which stone this royal princess was crowned, after her marrriage with a prince of the tribe of Dan. See the first chapter in Jeremiah. "God told him that he should destroy and build up kingdoms" God sent him to pull down Zedekiah's kingdom, but scripture names nothing of his building up a kingdom, yet when God said he would do both it must take place in some quarter of the globe. Therefore, if information is obtained only from history, it ought to be as truthful as if found in the Bible. If God did not send Jeremiah to plant and build up a kingdom in Ireland, where did he build one up; therefore it is quite possible Jeremiah built up a kingdom in Ireland, and if so it shows God had not broken His covenant (so faithfully promised) to David that his seed, throne, and kingdom should continue to all generations. If this prophet was Jeremiah (and no doubt it was), this princess who was crowned upon Jacob's stone was King David's direct royal seed. Monarchs in Ireland, of the same direct royal seed, were crowned upon the stone for about one thousand years. It was then removed to Scotland and there for hundreds of years, monarchs (of the same direct seed) were crowned upon the stone. It was then removed to England and for nearly 600 years monarchs have been crowned upon this stone. Queen Victoria was the last crowned upon Jacob's stone, now in Westminster Abbey. This shows Queen Victoria is the royal seed to King David, the Psalmist. Irish histories say when this princess came to Ireland, they built her a large palace, or temple, 300 yards square and 20 yards high; it stood in all its glory 800 years, and in it 1,000 guests were fed daily. Admittance into it was through

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twelve porches and through twelve doors, and each wing of the palace had twelve divisions, thus typifying (I consider), the Twelve Tribes of Israel. The ruin of this vast building is 24 miles from Dublin. An old manuscript history of it can be seen in Trinity College, Dublin. Money is being collected (I hear) with the object to excavate the ruins, and by so doing it might bring things to light.

MEMORANDUM.—In recognition of Mr. Hopton's services rendered to the mining community from his books, &c., he has received two grants from Government, a £100 and a £150 grant.

The "Conversation on Mines" is in its 9th edition, 4/6 per copy; it is also printed and published in America. The said 9th edition is translated into the Welsh language. The "Two Hundred Examination Questions Answered" is, priced at 1/6 each copy.

BRITISH-ISRAEL'S SURE DEFENCES.

BY THE REV. THOMAS LOWE.

ENGLAND is not vainly boastful, and proudly defiant. Confident in her sublime destiny, trusting in the righteousness of her actions in the main, relying on the purposes of Jehovah, she is invulnerable; amid war's alarms, the muttering thunders of coming conflict, she is secure at home and abroad, unassailable when "the cloud of battle lowers." Fearless, calm, collected, peaceful, impregnable, challenging the tyrant Powers of the world, ready for every emergency and crisis. Our shores, our Gates, our colonial dependencies and possessions, our rights and liberties, civil and religious, are inviolate. "Couched as a lion, as an old lion; who shall rouse him up?" (Gen. xlix. 9). "His hands made strong by the hands of the mighty God of Jacob" (ver. 24). "And 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. And the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah v. 7—9). Beware of "twisting the lion's tail!"

> "He comes, the tall jungle before him loud crashing,
> His mane bristled fiercely, his fiery eyes flashing;
> With a roar of disdain he leaps forth in his wrath,
> To challenge the foe that dare leaguer his path."

"England is old England still!" Tyrants, beware!

"Now gather thyself in troops, O daughter of troops," &c. (Micah v. 1). Our resources of defence are exhaustless, "grasping ten thousand thunders," when the trumpet of battle sounds.

> "Think of our sea-girt island! a harbour where alone
> No Englishman, to save a life, has failed to risk his own!"

We are not omnipotent, but the omnipotence of the God of Israel is our safeguard. "The Lord of hosts is with us," &c. (Psa. xlvi. 7). We are not to be fully roused by panics; but, when the hour for action arrives, we are resistless as the avalanche, and stern as doom, when our long-tried patience burns in "swift destruction."

It is with no mere optimist views we look to the future, when the wail of suffering humanity shall be hushed, when crying human wrongs shall be redressed and avenged, when the weary earth shall be mossed with peace, and

> "Man, in the sunshine of the world's new spring,
> Shall walk transparent, like some holy thing!"

"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 thine excellency? and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. xxxiii. 29). "Comfort ye, comfort ye, My people saith your God," &c. (Isa. xl. 1).

Tutnalls, Lydney.

ENGLAND AND AMERICA.

I SYMPATHISE most heartily with the increasing love for England among my countrymen. I find, on inquiry, that they stop longer and in greater numbers every year in the old home, and feel more deeply its manifold charms. They are also beginning to feel that London is the centre of the races that speak English, very much in the sense that Rome was the centre of the ancient world; and I confess that I never think of London, which I love, without thinking of that palace which David built for Bathsheba, sitting in hearing of one hundred streams—streams of thought, of intelligence, of activity.

One thing about London impresses me beyond any other sound I have ever heard, and that is the low, unceasing roar one hears always in the air; it is not a mere accident, like a tempest or a cataract, but it is impressive, because it always indicates human will and impulse, and conscious movement; and I confess that when I hear it I almost feel as if I were listening to the roaring loom of time.

We, as well as you, have inherited a common trust in the noble language which, in its subtle compositeness, perhaps is the most admirable instrument of human thought and human feeling in cunning hands that has ever been unconsciously devised by man. Let our rivalries be in fidelity to that trust.

We have also inherited certain traditions, political and moral, and in doing our duty towards these it seems to me we shall find quite enough occupation for our united thought and feeling.—JAMES RUSSELL LOWELL.

The Echo, Feb. 9, 1892.

MANIFEST DESTINY.

ALREADY the large activities of the English people are beginning to run according to the lines of a real social organism. From the old Universities are going out efforts which unmistakably suggest the nation organised for culture. The House of Commons and the City Governments express more closely every year the public interests of all the people. Out of the toiling majority there comes a great impulsive rising which shews that the period of confusion and chaos in the industry of the nation is almost at an end. In any case, whatever other characteristics this coming democracy may have, it is certain to be a social democracy. It will not disappoint its people by removing one kind of democracy merely that another may arise. It will not be swept and garnished of ancestral privilege in order that the privilege of commercial craft may more fully enter in. Rather it will be as a fertile field levelled of the remnants of a former season, where all that nourishes the better nature may freely grow. In the approach towards such a national life—towards a republic of industry of letters, of art, of pure religion and undefiled—England, of all countries in the world, holds for the next following generations the manifest destiny.—R. A. HOODS, "English Social Problems.

Echo, Nov. 12, 1892.

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BRITISH EXPANSION IN AFRICA.

THIS formed the title of a most interesting lecture which was given in the Philosophical Hall, Leeds, on Tuesday, under the auspices of the Leeds Literary and Philosophical Society, by Captain Lugard. There was a very large attendance, and the lecturer was listened to throughout with great interest. He was briefly introduced by the Rev. Charles Hargrove, and spoke for about an hour, dealing principally with British prospects in Uganda, a district with which he has been intimately connected. He prefaced his remarks by pointing out the necessity for the provision of new markets and fresh outlets for British enterprise, and dealt with the suitability of that country for these purposes. Then he alluded to the new colonial policy recently enunciated by Mr. Chamberlain —that of investing capital in the expansion and improvement of our colonial possessions. This, in his opinion, was a proper step, and he indicated to his audience the ways in which his experience suggested that the money should be spent. Great care should, he said, be taken to encourage the proper class of settlers, and he suggested that loans might be advanced to them on their stock and plant, assistance provided in the direction of seeds and plants of economic value, in providing Government veterinary aid, and in other directions. He also referred to the labour difficulty in the locality, described how it was the result of Arab traders being willing to pay any price for food when they were not strong enough to take what they required without any payment, and expressed his opinion that the inauguration of railways would provide an opportunity for putting prices on a proper footing. Captain Lugard also spoke of the prospects on the West Coast, where, he said, the British protectorates were able to pay for their railway extensions out of the enormous revenues without any assistance from the British taxpayer. He could not say anything about British South Africa, because he knew nothing of the prospects of the gold mines, upon whose future that locality depended; but, summing up his remarks on Uganda and the Gold Coast said that in the former a good field for settlers was offered, and in the latter a more thorough exploitation of the natural resources of the country was needed. In both cases the future prosperity would largely depend upon the proper handling of such questions as the liquor traffic and the slave trade. The lecture was illustrated with lantern slides. A vote of thanks to the lecturer concluded the proceedings.—*Yorkshire Post*, Dec. 12, 1895.

THE BRITISH FLAG.

"STRANGER!—That ragged ensign,
By northern winds unrolled,
Is dipped in blood whose colour
Was never bought or sold.
The heart of England's bravest
Still beats on the bending mast,
Still burns at the battle signal,
And rushes before the blast!"

From the iron-bound Crimea
Came this royal crimson stain;
This from the palms of Lucknow,
This from Egyptian plain.
This from the wave-worn sailor,
This from the Christian seer;
This from the Austral desert,—
The blood of the pioneer.

And this, the heroic story
Of mother, maid, and wife,
Who gave to its hue of glory
All the dearest light of life.
So, wrapped in these faithful colours,
And looking with hope on high,
Our England presses forward
To her immortality.

MRS. JAMES GLENNY WILSON.

ANGLO-ISRAEL DISTRIBUTION FUND.

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

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

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

ONE HUNDRED AND FORTY-SIXTH MONTHLY REPORT.

THE following subscriptions and donations, received from Dec. 14th to Jan. 18th, 1896, are very gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
E. G. A., Narandera, New South Wales ...		2 0 0
Sale of Pamphlets		0 5 3
S. R., Wilsden		0 1 0
A. T., Dorking		1 0 0
W. T. W., Crewe		0 2 6
F. H. G., Pegu		0 5 0
W. H. A., Leicester	0 2 6	
Lady M. L. W.	2 0 0	
Mrs. H. C., Guernsey		0 5 0
Mrs. R. G., Bath		0 2 6
Mrs. B., Birkdale	0 5 0	
Mr. J. R. M., Masham	0 2 6	
Mrs. M. F., Dunedin, N. Z.		0 18 0
Mrs. C., Westgate-on-Sea		0 5 0
Legacy from the late Miss Ledger., Eltham		10 0 0
E. L.		2 0 0
T. F., Dunedin, N. Z.		1 0 0
G. W., Tunbridge Wells		0 0 9
Surgn.-Gen. H., Chiswick		0 5 0
A. H. J., Broughton, Australia		0 10 0
J. R. M.		0 5 0
Miss C. M., Stockwell	0 1 0	
T. H., Newmillerdam		0 10 0
Mrs. S., Timperly		0 5 0
J. S., Cambridge	0 5 0	
J. H., Askam-in-Furness		0 10 0
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Mrs. A. H., Bath		0 10 0
S. S. G., Launceston Tasmania, (per Mr. E. L. Dwyer)		0 2 0
T. G., ditto		0 2 0
A. B., ditto		0 5 0
G. S. A., ditto		0 1 0
Mrs. T., Bath		0 10 0
Mrs. M., Hampstead		0 5 0
J. M., Chelsea		0 5 0
	£2 16 0	£22 14 0

Total, £25 19s. 6d.

M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, Jan. 18th, 1895.

We have included in this month's list of donations a legacy, devoted to our work by the late Miss Ledger, of Eltham, who, for many years, rejoiced in the thought that we are partakers of Israel's inheritance, while believing truly the necessity of salvation through Jesus Christ. With earnest interest Miss Ledger endeavoured, herself as far as she was able, to make others alive to British-Israel truth, and generously contributed regularly to our Fund, and to the British-Israel Assoiation. We have lost in her a personal, true, and loving friend.

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SOWING THE SEED.

It will be readily imagined that letters received latterly, shew how very much alive are British-Israelites to the problems that are before the nation, and of the difficulties which the Government has to meet, also the great need on the part of Israel's rulers for wisdom and firmness to deal with them peacefully and effectually. Evidence is also constantly given by correspondents of the help and assurance of providential care in the present hours of anxiety, by the knowledge that the British are truly God's people Israel. Quotations from letters that I have to give, touch on other aspects of the revelation of Israel, and will be thought over probably by many interested readers, who will note also that the light is still spreading.

A friend in Victoria, Australia, wrote:—"I am forwarding P.O.O. for 10s. I would like to make a large donation, but Australia is now suffering from a severe drought, and our harvest prospects are not at all satisfactory." Since that was written, it may be that rains as given to New South Wales have also been bestowed on Victoria. We need so much to realise our dependence for all things upon Him who ruleth in the heavens that, for the benefit of all in these serious times throughout the Empire, I venture to draw from a letter of a Sydney correspondent of the Colonial and Continental Church Society on this very subject of the drought. "There has been granted to this colony a remarkable answer to prayer. For months a severe drought had prevailed. Sun and strong winds had destroyed the vegetation. There was great scarcity of water, and in the country sheep and cattle were dying and lying dead. The Government, moved by the Churches, set apart Sunday, September 22nd, as a day of humiliation and prayer for rain. On the 21st there was no more appearance of rain than there had been in the past. On Sunday rain fell in some parts of the Colony. 'Before they call, . . . and while they are yet speaking I will hear.' Since then rain has continued to fall over the Colony. Sunday, October 6th, was set apart by the Government as a day of thanksgiving." As of old when Israel turned to the Lord, He gave deliverance, so may we all turn in the hour of our trouble.

Our Victorian friend continues: "The critical state of affairs is keenly watched in Australia, and many are the expressions of satisfaction both in the press, and in conversation that the foreign affairs of our Empire are at this critical juncture entrusted to such a strong and capable statesman as Lord Salisbury has proved himself to be. If God be for us (and as redeemed Israelites we believe this) who can stand against us? Surely not corrupt Turkey, nor conscience-bound Russia, nor infidel France.

"I have read with interest the papers read at the Prophecy Investigation Society Meeting, as given in the *Covenant People*. All through I have noticed the strong confidence of the exponents of the truth of the Identity, in contrast to the uncertain and sometimes conflicting opinions of various speakers who tried to refute the points so clearly stated by Anglo-Israelites, and so ably proved by constant reference to God's Word in both the Old and New Testaments. "I have given some literature to a young State school teacher; he told me he had read it with interest." Other satisfactory references to literature distribution are given, and the letter closes with "trust" that we "will forward papers as usual."

Considering how easily friendly relations with our kith and kin in the United States of America may be interfered with, as we have lately seen, it is a matter for much thankfulness that we know that the knowledge that we are brethren of Israel, is spreading as leaven in the States. What power can be so great as that to draw us together as it increases! Being, with us, of the "chosen people," it must be looked for that in the future, near or distant, we shall be joined together again; therefore it is with peculiar satisfaction that news is received of work accomplished by our friends that is bound to bring light to others of Manasseh. One wrote:—"The package received, I carried with me to the Springs in the interior, where I was ordered to recruit after a spell of sickness, and there distributed most of the contents. I found them very valuable." Then he also refers to "the discussion of Anglo-Israelism before the Prophecy Investigation Society," adding "I am gratified to see that our belief has been so ably advocated. I have no fear of injurious effects from the most searching criticism, but the contrary, and thank God that opportunity to present its claims so forcibly has been afforded to its able advocates."

"We are living in stirring times now," writes a home Sower, and the remembrance that we are Israel comes forward to encourage with the words, "I am convinced that the light of Our Identity is spreading;" and another says, "I wonder what the New Year will bring to us as a nation, the outlook seems so very dark. I can never be thankful enough to know for sure that we are God's people Israel." Yet a third Sower expresses his gladness "to receive the pamphlets, and will distribute them to the best of my ability for the cause I have so much at heart. I may point out," he adds, "that the study of the British-Israel question has enlightened my mind more than any study I have yet undertaken."

The study of this great question has "enlightened" his mind, by the blessed aid of the Holy Spirit we know. It is surely a fact to endeavour to realize, and to make us try to take every possible means to kindle light for others, that our God may be glorified thereby, and many hearts be strengthened and comforted.

We acknowledge with much pleasure and best thanks, 3 dozen of the New Year's No. of the BANNER from the Lady Jane Ellice, also 4 dozen BANNERS of Jan. 8th, from Messrs. R. Banks and Son; thus with 16 dozen New Year's BANNERS purchased, we have been able to make a goodly distribution in addition to the regular weekly supply. With the *Covenant People* and other literature in all 168 packets have been dispatched to the places given below:—

ENGLAND:—Aldershot, Alvaston, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Cambridge, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chelsea, Chester, Chippenham, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Exmouth, Faversham, Fulham, Hampton Hill, Harpurhey, Highgate, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, London, Ludlow, Newcastle-on-Tyne, Norwood, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Seaforth, Shepherd's Bush, Shrewsbury, South Benfleet Southsea, Teddington, Tulse Hill, S.W., Tunbridge, Wells, Uxbridge, Walthamstow, Wandsworth, Westgate-on-Sea, Wellingborough, Wimbledon, Woking, Woolwich, Worthing. WALES: Dolgelly, Maesteg. SCOTLAND: Burnbank, Cockburnspath, Dundee, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris, Mentone. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. AFRICA: Cape Coast Castle, Hanover Road, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Poona, Secunderabad. BURMAH: Pegu, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Narandera, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Purekiriki, Taranaki, Te-Aroha. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Anacostia, Charleston, Denver, Detroit, Philadelphia. CANADA: Castright, Gravenhurst, Toronto. NOVA SCOTIA: Halifax, Yarmouth. NEWFOUNDLAND: St. John's. The Mission to Deep-Sea Fishermen.

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

Westgate-on-Sea, January 18th, 1896.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE Secretary is glad to report that during the last month nine new members have joined the Union, making a total of 1,559.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God, and hopes that many will do so.

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Subject for prayer on last Sunday in February: "That God will guide our nation at this critical period, and that the people may be led to acknowledge, that He does undertake for us, His people."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

HIS LATE ROYAL HIGHNESS, PRINCE HENRY OF BATTENBERG.

EXPRESSION has already been briefly given in the pages of the BANNER to the grief felt by all Anglo-Israelites for our Queen and her afflicted and widowed daughter, H.R.H. Princess Beatrice of Battenberg, on the occasion of the death of H.R.H. Prince Henry, from fever, contracted during the march to Kumassi on the Empire's service. Whatever afflicts our beloved Sovereign afflicts us, and all who think with us in respect to our glorious subject. We offer to the sufferers our humble but sincere condolence. The subjoined letter speaks of the sympathy with Her Majesty and her daughter of ten of the allied colonies of this great Empire. The communication is calculated to minister comfort, and we re-publish it as proof of the sincerity of the loyal affection of "the company of nations" for Her Majesty's person and family, which is also felt universally at this time of sorrow and trial.

The Agents-General for the Colonies have sent the following letter to the Queen through Mr. Chamberlain :—

Westminster, S.W., Jan. 23, 1896.

Sir,—Having with the deepest regret learnt that Colonel H.R.H. the Prince Henry of Battenberg has died of fever contracted on the West Coast of Africa while there in the nation's service, and knowing the deep-seated feelings of loyal devotion to Her Majesty's august person and family which animate the people of the colonies we have respectively the honour to represent, we hasten to request that you will lay at the foot of the Throne the humble expression of their respectful and heartfelt sympathy in the grief which the untimely death of the gallant Prince has inflicted on Her Majesty, on the now widowed Princess, and on all the Royal Family. We cannot but hope that the certain knowledge that their grief is shared by the people throughout Her Majesty's widespread Empire may prove of some consolation to the august mourners. We have the honour to be, Sir, your obedient servants (signed)—SAUL SAMUEL, Agent-General for New South Wales; W. B. PERCEVAL, Agent-General for New Zealand; MALCOLM FRASER, Agent-General for Western Australia; R. G. W. HERBERT, Agent-General for Tasmania; WALTER PEACE, Agent-General for Natal; DUNCAN GILLIES, Agent-General for Victoria; THOMAS PLAYFORD, Agent-General for South Australia; SPENCE BRYDGES TODD, Agent-General for the Cape of Good Hope; J. G. COLMER, Secretary at the Office of the High Commissioner for Canada; CHARLES S. DICKEN, Assistant Agent-General for Queeensland.

Mr. Chamberlain forwarded the foregoing letter to the Queen and, as the result, has been commanded by Her Majesty "to assure the Agents-General how deeply touched she and the Princess have been by this expression of loyal sympathy and condolence, of which genuine sentiments they feel that the letter is indicative."

January 29, 1896.

Correspondence.

CLERGYMEN AND SUNDAY MUSEUMS.

To the Editor of the "Standard."

SIR,—A careful analysis of the fifty-nine names of clergymen and ministers who were announced to preach last Sunday in favour of opening Museums on Sundays gives the following results :—Unitarian ministers, thirty; Church clergymen, twenty-two; Ethical preachers, two; Scotch clergyman, one; Congregationalist, one; Baptist, one; Theist, one; Positivist, one.

When we reflect that there are some fifty thousand clergymen and ministers of all denominations in the United Kingdom, the above analysis bears eloquent testimony to the faithfulness of our religious teachers to the great principle of Sunday closing and Sunday rest.

I am, sir, your obedient servant,

CHARLES HILL,
Secretary Working Men's Lord's-day Rest Association.

13, Bedford-row, W.C., Nov. 4, 1895.

"WIDOW PAYNE FUND."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—We desire to express the hearty thanks of Widow Payne, and her eight fatherless children, to you in the first place, for permitting the appeal for aid to appear in the pages of the BANNER, contrary to the usual rule, and also to those kind friends whose hearts the Lord has touched to "visit" this widow and these orphans by their contributions. Permit us also to assure these friends that every penny of their money will be expended to good purpose, in aid of Mrs. Payne and family; whatever expenses are incurred shall not fall on the fund, which will, we may intimate, be kept open until Feb. 29th, thus enabling any further contributions which may come to hand after this acknowledgment is sent off to be included.

G. M. M., London, 1s.; W. T. W., Crewe, 2s.; A. D. J., Perth, 2s.; E. G., 2s. 6d.; M. C. S., Streatham, 2s. 6d.; G. G. C., Liverpool, 5s.; E. P., Birkenhead, 5s.; Miss R., 10s.; "Orphans," Stirling, £1; "British-Israelite," Bath, £1; "Anglo-Israelite," London, £2; F., Market Lavingston, 5s.; E. R., London, 2s. 6d.; Two Friends, Rock Ferry, 4s., Charity, 10s.; J. M. S., Lower Broughton, 2s. 6d.; Shrewsbury, 7s. 6d. Total, £7 1s. 6d.

Yours faithfully,

THEODORE S. HILL,
6, Christchurch-road, Birkenhead.
C. R. COLQUHOUN,
48, St. John's-road, Bootle, Liverpool.

Jan. 28, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—Having been a believer in the Identity for nearly twenty-five years, and finding my "craze" becoming more and more deepened by recent events, it gives me much pleasure to be able to inform you that there is a growing interest in the matter in this part of our world-wide Empire. I send you a small contribution to the ever-broadening stream of evidence, in the shape of an extract from the last quarterly statement of the Palestine Exploration Society that has reached me here. On page 292 of the quarterly statement for July, 1895, there is an article entitled, "A Journey in the Hauran" (East Palestine), by the Rev. W. Ewing: "It was in 'Akrabah that I first heard of an idea—I met with it often afterwards—prevalent all over the East. There is a strong belief that in the far past the country belonged to the ancestors of the white men of the West; and it is regarded as a certainty that our people will one day return to take possession again of the heritage lost for so long." I think, sir, that is pretty definite evidence, from one who does not claim to be himself a believer, that a "strong" Anglo-Israel craze is "prevalent all over the East."

I remain, sir, with all good wishes,

Yours faithfully, R. G. B.

The Vicarage, Howick, Auckland, N.Z., Nov. 29, 1895.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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AN EXALTED "FOREIGNER" ON ENGLAND'S ENEMIES.

IT is said, though with what truth we know not, that the King of the Belgians, now visiting this country, was the author of the remarkable letter which appeared in a conspicuous part of the *Times* of January 18th last, in large type. The writer who was thus honoured by the *Times*, spoke as one who knew the Germans well, and he came out boldly with his thoughts. He was greatly astonished to discover how heartily the world hates us British, and that the hate is not confined to the Turks and Boers, but that nearly all the nations of Europe and Asia feel bitterly towards us; even the Americans showing, very unexpectedly, that they have a desire to quarrel with us. The royal foreigner asks himself why the English are so detested, and why the hate is universal? The reply to these questions shall be in "The Foreigner's" own words. He said:—

In the first place, it is envy and jealousy which have made England hated and feared by her rivals on the field of competition. The sight of a relatively small nation spreading a net of colonies and possessions all over the globe, bringing forward extraordinary and salutary changes in the social and political conditions of distant wild and semi-civilised nations, and, above all, earning moral and material successes for her strenuous work, could hardly have been viewed with indifference by those European nations whose awakening is of a more recent date, and who do not dispose of the means and qualities which have helped you. Success has in all times engendered envy and animosity, and particularly if this success is the outcome of national qualities in which others are lacking. Germany, France, and Russia, in comparing their gigantic military budget with the comparatively small outlays of England for her defence, must certainly feel vexed, and still more will the respective peoples envy the British citizen, who does not feel the burden of a compulsory military service, and still enjoys the liberty, might, and power of the greatest Empire that ever existed. I have often had very lively disputes about this question. The Frenchman of the better class is comparatively less blind in his judgment than the others. He says, "Je dèteste les Anglais, mais je les admire." The Russian, like all Asiatics, is carefully hiding his feelings. He imitates the Englishman in habits and manners, he acknowledges his mental superiority, in appearance he respects him even, but the more deep-seated are his hatred and his efforts to oust him in Asia. In Germany the relation is totally different. Since 1870 the formerly modest, quiet, and inoffensive German has decidedly fallen into the vice of self-admiration, and one has only to mention the spreading of the English language all over the globe, the gigantic commercial relations of Great Britain, and the ubiquity of the Union Jack in all the seas to rouse his anger and his dislike. He is immediately ready to point to the conquest of German capital and German influence in China, he alludes to the successful German policy in Turkey, and, in spite of having shown much sulkiness when Bismarck first supported the idea of African colonies, he is now dreaming already of paramount influence over the Dark Continent and of superseding England altogether. It is useless to tell him that it is only a nation brought up in liberal institutions, individuals armed with the spirit of enterprise, perseverance, and self-reliance, that will accomplish great things, and that Germans, sadly wanting in these qualities, must grow up and get ripe before they can emulate the English. He is deaf to all kinds of similar argumentation, he forgets that he resembles rather the spirited boy defying a grown-up man, and he will continue as long as forbearance will give a free course to his juvenile recklessness. I emphasize the word forbearance, considering that it is this virtue, which England has practised for several decades under the title of Love of Peace, that has mostly encouraged her rivals and adversaries, and has raised the spirit even of those whom one would have least expected to come forward with aggressive tendencies.

There are other reasons assigned why Great Britain is unpopular, connected with the outbreak of the Armenian atrocities, and our failure to put them down by force. But our "Foreigner" sees that we are not to blame, since to interfere now would bring on the disastrous war-woe, called "the general war," and that would be far worse

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than waiting with patience for matters to settle themselves in Armenia without violently interposing as conquerors in the territories of a friendly Power. The writer concludes with the following pithy sentences :—

In summing up what has been said about the enemies of England, we can easily come to the conclusion that their desire to injure British interests in the world is much greater than the power they dispose of. England must be prepared to have intermezzos like the recent ones more frequently, but there is not the slightest danger in store as long as the nation continues in the spirit which has made her great, free, and powerful.

The "forbearance" of this country towards her enemies was exemplified in the conduct of the then Prime Minister towards the Boers, after the defeat at Majuba Hill. The "forbearance" was misplaced, and worked evil. It has led to bloodshed and rebellion already, and is likely to do so again. Our nation is verily, in some of its moods, "a meek" race, to whom, however, in Matt. v. 5, R.V., "the inheritance of the earth" is promised. We are dealing again with the Boers in the very spirit of meekness, because of Dr. Jameson's faulty conduct in respect to his late "raid." It has encouraged even the German Emperor to administer a blow at British pride, which he thought the nation would not have the spirit to resent.

"Envy and jealousy" it seems, then, to our "Foreign" friend, as it has seemed to us, are at the bottom of all our late troubles. We have too many colonies; too much success in commerce; too much resultant wealth; too large and increasing a population to be acceptable to our would-be rivals. We pay little or nothing for our secure domicile in these "Isles of the West," whereas they pay in compulsory military conscription, and by tremendous burdens borne to defend their frontier, and a colonial empire which is mostly situated (so different from ours) in the hot and unhealthy portions of the world. They envy us our coal mines, diamond and gold mines, especially those of the Transvaal, and dream of turning us out of South Africa to occupy it themselves. In vain!

The "Foreigner's" answer is a good one, but we have a better! The British are Israel, and to Israel the Lord has given "the ends" and "uttermost parts of the earth," the inheritance of the heathen, nay, the kingdom of the world itself! He has granted our race, being Israel, wealth, power, influence, the Gates, with the supremacy of the ocean accompanying it, and all spiritual gifts needed to make us the successful missionaries of the world, the depositories of the Word of God, and its distributors to all "the nations, families, and kindreds of the earth." This vast mass of blessings, exclusively bestowed by the Great Giver, and exclusively enjoyed by the British only, among all the nations, suffices to embitter the latter, not so favoured, against us. The result shows us the wisdom of God in hiding the knowledge of Our Identity from ourselves, as well as from the world, during these past many centuries. Since thus we have escaped the envy of the nations till these latter days, when the signs of our origin could no more be hidden, henceforth the Lord must take up our defence into His own hands, and shield us from our enemies, as, indeed, He has promised to do to His "blind people," in Isa. xlii. 16, R.V.

In regard to the Armenian question, respecting which the "Foreigner" speaks also plainly, we hardly see how we can patiently stand by and allow a race of Christians related to us, as it is suspected, to be done to death by the Mahomedan subjects of the Sultan, in the hope that something will "turn up" to stop the awful carnage. If the time be come, as most men declare it is, the hour for action is not far off; and God's Word declares that, "by the hand of My people Israel I will lay My vengeance upon Edom" (Ezek. xxv. 14). The strong probability seems to be that the Turkish Empire represents the prophetic Edom, and her implacable hatred of the Christian, and the Christian Israelite in particular, is especially marked in the present time. How, when, and where the blow will fall upon the Turk we know not, but it surely cannot be long delayed. That it will fall by means of the British-Israelites, we regard as very probable, and, as far as the Armenians are concerned, the sooner the better. Meanwhile, it is a comfort to be told, and told truly, why the nations hate us. They hated our King, the Lord Jesus Christ, and "they hated Him without a cause." They hate His people now; and we praise the Lord that, foreigners being our judges, it is clear that we have given them no just cause for such great hostility envy, or jealousy.

GOD'S PROMISES TO ABRAHAM.

By J. Bradley.

PART I.

If the absolute proprietor of an extensive and valuable estate, after having conducted the reader into the very midst of it, and told him to survey it in every direction, to behold it in its length and in its breadth, and to mark its distinguishing peculiarities, should say to him, "All the land which thou seest, to thee will I give it, and to thy seed for ever, what would he infer from such a promise?" Would he infer that the proprietor of the estate, instead of intending to bestow it upon him, according to the plain import of the language he employed, intended to bestow it upon another, and that in a country which he never saw? or would he infer that he intended to bestow upon him something which, although it might be of greater value, was altogether different from what had been so distinctly pointed out to him? On the contrary, would he not infer, from the very specific character of the promise made, that if it were fulfilled, the estate which he then beheld would be his own? that he would enjoy the possession of it himself, as well as his posterity, and that his posterity would continue to possess it until the end of time?

Now the case supposed is a fair illustration of the position of Abraham, in the land of Canaan, when Jehovah, the sovereign and original proprietor of all things, thus addressed him :—Gen. xii. 1—3: "Now the Lord said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; 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." Gen. xiii. 14, 15: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, southward, eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever."

And although it was undoubtedly the ultimate design of God to remove the patriarch and his believing posterity to a "better country, that is, an heavenly," yet that Canaan was the direct object of the promise must be obvious to the plainest mind. For it was upon that very land the

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patriarch was then standing; and the promise being confined to the land which he beheld, it could not have had a distinct or immediate reference to any other, much less to that high and heavenly land, in which the holy God resides, and which, being very far beyond the range of the contracted vision of man, could not at that time have been beheld by him.

And that Canaan was the direct object of the promise very plainly appears, not only from its being confined to the land which Abraham beheld while standing on it, but from the command immediately given him to walk through it. Gen. xiii. 17, 18: "Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plains of Mamre, which is in Hebron, and built there an altar unto the Lord."

Now that the land through which Abraham was commanded to walk was the land which he beheld, cannot admit of a reasonable doubt; and that Canaan was the land which he beheld, when God commanded him to look at it and to walk through it, is evident from ver. 12 of the chapter where the command is recorded, and where it is distinctly written, "Abram dwelled in the land of Canaan."

God not only makes these promises of the land, but gives to Abraham the very boundaries of it which he and his seed should inherit for a possession. As everyone at all acquainted with the geography of the earth must be distinctly aware, it can refer to none but the land of Canaan. Gen. xv. 15—18: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt (the Nile) unto the great river, the river Euphrates."

Now, although the bare promise of Jehovah would secure the fulfilment of any engagement into which he had entered, yet, upon the occasion before us, he was pleased to ratify the promise which he made to Abram in a very solemn manner. Gen. xv. 7—17: "And He said unto him, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And He said unto him, Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcases Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down and it was dark, behold, a smoking furnace and a lamp of fire that passed between those pieces." Such then was the solemn ratification of the covenant Jehovah made with Abram; and, in consequence of which Canaan is more than once referred to by Moses and Joshua, in addressing their brethren in the wilderness, as that which God sware unto their fathers that he would give unto them. Yea, Jehovah Himself has thus referred to it—Gen. xvii. 8: "And I will give thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an everlasting possession; and I will be their God." Exodus xxxiii. 1: "And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abram, to Isaac, and to Jacob, saying, Unto thy seed will I give it." There cannot be any doubt remaining in our minds as to whether Canaan be distinctly intended in these promises God made to Abraham.

To Isaac, the heir of Abraham, the child of promise, the land of Canaan was just as specifically referred to, as that which should be the future inheritance both of himself and his posterity. Gen. xxvi. 1—4: "And Isaac went unto Abimelech, king of the Philistines, unto Gerar. And the Lord appeared unto him and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee and will bless thee; for unto thee and unto thy seed I will give all these countries; and I will perform the oath which I sware unto Abraham, thy father. And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Now, as the land in which Isaac was at the time sojourning, was the land of Gerar, belonging to Abimelech, king of the Philistines, which was situated upon the south-west of Palestine, the promise of all these countries must consequently refer to those that were immediately connected with it, or, in other words, to the land of Canaan.

Now Isaac had two sons, the elder Esau, and Jacob the younger brother, and in Gen. xxv. 31—34, we find that the younger supplanted the elder, and Jacob said, "Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, sware to me this day; and he sware unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright."

To Jacob, who, although the younger son of Isaac, was, nevertheless, to inherit the birthright, the promise of Canaan, to himself and his descendants, was quite as distinct as it was to Abraham and to Isaac, if not more so.

Jacob, although appointed to the birthright by the sovereign will of God, nevertheless obtained the blessing in a highly dishonourable manner, for he obtained it by fraud. The consequence was, that his brother Esau, as we might naturally suppose, was strongly incensed against him. So that his mother Rebecca, fearing that it might lead to fatal consequences, immediately advised him to flee to Haran, to her brother Laban. In obedience to which command, in connection with a similar one from his father Isaac (Gen. xxviii. 10—14), "Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt break forth abroad to the west,

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and to the east, and to the north, and to the south ; and in thee, and in thy seed shall all the families of the earth be blessed."

Now, as the land on which Jacob was then lying was Bethel, in the land of Canaan, a more direct reference to Canaan, as the future inheritance of himself and of his posterity, than the one here made, it is hardly possible to conceive.

In Gen. xxviii. 15, God promises to be with Jacob in all places in these words, "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of." During the stay of Jacob with his uncle Laban, we cannot help seeing how the blessing of God followed him, and how his own character as the supplanter was developed, for he obtained possession of the best of Laban's flocks'. Gen. xxxi. 1 : "And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's ; and of that which was our father's hath he gotten all his glory." In Gen. xxxi. 3, Jacob receives the command of God to return unto the land of his father in these words : "And the Lord said unto Jacob, return unto the land of thy fathers, and to thy kindred ; and I will be with thee " ; and to that land Jacob did return. Gen. xxxv. 10—15 : "And God said unto him, Thy name is Jacob ; thy name shall not be called any more Jacob, but Israel shall be thy name ; and He called his name Israel. And God said unto him, I am God Almighty ; be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from him, in the place where He talked with him. And Jacob set up a pillar in the place where He talked with him, even a pillar of stone ; and he poured a drink offering thereon, and he poured oil thereon ; and Jacob called the name of the place where God spake with him, Bethel." During Jacob's short sojourn in this land, his favourite son Joseph was removed from him and sold into the land of Egypt, there to become the chief ruler of the land, and next to Pharoah, so that no man could lift his hand or foot without him in all the land of Egypt. Gen. xli. 40, 41 : "Thou shalt be over my house, and according unto thy word shall all my people be ruled ; only in the throne will I be greater than thou. And Pharoah said unto Joseph, See, I have set thee over all the land of Egypt." During Joseph's early life in this strange land, God brought Jacob and all his family to dwell in that land of plenty during the great dearth, which visited that and all lands. Gen. xlvi. 3, 4 : "And he said, I am God, the God of thy father ; fear not to go down into Egypt ; for I will there make of thee a great nation, I will go down with thee into Egypt ; and I will also surely bring thee up again ; and Joseph shall put his hand upon thine eyes." Jacob lived in the land of Egypt seventeen years, and the time came for him to die.

Before passing away, Jacob has to bless his children and select his heir to the covenant promises God had made to him. Joseph having two sons born to him in the land of Egypt, they are brought to Jacob to receive their blessing. Genesis xlviii. 5 : "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; in place of Reuben and Simeon, they shall be mine." Jacob passes over his two eldest sons, giving the blessing to the two sons of Joseph. For proof of this turn to Genesis xlix. 3—7 : "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed, then defilest thou it: he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will, they houghed oxen. Cursed be their anger, for it was fierce; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel." 1 Chronicles v. 1, 2: "Now the sons of Reuben the firstborn of Israel (for he was the firstborn, but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)." This birthright and the blessings it carries with it has never yet been changed, but continues to this day with the true descendants of Joseph and Judah. Genesis xlxix. 1: "And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the last days." Nothing can be more clear to a reader of God's Word that the latter, or last days, are this our Christian dispensation. During this time, these blessings given upon the heads of Judah, and Joseph must be receiving their fulfilment. Genesis xlix. 8—10: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

This blessing of Judah has not yet had its perfect fulfilment, and we hope to speak of it in a future chapter. The same can be said of the blessings to Joseph and his two sons, Ephraim and Manasseh. Genesis xlviii. 13—22: "And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand toward's Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. 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. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a fulness of nations." (Rom. xi. 25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that hardness in part is happened to Israel, until the fulness of the nations be come in,") "And he blessed them that day,

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saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Genesis xlix. 22—24 confirms the fact that Joseph received from his father, Jacob, the promise that the multitudinous seed should come from him and his children: "Joseph is a fruitful bough, even a fruitful bough by a well, whose daughters run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd the stone of Israel." It is quite clear from the above portion of God's Word, that a great and important duty was imposed upon Joseph and his descendants, that they were to be the shepherd, or caretakers of the stone of Israel; so wherever that stone, the pillar, or pillow of Jacob, or the stone of destiny can be found, there the House of Israel, with Judah reigning over them, must be also.

1 Kings viii. 25: "Therefore now, Lord God of Israel, keep with Thy servant David my father that Thou promisedst him, saying, There shall not fail thee a man in My sight to sit on the throne of Israel."

1 Kings ix. 5: "Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel."

2 Chron. vi. 16: "Now therefore, O Lord God of Israel, keep with Thy servant David my father that which Thou hast promised him, saying, There shall not fail thee a man in My sight to sit upon the throne of Israel."

Jer. xxxii. 17: "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel."

(To be continued.)

ISRAEL AND THE NATIONS.

By John S. Anderson.

At the present moment, when so much attention is being called to our movements by the nations, to the north, the south, the east, and the west, it is very comforting to hear words at church, in the first morning lesson for the day (1st Sunday after Epiphany), of such import—promise and prophecy side by side—as the following verses from the said lesson, Isaiah li. They are so much to the point that we hope we may be allowed space to quote them in full.

Verse 4: Hearken unto Me, My people; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.

Verse 5: My righteousness is near; My salvation is gone forth; and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust.

Verse 7: Hearken unto Me, ye that know righteousness, the people in whose heart *is* My law; fear ye not the reproach of men, neither be ye afraid of their revilings.

Verse 8: For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be for ever, and My salvation from generation to generation.

Verse 11: Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow, and mourning, shall flee away.

Verse 22: Thus saith thy Lord the Lord, and thy God *that* pleadeth the cause of His people, Behold I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of My fury; thou shalt no more drink it again.

Verse 23: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over.

Now, let us make a few comments on these most remarkable passages of Holy Writ. In verse 4 the Lord is speaking to His people and His nation. Everyone knows who are called God's people, and we are not aware that anyone has yet been able to show that our nation is not the nation to which the Scriptures refer, and as if to make it more evident, the prophet, in verse 5, alludes to "the isles," and in a reference to chap. lx. 9 we read, "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far."

We should very much like to hear the replies which would be made by a majority of the thousands of clergymen who have read these words this day, to the question, What people now represent "the Isles"?

Then with regard to verse 7, there is not a newspaper you take up in which you will not find quotations from foreign papers, containing reproaches and revilings against us and our behaviour. By some, we are called very hard names; yet, jealous as they are, many of them every now and then admit that we are the most powerful, in fact the first nation in the world. Is not this another identity?

The promises and prophecies now follow in verses 8, 11, 22 and 23, but they embrace, in fact the whole subject embraces, such a wide field, that only the fringe can be touched within the limits of a moderate notice.

Some of these prophecies have not yet been accomplished, but they hold out to us a most cheering prospect, that after a severe trouble we shall emerge unhurt, and that the evil which was intended by our enemies for us, will be turned upon them with a tremendous retribution.

It must not be forgotten, however, that there remains a great deal for us as a nation to do. We cannot expect God to assist us, if we do not obey His laws, and although many of the Abrahamic promises are unconditional, circumstances might arise which would cause them to be delayed; moreover, we must do something ourselves, bearing in mind the promise written in Psalm lxxxi. 10, "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."

Croydon, 12th January, 1896.

"HER MAJESTY'S EARTH."

Two middies on board H.M.S. —— were *en route* to the China Station. It was the first time they had ever been abroad, and what struck them most forcibly was the fact of the Union Jack waving gaily in every port they entered—Gibraltar, Malta, Aden, Colombo, and others. At last they reached Hong Kong. The Union Jack fluttering in the breeze over the Government House was the first thing that caught their eyes. "Well, I'm blessed!" said one to the other, as he leant against the side of the gunboat; "I wonder which will be the next place on her Majesty's earth we shall go to?"

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THE WOMAN CLOTHED WITH THE SUN.

By the Rev. Denis Hanan, D.D.

A reader of the Banner of Israel, who signs himself "Issachar," has done me the favour of criticising my article on The Sun-Clothed Woman, which appeared in the New Year's number. He maintains that the man-child who was born, escaped the dragon, and was caught up to heaven, was not Jesus Christ, but represents the Church of the elect, which "is to be caught up as soon as complete."

He maintains that this is so because the Apocalypse is a prophecy given by the Lord, and could not, therefore, refer to events that had taken place, except those events were to be repeated, which, of course, they are not. In his interpretation he attempts no explanation as to who the woman is; he only states that the man-child is the elect body that is to be caught up. He gives no exposition of the wilderness or of the 1,260 days. He assumes that this separate vision (chap. xii.) "is not only a revelation but a prophecy," and can have no reference to things that were past, or to things that were present (when it was recorded), or to things that shall be hereafter, *i.e.*, up to this period, but only to things that are yet future. He gives no reason for this opinion except that he understands the mystery of Christ and that others do not.

But to me, and to the authorities that I quoted, this ultra futurist interpretation reduces the Apocalypse to confusion; it is a virtual acknowledgment that those who hold it cannot attempt to interpret the book, and therefore push it forward into a future of which they know less.

Why should the great Revealer have been debarred from a survey of the past when opening up the future; or ignore the body in its earlier stages when telling of the wilderness hiding, and of the ultimate triumph? Is it reasonable that in order to interpret the man-child as an election from the Church, every other mark and symbol should be ignored?

I stated in my article that "the great sign" is "figurative of two opposing powers or principles during a long period of time." Before the Christian age, at the time of the first Advent, and during this age, I gave an interpretation of each figure—the woman, the child, the dragon, the wilderness, the period; I gave historical data for their identification. The futurists' interpretation attempts nothing of the kind. They only desire that the book may be so handled that their pet theory concerning the rapture may not be disturbed, and so that they are caught away they are perfectly satisfied to leave the world to the non-believing and carnal who are left, and to the dragon. But this is not the mind of the Lord Jesus, who in order to save the world would not Himself be saved from suffering; and who purposes to rule the world and to bless it through recovenanted Christian Israel, and those united to Israel who partake of His self-sacrificing spirit and are willing to go or to stay, to be caught up or to sleep, to be in the body or out of the body, just as will best suit His purposes of love for the world for which He died, and for His manifestation through Israel which He redeemed, and not for their own ease. I would ask "Issachar" how in the name of wonder can the child be the Church, and, if so, what is the woman—his mother? How can the rapt body of Christ rule all nations with a rod of iron, and after this man-child body is taken away, what is the woman or where is the wilderness of her preservation? I suppose "Issachar" would say that she is to be there for but three and a half years! through which short period of trouble the Saviour must do His work through "the earthly family" and establish His rule without the assistance of the ease-loving and faint-hearted "rapt" saints.

P.S.—Of course, the Banner of Israel is not the place in which to repeat the contention between differing schools of interpretation. But this only I would say, that the mystery of the body of Christ is as well understood by those who hold to the historical and year-day view, as by those whom "Issachar" represents, and is as fully valued.

Little has been revealed as to the communion between the Church militant and the Church triumphant at present; and less as to the relationship between the Resurrection Church (if I may coin an expression) and the Church on earth during the thousand of years of peace.

Jan. 16, 1896.

RANDOM SHAFTS.

It is miraculous how circumstances alter cases. All our lives we have been hearing or reading of the advantages attached to the Hebrew birthright, and the lofty rank of the firstborn. But when men find that "the birthright was Joseph's" they concurrently discover that there really is not much in it. What did Israel gain by the birthright? Simply a "double portion," and Joseph received it. These are the sentiments of, among others, the Rev. J. M. Eppstein, who likewise declines to discriminate between Israel and Judah, but regards the two terms as prophetically the same. "Being a Jew, learned in the Scriptures, this seemed strange," is the editor's comment, and perhaps it will be felt that this somewhat satirical allusion to the profundity of Mr. Eppstein's researches is a very slight punishment for his misdemeanours. His powers of discrimination are certainly not excessive, but it is to be hoped that he will not take the compliment seriously and remain satisfied with the laurels he has won. Personally, I should recommend him to carry on his studies with increased vigour, and especially to make a thorough examination of the birthright question, for he has much knowledge yet to gather.

* * *

Esau, it is said, sold his "birthright," and I can remember a congregation almost in tears over the woeful recital of his tragic loss. In this instance, however, there was no mention of a "double portion." Esau was represented as having forfeited everything worth having, and the aspiration went up that he at least saved his soul. That the birthright included a double portion is true; that it was composed of a double portion is untrue. It might be asked, a double portion of what? but, as Mr. Eppstein further remarks that Joseph obtained it, we may infer that he means a double share of the land. Now it is obvious from the actions of Jacob (Gen. xlviii. 14—20) and the words of Jeremiah (chap. xxxi. 9) that the birthright descended from Joseph to Ephraim, and if it implies a double share of territory when did Ephraim inherit it? Curious to say, Manasseh actually did get a double portion. Was this an error of judgment, or is it intended to discredit the new-fangled theory that the birthright consisted of a two-fold allotment?

* * *

"Eadie's Biblical Cyclopædia" contains the following:

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"The firstborn son among the Jews enjoyed special privileges above his brethren, and these privileges were hence called his birthright, or his right by birth. Among these privileges were consecration to the Lord (Ex. xxii. 29), great dignity (Gen. xlix. 3), a double portion of his father's estate (Deut. xxi. 17), and (in the royal families) succession to the kingdom (2 Chron. xxi. 3). . . . The paternal blessing was also in a peculiar sense the right of the firstborn. . . Whoever enjoyed the birthright was regarded as invested with great dignity and superiority. So the phrase is used figuratively to denote the chief or highest" (Job. xviii. 13). This is a proper statement of what the birthright entailed in its private aspect. But the birthright of a tribe or nation must differ widely from the birthright of "a son and heir." Consequently, the particular duties and prerogatives of the eldest son in a family cannot determine the exact shape of Joseph's political birthright. But its character may be gleaned from such passages as Gen. xlviii. 19; xlix. 22—26; Deut. xxxiii. 13—17, and Zech. x. 7—9; and they reduce the "double portion" idea to the veriest of nonsense.

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Mr. Eppstein informs us that to the enquiry, Where are the Ten Tribes? he would reply, "I do not know"; declaring that God undertook to find them, and that it was not for us to interfere. The reverend gentleman seems to assume that what he does not know nobody else can know, which is liable to produce laughter. As for the intimation that our efforts on behalf of Israel's manifestation are not required, the artifice is not altogether original. When the modern missionary movement began, the Church's responsibility was brought before a Scotch Presbytery by a minister who, with commendable fervour, advocated the sending of the Gospel to benighted lands; but he was not encouraged, and the venerable Moderator settled him entirely by saying, "Young man, when God wants to convert the heathen He will do it without your assistance." So far as I am aware the name of this sage has not come down to posterity, but I will try to preserve Mr. Eppstein's. He has evidently fenced off the Divine vineyard into two departments, and as he appears to have ascertained precisely what section of it God has reserved for His own exclusive operations, and what section is open to those who would be co-workers with Him, he should publish a suitable guide for the benefit of the Christian public, shewing the human and superhuman spheres in parallel columns.

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There is probably not in the whole universe a member of any Church but who has been indoctrinated with the principle that "God's work is the work of every Christian." Apathy and indolence, lack of zeal and generosity are condemned as unworthy of "God's professing people," and displeasing in His sight. How does it happen, then, that the identification of Israel is an exception—that in this matter apathy becomes a virtue and zeal an evil? On the strength of the aforesaid principle money is collected for all conceivable objects, but until Mr. Eppstein has furnished us with the suggested guide-book we shall have in future to be very careful with our subscriptions, even subscriptions to Jewish missions. And when compiling this book he should not forget to notice Isa. xliii. 8, "Bring forth the blind people that have eyes," for it has a bearing on the Ten Tribes. It may, of course, in our opponent's opinion, refer to Judah, not Israel, but as he believes that the two terms are "prophetically synonymous" and "makes no difference between Israel and the Jews," the Ten Tribes cannot well be excluded.

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As the British Empire grows in greatness, the "reasons" and "secrets" of this greatness grow in number, which, perhaps, is natural. But surely we must be nearing the end of the series when our supremacy is attributed to —education. Pleading for a fuller education, the *Christian World* observes: "Without education the possibilities would largely remain undeveloped, and no one can calculate what would be the total loss to the nation thirty years hence. England will be face to face with a highly-educated Europe, and a highly-educated United States, and unless she can compete with them on terms of equal intelligence her doom is sealed, for it is education and not geographical situation and brute force that will decide in the long rnn." It would be folly to depreciate education; its influence is immense. But it is not the pillar of the realm any more than brute force or geographical situation. Relatively, we have been face to face with a highly-educated Germany and a highly-educated Switzerland for generations, and if schooling "decides in the long run" why is Germany a mere duchy in comparison with the British Empire? Education did not scatter the Spanish Armada, it does not bestow the colonising genius, and it is not to be thanked for the fact that the richest parts of the earth have been placed in our keeping. The true "secret of England's greatness" is that blessing of Moses, "the goodwill of Him that dwelt in the bush": the essence and corner-stone of Joseph's inheritance, and the possession of this favoured British nation.

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The report of the Conference, at Exeter Hall, between representatives of the British-Israel Association and the Prophecy Investigation Society, which has been issued as a pamphlet, ought to do the Identity an excellent service, for it is a double-barrelled weapon. It exhibits not only the solidity of our contentions but the frailty of the other side, and many who are proof against the former will be quick to see the latter. The multitude fancy that the Identity argument is extremely weak, and even the few who know it is strong are inclined to suppose that the opposition is stronger. This report should go a long way to remove that delusion. There are, no doubt, some whose prejudice on this subject is so intense that their logical faculties are never used in the consideration of it, but those who have a candid mind will not fail to appreciate the main lessons of the discussion. After perusing the pamphlet, a minister residing in the North writes of the Prophecy investigators: "What ignorance they display of their Bibles—I should imagine they sadly need instruction." This will be the reflection of every thoughtful person, and it daily becomes clearer that ignorance, not learning, is the arch-foe of our view. JOHN SHOOTINGHAM.

THE EARLIEST CHRISTIAN NATION.

BY D. H.

THE following letter appeared in the *Irish Ecclesiastical Gazette* on the 10th January:—

"SIR,—In the *Gazette* of the 20th Dec. you quote Dean Hook's words, 'The Armenians are the Christians of Armenia, the first country in which Christianity was recognised as the national religion in consequence of the preaching of Gregory, called the Illuminator, in the beginning of the fourth century.'

"The question as to which was the first Christian nation is

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more than an interesting historical study. It cannot be dissociated from our blessed Lord's prophetic words, 'The kingdom of God shall be taken from you (Jews) and given to a nation bringing forth the fruits thereof.'

"Here the first Christian nation was present to our Great Prophet's mind, and not an election from amongst the nations. If then there was no transference of the kingdom of God until the fourth century, and that the nation that then received it has not influenced Christian thought or brought forth fruit, it must appear that the Lord's words had a very dubious fulfilment. But the Dean ought to have looked nearer home for the earliest Christian nation, and then he would have, although unconsciously, shewn a marvellous fulfilment and vindication of the truth of the prophecy. The kingdom was finally taken from the Jews when Jerusalem was destroyed, A.D. 70. A nation ought, apparently, to have received the faith of Christ before or at that very time, and that nation ought to have brought forth the fruit thereof in unbroken succession up to the present day.

"There is historic evidence that Christian teachers came to Britain as early as the year A.D. 43, if not earlier, and that the faith of Christ was nationally accepted as the religion of the British, at a public assembly convened by Bran or Brennus, the father-in-law of Caradog, or Caracticus, in or about the year A.D. 65. This royal and national act was reaffirmed A.D. 165, when, as recorded by Bede—'The faith which was adopted by the nation of the Britons in the year of our Lord 165 was preserved inviolate, and in the enjoyment of peace to the time of the Emperor Diocletian.'

"The reliability of these early accounts, and also of what is known as the Glastonbury legend has been questioned; but, on the other hand, a mass of evidence corroborative of their truthfulness has been produced, and to the Christian who believes that the words of the Lord Jesus respecting the transference of the kingdom to a nation must have been fulfilled, 'These statements have less the appearance of an unexpected application than of a conclusion rendered necessary by a series of antecedent facts and reasons."

Dec. 24, 1895.

Correspondence.

MATTHEW HENRY ON MATT. XXVIII. 19.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In a commentary on the New Testament by the above (lately published in 10 vols., with Authorised and Revised Versions, by W. Mackenzie, 69, Ludgate-hill), there are some very strange theories propounded. One of these I think should be brought before the readers of the BANNER.

Commenting on Matt. xxviii. 19, he says, "How far his commission is extended: to all nations. 'Go and disciple all nations,' not that they must go altogether into every place, but by consent disperse themselves in such manner as might best diffuse the light of the Gospel. Now this plainly signifies it to be the will of Christ, first, That the covenant of peculiarity made with the Jews, should now be cancelled and disannulled."

I assume that the word "Jews" is used here as meaning "Israelites," or "Hebrews," with whom the covenant was made; this I gather from the remainder of his writing. It will be seen from the above, that the idea of the writer was, that the covenant made with "Abraham and his seed for ever," was not "for ever" after all, but was "cancelled" and "disannulled" by our Saviour.

This kind of comment does right enough for unthinking people, who would never even dream of disputing such an authority as Matthew Henry; but thinking men, with an open Bible before them, cannot but pause and reflect.

But the question remains—Has God kept faith with Abraham, or has He not? The apostle St. Paul, in writing to the Romans, says (Rom. xi. 2), "God hath not cast away His people (Israel)," which is sufficient proof for me that in St. Paul's day, the covenant with the Israelites was neither cancelled or disannulled. St. Paul and the other apostles being witnesses proving to the world, that the great mission given to Abraham and his seed, of "blessing all the nations of the earth" (Gen. xxii. 18), was being carried out by them (being Israelites), and is none the less being carried out by the seed of Abraham to-day; the British, or Israel, being the great missionary nation.

I am, dear sir, yours faithfully,

JOHN R. QUAYLE

Kirk Michael, Isle of Man.

To the Editor of the "Banner of Israel."

DEAR SIR,—Lately you have been asking for correspondence, so I have sent some. The Rev. Mr. Gibb, of the First Church, Dunedin, recently returned from a trip to Britain and the Holy Land. On his return a reporter of the *Otago Daily Times* interviewed him, and amongst other things gave some good, though blind evidence for the Identity, which I have enclosed with this. I wrote and asked him if he was a believer in the Identity. His answer was that "he had never given the subject any serious consideration, and thought it did not make any difference whether we were Israel or not, but thought if he went closely into the subject he might modify his opinion, which at present he had neither inclination nor spare time to do it justice."

General Booth gave an address to a large audience on his social scheme and operations, on his recent tour through the Colonies.

The Rev. Mr. Harrison, "Jewish Rabbi," in speaking to the motion of a vote of thanks, remarked, "he did not know if the General had any of the Jew in him, but he had the appearance of one."

This was referring to the General's nose, while the Rabbi's was not at all prominent; so if one were to judge by the size of this favourite organ of identity, the General would be taken for a Jew before the Rabbi himself. "Judge not by appearances."

I may mention this same gentleman (the Rabbi) answered two important questions for me two years ago.

The first was, "Are the Ten Tribes, or House of Israel, among your people (the Jews) at the present day?"

His answer was, "No, they are not, excepting a few stragglers."

Question No. 2 was, "Do you know where they are?"

Answer No. 2 was, "No, we do not know where they are."

The following is the Rev. Mr. Gibb's testimony, published in the *Otago Daily Times*:—"The conversation then drifted upon the travels of Mr. Gibb, who has not only visited the home country, but journeyed throughout Europe and the Holy Land, viewing with interest all those places in Palestine the sacred associations of which render them so famous throughout Christendom. 'I was very greatly impressed,' he added, 'everywhere I went with the strength and greatness of the British Empire. Travel where you will, you will find England either in possession or exercising a very great, if not predominant, influence in the disposition of affairs. Everywhere you can see tokens of her power, and if she and her colonies will stand shoulder to shoulder she need fear simply nothing. We have had on the whole a magnificent history thus far, but if we only stand together and continue in the practice of that righteousness which maketh a nation, the historian of a century hence will have a far grander story to tell about us than any that has yet been penned. That is my sober conviction. Evolutionists tell us that from the beginning and right along the whole course of development nature had man in view as the goal and crown of all her efforts. Well, I feel as if I could go a step further, and say that the particular race of men Providence has had in view as the ultimate human type is the race to which *we* belong. That sounds big, I know—"like your arrogance," a Frenchman would say—but such is my feeling. Long ago Emerson defined the British man as he who of all men stands firmest

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in his shoes. I always believed that to be a correct definition. The result of my travels has been to make me absolutely sure of its accuracy.'"

The Lord bless you in your work for His chosen ones is the wish and prayer of C. B.

Dunedin, N. Z., Oct. 30, 1895.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—To-day's BANNER requests a meaning for "Lehmann," and I venture to submit one for you to accept or reject at your discretion. S. A. MATSON.

Wellesley Road, Brentwood, Essex, Jan. 16, 1896.

NOTE BY S. A- M-

IN the BANNER to-day, Jan. 15, 1896, a correspondent asks for the meaning of the term or title "Lehmann." It probably comes from the German "Lehen" or "lehn," feudal-tenure, or fief; as do the words Lehenbar, feudal; Lehendienst, feudal service; Lehenherr or Lehnsherr, feudal-lord. So Lehmann may be defined as feudal-man or vassal.

To the Editor of the "Banner of Israel."

SIR,—The following is a cutting from a paper called *The Investor*, published in London Nov. 30, 1895, and cut from under the heading of "News from South Africa," which is mostly of a mining character; but the item in question is indicative of another attempt on the part of the Boers to harass, and as far as possible drive out, the hated Saxon, who seems to be slowly but surely swallowing them, notwithstanding all the efforts of the Boers to prevent it. What will be the ultimate end of all their efforts against the people who are enriching them, and paying so much of their taxes, is in the near future a little uncertain; but they appear to me to be very much in the position of the man or men of whom Charles Kingsley speaks in one of his works somewhat in the following line: "Woe be to him who stands still when the many are on the march, for he is sure to be trodden down." Few will doubt the Anglo-Saxon race is on the march in South Africa, and their ever-increasing numbers will make it a serious matter for the handful of Boers to stand in the way of that living flood of humanity:—

"The Transvaal Government is about to submit to the Volksraad a Bill for levying a war tax of £20 per farm, and £10 per erf on non-resident owners, and on all companies, whether registered locally or not. Up to now companies have escaped this taxation; but, as the Donegal man said, 'the whole country-side is swarming with absentee landlords'; and, inasmuch as the Boers anticipate the time when they will have to fight for supremacy, or be effaced by the influx of Anglo-Saxons, shareholders in mines must submit to the inevitable." E. L.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I commend to the notice of your readers in these anxious times the following encouraging texts:—

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings" (Isa. li. 7).

"Be strong and courageous, be not afraid nor dismayed, for the king of Assyria, nor for all the multitudes with him; for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles" (2 Chron. xxxii. 7, 8).

Yours truly, A. M. T.

Backwell, near Bristol, Jan. 12, 1896.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I have been having such great encouragement among the officers of the Church Army, that I really must rush into print. I only wish other Anglo-Israelites could witness the burning interest of all I could get a few minutes with—have shown in Our Identity. The points to overcome were our old bogies—1st, Confusion as to Jews and Israelites. All are "Jews" with them. I would not be surprised to hear them say, Adam was a Jew. And 2nd., That the "spiritual" Israel stultification was true. Yet the humble young officers soon see through the blindness traditional spiritualizing has thrown over us. Now this is one line I take to correct irrational spiritualizing. The fact that the Israel of God is founded and based on Israel after the flesh is very harmonious, very symmetrical, and the symmetry is intensified when we find it is a powerful nation now known as Saxons, *i.e.*, sons of Isaac.

The complete Israel of God will comprise all outsiders that truly call on the Lord Jesus, as it comprised immigrants to the camps of Israel in the wilderness, and in the cities of Palestine, who said, "Truly this is the seed which the Lord hath blessed." Israel is only "spiritual," in so far as God's Spirit is put in their hearts; they remain mortal, corruptible flesh, but shall have incorruptible bodies, and still be the Israel of God. There is never any annihilation of the first scheme, *i.e.*, a peculiar people to go on by set stages to perfection. To deny this, would be as absurd as to say, that when Christ told the blaspheming Jews that they were not Abraham's seed, but that the devil was their father, He meant they were born of marriage contracted by a spirit with a mortal. I wonder that the spiritualizers have not coined "spiritual Judah" in contradistiction to "spiritual Israel"! If they were logical they would do so; wresting the mere warning Christ gave to certain Jews that their bodies could be tabernacled by the "strong man armed," into a statement that Satan's kingdom was Judah. No! the first scheme holds good; a great kingdom (Israel and Judah reunited) must appear, some members of which would be captured by Satan, but still the kingdom out of which evolves that mighty, absorbing olive tree, which must shelter all Gentile believers in Israel's Redeemer as their Saviour. As Professor Totten says, "Common sense resides in the heart, not the brain, and the simple-hearted accept the Anglo-Israel facts at once, and then put it on its trial at the bar of the intellect, the Bible, history, science," &c.

Yours very sincerely, R. MACKWORTH.

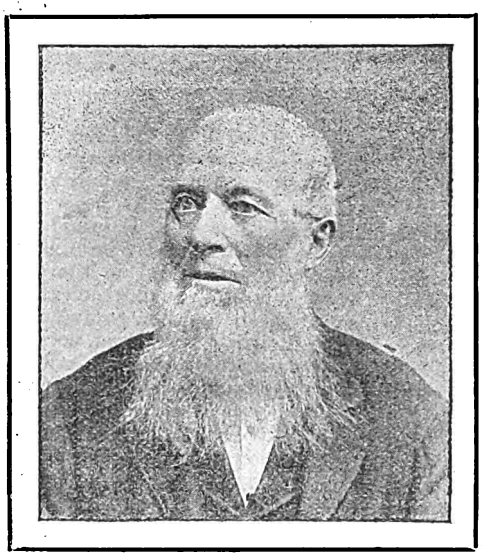
10, Nottingham-street, Marylebone, W., Dec. 22, 1895.

WE all expect the English language to be the language of the future, and it does not surprise us that it is still enlarging its empire. "Hitherto," says the *Pall Mall Gazette*, "considerations of etiquette, if not of convenience, have required diplomatists to conceal their thoughts in the French language, and whenever it was necessary to put an international cryptogram, such as a treaty, upon record, to employ the tongue of Talleyrand—more or less—for the purpose. Now, to its horror, a Paris journal has just discovered that the Simonoseki Treaty between China and Japan was actually in English when it was ratified. Our contemporary's mind misgives it much. It sees in such a departure from established usage an ominous intimation that English influence will eventually 'saturate' the Far East. We are not going to dispute the likelihood of such being the case. Indeed, we have a good many reasons, some of which are philological, for confidently looking forward to such a consummation. For we do not waste time in doubting that English is destined to become the language of the world. Nor, we fancy, do the Japanese. And this explains to us why they chose to have their treaty in the world's language."—*Christian Globe*, Dec. 10, 1895.

THERE is no truth in the statement published in New York, from Rio de Janeiro, to the effect that the islet of Trinidad has been recognised by Great Britain as a Brazilian possession. The question stands precisely where it was left by Brazil, the Government of which country refused to have the matter submitted to arbitration.

THE Monthly Part for February (containing the January Numbers) is now ready, and contains, as a frontispiece, the coloured illustrations of the Royal Arms. Price 6d., of any bookseller.

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THE LATE MR. EDWARD TUDOR.

THE grand old man of the Manchester and Salford British-Israel Association, passed away to his rest, Dec. 23, 1895, in his 85th year, after a few days' illness, honoured, respected, and greatly lamented by all who knew him.

"A better man, a man more genial and kindly than Edward Tudor never lived . . . . that no man has done his life's work more faithfully or with a kindlier hand. He worked up to the last almost, and then having won his crown of 'Well done, thou good and faithful servant,' he entered into his rest." Such were the words printed in the Manchester and Salford Co-operative Society's monthly report, where our esteemed friend laboured for many years. Mr. Edward Tudor was the first chairman of the Manchester and Salford British-Israel Association, in the year 1880, and was elected president in 1890, which position he held for two years, and was always to be seen in his place at the proper time—an example to all his younger brethren.

His knowledge of the Scriptures was profound, as one of his dear friends (Mr. Brockbank) informed me; whenever he visited him he was always busily studying his Bible.

The usual fortnightly meeting, on Jan. 7, of the Association was a memorable one. After earnest and solemn prayers had been offered to Almighty God on behalf of those whom our late friend had left behind, and special hymns had been sung suitable to the occasion, the president addressed the members, who remained standing until the close of the address, out of respect for the memory of their late distinguished brother and vice-president, concluding with those soul-stirring words of St. Paul to Timothy (2 Tim. iv. 7, 8), which he, the president, thought applied forcibly to their dear old friend: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Mr. Tudor's remains were interred in the Ardwick Cemetery, Dec. 27, amidst the deep regrets of many friends representing various Churches and religious institutions with which he had been identified. He leaves one son, six daughters, and many grandchildren to mourn his loss, to whom, and to many others, his active life will be a precious memory.

The funeral service was conducted by the Rev. A. Hebblethwaite, B.D., the minister of the Primitive Methodist Church, Wellington-street, Openshaw, where our late "father in Israel" attended.

The funeral sermon was also preached by the same minister, on Sunday, Jan. 11, 1896, before a crowded congregation, many members of the German-street, and the Manchester and Salford British-Israel Association being present. A touching and very eloquent sermon was preached. The Rev. gentleman said, Mr. Tudor was a giant in intellect and Biblical knowledge, and that three men were appointed to fill the vacancy in the Church as his successors, one being insufficient for the purpose—that he was always active in every good cause, in fact, activity from head to foot, and that he was like an angel walking about the streets of Bradford, where he was located—that although he was poor, yet undoubtedly he was the King's son, and that he would

"See the Pilot face to face,
Now he has crossed the bar."

The text was taken from 1 John iii. 2: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

LO-AMMI AND AMMI.

My people! My people! Ye would not have Me;
And—Scuthai, ye wander—Lo Ammi ye be.
In sieve you've been sifted, 'mong all nations tossed:
Yet—My Ammi for ever—no grain of you lost,
Awake ye, Lo-Ammi! My Ammi, not lost!

Yes, Scuthai, we wander, lost sheep of the fold,
Lo-Ammi men call us, as God's seers foretold.
Yet—His Ammi—He will lead us to the old land again,
And over us for evermore Jehovah, King, will reign.

Lo Ammi! Lo Ammi! Go, name dreadly won!
For we are God's Ammi, redeemed by His Son.
And we're coming with our Judah; Thy "present," Lord, to bring,
And earth shall hallelujahs raise, with Israel, to the King.

Sept. 21, 1895. JESSIE READ.

The above little piece is more effective when sung to two lovely Highland Laments, which are admirably adapted to its two several parts.

To the Editor of the "Banner of Israel."

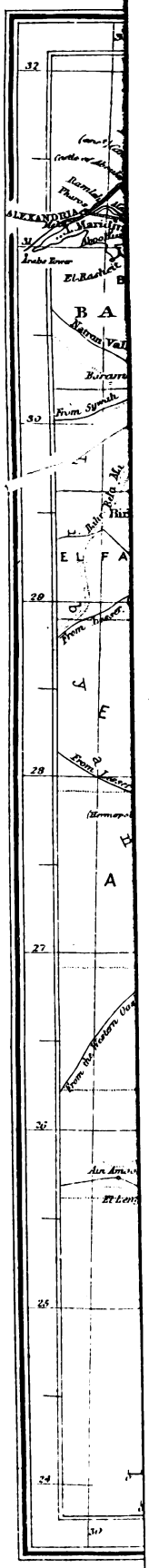
DEAR SIR,—Being a constant reader of the BANNER for many years, I thought it might interest you to know how the good cause progresses in this out-of-the-way corner of the globe. It is not very long since, that the subject was quite unknown here, but I am happy to state that such is not the case now. There is hardly a man in this town who takes the trouble to read anything at all, who, if not a firm believer in the Anglo-Israelite theory, yet will admit that there is "somthing in it." And this belief leads to investigation, and investigation ultimately leads to conversion. The BANNER is welcomed here at all times, and is more widely read than many other periodicals. We all feel very much interested in what is now going on in the world, and it would seem that the time of Jacob's trouble is at hand. The war-woe which hangs overhead, seems, as time goes on, to get more gloomy and threatening. The whole world is apparently in a state of disquietude, and under present circumstances we do not know what a day may bring forth. I do hope and trust, however, that all will work together for good to the chosen people of the Lord, and that when He arises to shake terribly the earth, our beloved nation will be safe under the shadow of the Almighty.

In conclusion, I hope that the BANNER will still go on and prosper, and bring the truth home to many an obdurate and unbelieving heart. The belief that the Anglo-Saxon race are the people of the Most High is spreading rapidly in America, and I trust, before long, the theory will be universally admitted to be true, as without doubt it is. And once firm in this confidence, though the nations whet their swords, and though the enemy come up like a flood, we will calmly rest in the assurance that, "the Lord of hosts is with us; the God of Jacob is our refuge." Assuring you of my best wishes,

I remain, yours faithfully,
JAMES STEWART.

Prince Albert Sask, N.W. Territory, Canada, Jan. 13, 1896.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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MADAGASCAR, A "FLOURISHING FRENCH COLONY."

AFTER infinite pains, great losses in human life, and large expense, the French conquered Madagascar, and have now declared their incorporation of the island into the French Empire. When the enterprise was about to begin they announced that once they conquered it they would never evacuate it nor renounce their rights. They declared they would pursue the advantages they gained, and "Madagascar would become a flourishing French colony." The French have not only conquered but annexed the vast island, allowing the puppet queen to reign still under their direction, and henceforth we must watch the growth of the new French colony, and see if it flourishes like the other French colonies which have preceded it. Hitherto it cannot be said that French colonies, properly so-called, have flourished at all.

They have never paid their way. The Frenchman is no colonist, and does not understand the business at all. He goes to the colony for a time with no view to stay. His one thought is to get away as soon as he can, and return to the delights of La belle France. His colonies, further, do not invite a lengthened stay. They are, with some exceptions, in hot and unhealthy climates. French Cochin China and Tonquin are tropical countries, unpleasantly warm, and as unsuited for European colonists as Burmah is for ours. Madagascar is notoriously unhealthy and hot, as the French have already found to their cost, full of mountains and valleys which contain a population, not warlike it is true, but difficult to subdue and keep under subjection. Algeria and Tunis are not colonies in the true sense, but military possessions held down by military force, ready if the pressure be removed to rise up and assert their independence. Besides this the French regard their colonial possessions as existing for the benefit and aggrandisement of the mother country. They make no attempt to develop the resources of the colony in the interests of its own inhabitants; in consequence of which, the French colonies as a whole, are almost bankrupt, while the British, in comparison, are growing rich and advancing in all ways.

The *Melbourne Age*, of Dec. 7 last, has an article on this subject, throwing a good deal of light on the French colonial system, so-called, and the mode in which our neighbours treat them. The *Age* takes the case of the colonies generally belonging to France, and deals in particular with the state of things in Tonquin, thus:—

Together the French colonies contain a population of 20 to 24 millions of inhabitants. They cost yearly 70 millions of francs, of which 53 millions figure in the colonial budget proper, 12 millions in the budget of the navy, and 5 millions in the budget of posts and telegraphs. Their total commerce is 410 millions per annum. Of that sum the importations into France are valued at 170 millions, and French importations into the colonies reach only 70 millions. She thus spends 70 millions in order to dispose of 70 millions of her goods. This in brief is the pitiful result of the colonial system as it is worked by French statesmen; and how it is brought about we may learn by taking a single colony, such as Tonquin, and passing its administration under review by the light thrown upon it in Mr. Henry Norman's recently published work on "The Far East."

The first thing that strikes us is the utter lack of all cohesion among the several classes of the small white population. Society is divided into three parties, each of whom is at daggers drawn with the other two—the official, the military, and the civilian proper. The official accuses the military of usurping functions to which it has no right, and both co-operate only to thwart and suppress the civilian. The extent to which functionaryism is carried is scarcely credible to the simple-minded English colonist, who is always on the look out to retrench his modest Civil Service. M. Etienne, Under-Secretary of State for the Colonies, drew the following picture of the state of things which existed in Cochin China for the benefit of Frenchmen at home:—"What is the population of the country? It is 1,800,000 souls. There is a French population of 1,600, and of these the functionaries are just 1,200,

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who elect the Colonial Council that advises the Government." In 1887, M. Etienne made an attempt to reduce the number, and in fact did reduce the cost to the extent of 3,500,000 f. out of 9,000,000 f. He took that step in October. Six months afterwards all the dismissed functionaries had reappeared on the colonial list. In the same year that the salaries of these functionaries amounted to £360,000, the sum expended on public works in the colony—the one expenditure on which the productive future of the place depended—was £16,000. But this was not all. The sum allotted to the supervision of the works was also £16,000. So that in point of fact the works could not be done, the money being expended in salaries.

The terrible cost of the colonies to France is thus stated by *The Age*. If it is so great without Madagascar, what is it likely to be when that country is added, which is unfit for railroads, and the people are a despicable race, as the late events proved them to be, having everything yet to learn. *The Age* writes as follows:—

Not the least extraordinary thing is that the colonial system of France is the invention of French statesmen, and that to extend such a system, which involves national loss at every turn, so much money and blood should be wasted in annexing new colonies. The total cost of Tonquin to the mother country up to 1892 inclusive has been 476,422,522 f., and the total French trade during the same period amounted to 63,231,247 f. That is to say, France has spent over 476,000,000 of francs on the colonisation of Tonquin to dispose of 63,000,000 f. worth of French products; and after all these years of French administration, the loss of tens of thousands of valuable French lives, and the waste of the taxpayers' money in a countless quantity, Tonquin is not conquered yet, but at best only pacified.

If the French colonisation of Tonquin illustrates the fate that is in store for Frenchmen in Madagascar, no patriotic Englishman need envy France her latest acquisition. Colonies that are suckers instead of feeders to the mother country fight in the cause of its enemies. Where would the British Empire, or, what is the same thing, where would Lord Brassey be at this moment if its method of colonisation had been restricted in practice to an army of soldiers, followed by an army of functionaries, accompanied by a handful of dealers to supply them with the necessaries of life?

In regard to railways in the French colonies, Mr. Henry Norman, quoted by *The Age*, declares that all sorts of restrictions are placed in the way of their construction, with the result that where most wanted they are not made. None but Frenchmen, for instance, can be allowed to work on them. The materials must all be imported from France alone.

The country in Tonquin abounds in coals and minerals, but no encouragement is given to test them. One of the conditions is, that no man employed on the railways, not even an engineer employed by the Company, shall be other than a French subject. We can see, therefore, why the French colonies are handicapped in the race. We have reason for doubting why Madagascar should succeed when other French colonies have failed. The fact is, the French are not Israel, and they have no promise from God that they shall "spread abroad," "inherit the Gentiles," or that "dispersed," as Israel were to be, they should be the means of blessing all nations, all families, and all kindreds of the earth.

Like the Germans, the French see that colonies yield vast wealth to our nation, and they conclude that if they can only secure some too, no matter in what localities, they are sure to succeed as our Australian, Canadian, South African, and New Zealand Colonial Empire have succeeded. These, filled with British men and women, have grown in population and wealth, and are bringing us untold wealth, influence, power, and greatness, because God's blessing follows us according to the promises and prophecies which the Word of God proclaims, by reason of our Israelitish origin. Let Israel therefore praise the Lord for all His unbounded mercies to us His chosen ones; and let us carry out the purposes for which "He formed us" (Isa. xliii. 21, R.V.).

THE INFLUENCE OF THE COUNTY OF ESSEX ON THE SETTLEMENT AND FAMILY HISTORY OF NEW ENGLAND.

By Colonel Joseph Lemuel Chester (deceased).

Late Corresponding Member of the New England Historic-Genealogical Society and Honorary Member of the Essex Archæological Society.

PART I.

The founders of a great nation, whatever its history and ultimate fate, are justly entitled to remembrance and the respectful consideration of posterity. Nations are not created by accident, nor do they afterwards grow altogether at random, like prolific weeds; but, while subject of course to the usual operation of natural laws, they take their character, and shape their destinies according to the wisdom and foresight, or folly and recklessness, of certain individuals, who, singly or combined, presided at their birth and nurtured their infant existence. As the influence of the mother for good or evil upon the future career of the child to which she has given being, so, to a greater or less extent, upon the organic nature of a nation, is the effect of the character and conduct of those to whom it owes its position on the pages of the world's great history.

Among all the nations of the earth, there is none that appeals so directly and unresistingly to the consideration of the people of Great Britain as the one which sprang originally from their own loins. Whatever may have been the temporary alienations and dissensions that have since occurred between them, it is impossible for either of them ever to forget their relative characters of parent and offspring. The child may have been, at times, rebellious and self-willed, and the parent, perhaps, too rigid and overbearing; but that tender domestic relation has continued to exist for nearly two centuries and a half, and is recognized at this day, on this island, and on that continent by every man and woman of both nations whose feelings and sentiments are entitled to any regard. It is possible that the more modern transatlantic generations have come to regard the relationship as of a still more venerable character, and to speak of their great ancestress as one or two degrees farther removed in consanguinity; but this should rather be construed as a respectful and affectionate compliment than otherwise—for who does not know and venerate all that is embodied in the character of a good old English grandmother? That the original founders of New England—that germ of the great nation which subsequently spread itself so rapidly over the half of a continent—were generally of English birth and descent, is a fact I need not stop to discuss. My present object is to show, especially, that in the foundation and early history of the colonies *the single county of Essex*, and, to be still more particular, this precise portion of that county in about the centre of which we are to-day assembled, had more to do, and exerted more influence, than all the rest of England combined; and consequently that it is *to this identical neighbourhood, strictly speaking, rather than to the entire kingdom, that the origin of New England, and through it the American nation, must be traced by the careful antiquary.*

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From a list of the earliest settlers in New England, being those who were technically made freemen of the Colony of Massachusetts Bay between the years 1631 and 1641, comprising about 500 names, generally of heads of families, and representing the real strength of the Colony, I have selected, almost at random, the following :—

Abell, Adams, Allen, Angier, Ames, Appleton, Archer, Arnold, Atkinson, Barker, Barnes, Bell, Bendall, Bennett, Biggs, Blake, Bloomfield, Bourne, Bradbury, Brewster, Bridge, Briscoe, Brooke, Browne, Bulkeley, Burton, Button, Carrington, Chamberlain, Chapman, Clarke, Coggeshall, Coldham, Cole, Coleman, Collins, Cooke, Cooper, Cotton, Crane, Cross, Curtis, Dalton, Davenish, Davies, Davis, Davy, Day, Dean, Dinney, Dudley, Dyer, Eaton, Elliott, Ely, Emery, Farr, Firmin, Fiske, Fitch, Ford, Fowler, Freeborn, Freeman, French, Fuller, Gardner, Gibbs, Gibson, Gill, Godfrey, Goff, Grafton, Greene, Hale, Hall, Harlakenden, Harris, Harrison, Hart, Hawkes, Hawkins, Haynes, Haywood, Howe, Hubbard, Hudson, Humphreys, Jackson, Jeffrey, Jenner, Johnson, Kempe, King, Lake, Lambert, Langley, Lightfoot, Lockwood, Marshall, Marsh, Martin, Meade, Minot, More, Morris, Morse, Mott, Mills, Nelson, Newman, Nutt, Page, Palmer, Parker, Parkes, Parmenter, Partridge, Peacock, Perry, Peters, Phillips, Porter, Purchas, Pynchon, Pyne, Rainsford, Rawlins, Raymond, Roberts, Robinson, Rogers, Rowe, Ruggles, Russell, Sadler, Saltonstall, Sandford, Sands, Scott, Sharp, Shaw, Sherman, Smith, Southcott, Sparkawk, Spencer, Stanley, Stebbins, Steele, Stevens, Stone, Strange, Swan, Swift, Symonds, Tabor, Talcott, Taylor, Thomas, Thompson, Tower, Towne, Townsend, Turner, Tuthill, Wade, Walker, Walton, Ward, Warner, Warren, Watson, Webb, West, Weston, Wilcox, Willis, Wheeler, White, Whiting, Wood, and Wright.

These are not only all ancient Essex surnames, but were *borne, by men whose origin, in most instances, has been traced directly to that county;* and this selection, it will be seen, *comprises considerably more than one-third of those contained in the list mentioned.* A little care would, doubtless, enable me to add from fifty to one hundred more to the number, but the predominance is already sufficiently great for my present purpose.

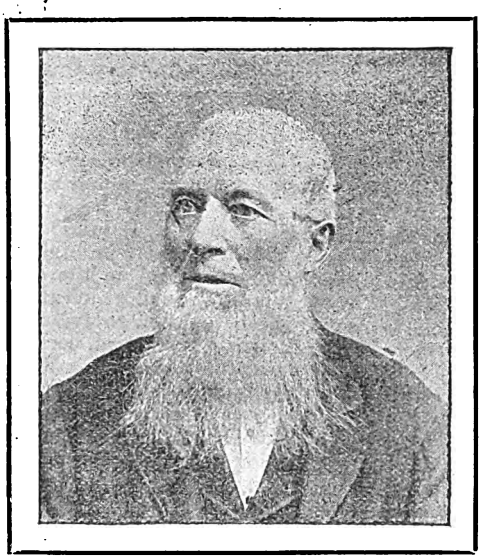
These were the men who, nearly two centuries and a half ago, actuated by various sentiments, bade farewell to their friends and the scenes of their infancy and manhood, and left these smiling plains and valleys, to encounter, with their wives and little ones, first, a perilous sea-voyage of several thousand miles, and then an equally perilous struggle for existence on a strange and inhospitable shore, under an unnatural climate, and among the human savages by whom the western world was then peopled. These were the men to whom what was afterwards a great Republic owed its first existence—brave English men, who took their very lives in their hands, and faced with dauntless courage all the certain dangers and the uncertain terrors of the enterprise to which they had committed themselves—aye, and brave English women, too, whose sublime devotion has never since been paralleled, and to which ample justice has never yet been done.

I am very much afraid that, if you look for most of these names in that wonderful collection of family histories so admirably perpetuated at the College of Arms, the obliging and usually successful Heralds will be utterly unable to gratify your curiosity. They are not strictly speaking heraldic names. While a few of the lesser gentry may have been among their numbers, the pioneers of New England generally had other uses for their shields than simply to exhibit a blazonry of arms. The men who, clad in homespun garments, as they sat in their rough pews in their humble places of worship, kept one hand upon their Bibles or psalm-books, and the other upon the triggers of their muskets, were not, it must be frankly confessed, usually of what is known of gentle blood. We must look elsewhere for the records of their ancestry, and the search is not a difficult one. The moss-grown tombstones in every neighbouring churchyard, and the mildewed pages of your venerable parish registers, reveal these names at every step and on every leaf, and it is almost exclusively to these that the American genealogist can appeal with any hope of success.

One reason why due credit has not hitherto been given to the county of Essex for its paramount influence on the early history of New England *arises from the fact that many of the original settlers have been assigned to other portions of England, while properly belonging to that county.* As an illustration : two men named Rogers who emigrated in one of the earliest ships, from their personal character, scholastic attainments, and position as eminent divines, probably had more to do with moulding both the social and political character of the colony than at least any other two men in it. One went directly from Rowley, in Yorkshire, and the other from Assington, in Suffolk, where they had been respectively preaching for some years, and they are therefore usually spoken of as belonging to those counties. But the former was born at Wethersfield, in Essex, where his father —the Rev. Richard Rogers—preached for forty-one years, and where he died and was buried ; while the latter was the son of the Rev. John Rogers, "the famous preacher of Dedham," in Essex, the inscription under whose bust, still in good preservation in the chancel, records that he had ministered in that church for the space of thirty-one years. These were, therefore, really both Essex men, and their personal importance and influence on the early fortunes of New England may be discovered by a reference to quaint old Cotton Mather, who carefully embalmed their memory in his "Magnolia." I might adduce numerous other instances of a similar character, and indeed my investigations into this subject already enable me *to affirm unhesitatingly that, of the early New England settlers, the origin of considerably more than one-half can be traced directly or indirectly to the county of Essex.*

Another proof of my original proposition is to be found in the fact that, so predominant were the Essex men in the early days of the colony, the settlements as they were organized one after another received names, the majority of which had their prototypes in the neighbourhoods they had quitted, and their attachment to which they thus manifested. I need mention only the names of Billerica, Braintree, Chelmsford, Colchester, Dedham, Eastham, Hadley, Harwich, Haverhill, Malden, Newport, Springfield, Topsfield, Waltham and Wethersfield. These names were given to the very earliest settlements established by the colonists, and are retained to this day, while the mere hamlets which they at first represented have now swelled into important towns, and even cities. I may also add that these names have been reduplicated, and now represent towns and cities in almost every State in the Union, as the descendants of the Pilgrim Fathers in their turn sought new homes in other portions of the country. One in particular seems to have been a universal favourite, for I find in the latest "United States Gazetteer," the name of Springfield repeated no less than forty-eight times. Another significant fact, worthy of notice in this connection, and which tells its own tale

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THE LATE MR. EDWARD TUDOR.

THE grand old man of the Manchester and Salford British-Israel Association, passed away to his rest, Dec. 23, 1895, in his 85th year, after a few days' illness, honoured, respected, and greatly lamented by all who knew him.

"A better man, a man more genial and kindly than Edward Tudor never lived . . . . that no man has done his life's work more faithfully or with a kindlier hand. He worked up to the last almost, and then having won his crown of 'Well done, thou good and faithful servant,' he entered into his rest." Such were the words printed in the Manchester and Salford Co-operative Society's monthly report, where our esteemed friend laboured for many years. Mr. Edward Tudor was the first chairman of the Manchester and Salford British-Israel Association, in the year 1880, and was elected president in 1890, which position he held for two years, and was always to be seen in his place at the proper time—an example to all his younger brethren.

His knowledge of the Scriptures was profound, as one of his dear friends (Mr. Brockbank) informed me; whenever he visited him he was always busily studying his Bible.

The usual fortnightly meeting, on Jan. 7, of the Association was a memorable one. After earnest and solemn prayers had been offered to Almighty God on behalf of those whom our late friend had left behind, and special hymns had been sung suitable to the occasion, the president addressed the members, who remained standing until the close of the address, out of respect for the memory of their late distinguished brother and vice-president, concluding with those soul-stirring words of St. Paul to Timothy (2 Tim. iv. 7, 8), which he, the president, thought applied forcibly to their dear old friend: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Mr. Tudor's remains were interred in the Ardwick Cemetery, Dec. 27, amidst the deep regrets of many friends representing various Churches and religious institutions with which he had been identified. He leaves one son, six daughters, and many grandchildren to mourn his loss, to whom, and to many others, his active life will be a precious memory.

The funeral service was conducted by the Rev. A. Hebblethwaite, B.D., the minister of the Primitive Methodist Church, Wellington-street, Openshaw, where our late "father in Israel" attended.

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"See the Pilot face to face,
Now he has crossed the bar."

The text was taken from 1 John iii. 2: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

LO-AMMI AND AMMI.

My people! My people! Ye would not have Me;
And—Scuthai, ye wander—Lo Ammi ye be.
In sieve you've been sifted, 'mong all nations tossed:
Yet—My Ammi for ever—no grain of you lost,
Awake ye, Lo-Ammi! My Ammi, not lost!

Yes, Scuthai, we wander, lost sheep of the fold,
Lo-Ammi men call us, as God's seers foretold.
Yet—His Ammi—He will lead us to the old land again,
And over us for evermore Jehovah, King, will reign.

Lo Ammi! Lo Ammi! Go, name dreadly won!
For we are God's Ammi, redeemed by His Son.
And we're coming with our Judah; Thy "present," Lord, to bring,
And earth shall hallelujahs raise, with Israel, to the King.

Sept. 21, 1895. JESSIE READ.

The above little piece is more effective when sung to two lovely Highland Laments, which are admirably adapted to its two several parts.

To the Editor of the "Banner of Israel."

DEAR SIR,—Being a constant reader of the BANNER for many years, I thought it might interest you to know how the good cause progresses in this out-of-the-way corner of the globe. It is not very long since, that the subject was quite unknown here, but I am happy to state that such is not the case now. There is hardly a man in this town who takes the trouble to read anything at all, who, if not a firm believer in the Anglo-Israelite theory, yet will admit that there is "somthing in it." And this belief leads to investigation, and investigation ultimately leads to conversion. The BANNER is welcomed here at all times, and is more widely read than many other periodicals. We all feel very much interested in what is now going on in the world, and it would seem that the time of Jacob's trouble is at hand. The war-woe which hangs overhead, seems, as time goes on, to get more gloomy and threatening. The whole world is apparently in a state of disquietude, and under present circumstances we do not know what a day may bring forth. I do hope and trust, however, that all will work together for good to the chosen people of the Lord, and that when He arises to shake terribly the earth, our beloved nation will be safe under the shadow of the Almighty.

In conclusion, I hope that the BANNER will still go on and prosper, and bring the truth home to many an obdurate and unbelieving heart. The belief that the Anglo-Saxon race are the people of the Most High is spreading rapidly in America, and I trust, before long, the theory will be universally admitted to be true, as without doubt it is. And once firm in this confidence, though the nations whet their swords, and though the enemy come up like a flood, we will calmly rest in the assurance that, "the Lord of hosts is with us; the God of Jacob is our refuge." Assuring you of my best wishes,

I remain, yours faithfully,
JAMES STEWART.

Prince Albert Sask, N.W. Territory, Canada, Jan. 13, 1896.

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EGYPT
IN PROVINCES
AND
ARABIA PETRÆA.

EGYPTIAN SOODAN
NUBIA
AND
ABYSSINIA.
(on a smaller scale.)

GEORGE PHILIP & SON LONDON & LIVERPOOL.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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MADAGASCAR, A "FLOURISHING FRENCH COLONY."

AFTER infinite pains, great losses in human life, and large expense, the French conquered Madagascar, and have now declared their incorporation of the island into the French Empire. When the enterprise was about to begin they announced that once they conquered it they would never evacuate it nor renounce their rights. They declared they would pursue the advantages they gained, and "Madagascar would become a flourishing French colony." The French have not only conquered but annexed the vast island, allowing the puppet queen to reign still under their direction, and henceforth we must watch the growth of the new French colony, and see if it flourishes like the other French colonies which have preceded it. Hitherto it cannot be said that French colonies, properly so-called, have flourished at all.

They have never paid their way. The Frenchman is no colonist, and does not understand the business at all. He goes to the colony for a time with no view to stay. His one thought is to get away as soon as he can, and return to the delights of La belle France. His colonies, further, do not invite a lengthened stay. They are, with some exceptions, in hot and unhealthy climates. French Cochin China and Tonquin are tropical countries, unpleasantly warm, and as unsuited for European colonists as Burmah is for ours. Madagascar is notoriously unhealthy and hot, as the French have already found to their cost, full of mountains and valleys which contain a population, not warlike it is true, but difficult to subdue and keep under subjection. Algeria and Tunis are not colonies in the true sense, but military possessions held down by military force, ready if the pressure be removed to rise up and assert their independence. Besides this the French regard their colonial possessions as existing for the benefit and aggrandisement of the mother country. They make no attempt to develop the resources of the colony in the interests of its own inhabitants; in consequence of which, the French colonies as a whole, are almost bankrupt, while the British, in comparison, are growing rich and advancing in all ways.

The *Melbourne Age*, of Dec. 7 last, has an article on this subject, throwing a good deal of light on the French colonial system, so-called, and the mode in which our neighbours treat them. The *Age* takes the case of the colonies generally belonging to France, and deals in particular with the state of things in Tonquin, thus:—

Together the French colonies contain a population of 20 to 24 millions of inhabitants. They cost yearly 70 millions of francs, of which 53 millions figure in the colonial budget proper, 12 millions in the budget of the navy, and 5 millions in the budget of posts and telegraphs. Their total commerce is 410 millions per annum. Of that sum the importations into France are valued at 170 millions, and French importations into the colonies reach only 70 millions. She thus spends 70 millions in order to dispose of 70 millions of her goods. This in brief is the pitiful result of the colonial system as it is worked by French statesmen; and how it is brought about we may learn by taking a single colony, such as Tonquin, and passing its administration under review by the light thrown upon it in Mr. Henry Norman's recently published work on "The Far East."

The first thing that strikes us is the utter lack of all cohesion among the several classes of the small white population. Society is divided into three parties, each of whom is at daggers drawn with the other two—the official, the military, and the civilian proper. The official accuses the military of usurping functions to which it has no right, and both co-operate only to thwart and suppress the civilian. The extent to which functionaryism is carried is scarcely credible to the simple-minded English colonist, who is always on the look out to retrench his modest Civil Service. M. Etienne, Under-Secretary of State for the Colonies, drew the following picture of the state of things which existed in Cochin China for the benefit of Frenchmen at home:—"What is the population of the country? It is 1,800,000 souls. There is a French population of 1,600, and of these the functionaries are just 1,200,

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who elect the Colonial Council that advises the Government." In 1887, M. Etienne made an attempt to reduce the number, and in fact did reduce the cost to the extent of 3,500,000 f. out of 9,000,000 f. He took that step in October. Six months afterwards all the dismissed functionaries had reappeared on the colonial list. In the same year that the salaries of these functionaries amounted to £360,000, the sum expended on public works in the colony—the one expenditure on which the productive future of the place depended—was £16,000. But this was not all. The sum allotted to the supervision of the works was also £16,000. So that in point of fact the works could not be done, the money being expended in salaries.

The terrible cost of the colonies to France is thus stated by *The Age*. If it is so great without Madagascar, what is it likely to be when that country is added, which is unfit for railroads, and the people are a despicable race, as the late events proved them to be, having everything yet to learn. *The Age* writes as follows:—

Not the least extraordinary thing is that the colonial system of France is the invention of French statesmen, and that to extend such a system, which involves national loss at every turn, so much money and blood should be wasted in annexing new colonies. The total cost of Tonquin to the mother country up to 1892 inclusive has been 476,422,522 f., and the total French trade during the same period amounted to 63,231,247 f. That is to say, France has spent over 476,000,000 of francs on the colonisation of Tonquin to dispose of 63,000,000 f. worth of French products; and after all these years of French administration, the loss of tens of thousands of valuable French lives, and the waste of the taxpayers' money in a countless quantity, Tonquin is not conquered yet, but at best only pacified.

If the French colonisation of Tonquin illustrates the fate that is in store for Frenchmen in Madagascar, no patriotic Englishman need envy France her latest acquisition. Colonies that are suckers instead of feeders to the mother country fight in the cause of its enemies. Where would the British Empire, or, what is the same thing, where would Lord Brassey be at this moment if its method of colonisation had been restricted in practice to an army of soldiers, followed by an army of functionaries, accompanied by a handful of dealers to supply them with the necessaries of life?

In regard to railways in the French colonies, Mr. Henry Norman, quoted by *The Age*, declares that all sorts of restrictions are placed in the way of their construction, with the result that where most wanted they are not made. None but Frenchmen, for instance, can be allowed to work on them. The materials must all be imported from France alone.

The country in Tonquin abounds in coals and minerals, but no encouragement is given to test them. One of the conditions is, that no man employed on the railways, not even an engineer employed by the Company, shall be other than a French subject. We can see, therefore, why the French colonies are handicapped in the race. We have reason for doubting why Madagascar should succeed when other French colonies have failed. The fact is, the French are not Israel, and they have no promise from God that they shall "spread abroad," "inherit the Gentiles," or that "dispersed," as Israel were to be, they should be the means of blessing all nations, all families, and all kindreds of the earth.

Like the Germans, the French see that colonies yield vast wealth to our nation, and they conclude that if they can only secure some too, no matter in what localities, they are sure to succeed as our Australian, Canadian, South African, and New Zealand Colonial Empire have succeeded. These, filled with British men and women, have grown in population and wealth, and are bringing us untold wealth, influence, power, and greatness, because God's blessing follows us according to the promises and prophecies which the Word of God proclaims, by reason of our Israelitish origin. Let Israel therefore praise the Lord for all His unbounded mercies to us His chosen ones; and let us carry out the purposes for which "He formed us" (Isa. xliii. 21, R.V.).

THE INFLUENCE OF THE COUNTY OF ESSEX ON THE SETTLEMENT AND FAMILY HISTORY OF NEW ENGLAND.

By Colonel Joseph Lemuel Chester (deceased).

Late Corresponding Member of the New England Historic-Genealogical Society and Honorary Member of the Essex Archæological Society.

PART I.

The founders of a great nation, whatever its history and ultimate fate, are justly entitled to remembrance and the respectful consideration of posterity. Nations are not created by accident, nor do they afterwards grow altogether at random, like prolific weeds; but, while subject of course to the usual operation of natural laws, they take their character, and shape their destinies according to the wisdom and foresight, or folly and recklessness, of certain individuals, who, singly or combined, presided at their birth and nurtured their infant existence. As the influence of the mother for good or evil upon the future career of the child to which she has given being, so, to a greater or less extent, upon the organic nature of a nation, is the effect of the character and conduct of those to whom it owes its position on the pages of the world's great history.

Among all the nations of the earth, there is none that appeals so directly and unresistingly to the consideration of the people of Great Britain as the one which sprang originally from their own loins. Whatever may have been the temporary alienations and dissensions that have since occurred between them, it is impossible for either of them ever to forget their relative characters of parent and offspring. The child may have been, at times, rebellious and self-willed, and the parent, perhaps, too rigid and overbearing; but that tender domestic relation has continued to exist for nearly two centuries and a half, and is recognized at this day, on this island, and on that continent by every man and woman of both nations whose feelings and sentiments are entitled to any regard. It is possible that the more modern transatlantic generations have come to regard the relationship as of a still more venerable character, and to speak of their great ancestress as one or two degrees farther removed in consanguinity; but this should rather be construed as a respectful and affectionate compliment than otherwise—for who does not know and venerate all that is embodied in the character of a good old English grandmother? That the original founders of New England—that germ of the great nation which subsequently spread itself so rapidly over the half of a continent—were generally of English birth and descent, is a fact I need not stop to discuss. My present object is to show, especially, that in the foundation and early history of the colonies *the single county of Essex*, and, to be still more particular, this precise portion of that county in about the centre of which we are to-day assembled, had more to do, and exerted more influence, than all the rest of England combined; and consequently that it is *to this identical neighbourhood, strictly speaking, rather than to the entire kingdom, that the origin of New England, and through it the American nation, must be traced by the careful antiquary.*

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From a list of the earliest settlers in New England, being those who were technically made freemen of the Colony of Massachusetts Bay between the years 1631 and 1641, comprising about 500 names, generally of heads of families, and representing the real strength of the Colony, I have selected, almost at random, the following :—

Abell, Adams, Allen, Angier, Ames, Appleton, Archer, Arnold, Atkinson, Barker, Barnes, Bell, Bendall, Bennett, Biggs, Blake, Bloomfield, Bourne, Bradbury, Brewster, Bridge, Briscoe, Brooke, Browne, Bulkeley, Burton, Button, Carrington, Chamberlain, Chapman, Clarke, Coggeshall, Coldham, Cole, Coleman, Collins, Cooke, Cooper, Cotton, Crane, Cross, Curtis, Dalton, Davenish, Davies, Davis, Davy, Day, Dean, Dinney, Dudley, Dyer, Eaton, Elliott, Ely, Emery, Farr, Firmin, Fiske, Fitch, Ford, Fowler, Freeborn, Freeman, French, Fuller, Gardner, Gibbs, Gibson, Gill, Godfrey, Goff, Grafton, Greene, Hale, Hall, Harlakenden, Harris, Harrison, Hart, Hawkes, Hawkins, Haynes, Haywood, Howe, Hubbard, Hudson, Humphreys, Jackson, Jeffrey, Jenner, Johnson, Kempe, King, Lake, Lambert, Langley, Lightfoot, Lockwood, Marshall, Marsh, Martin, Meade, Minot, More, Morris, Morse, Mott, Mills, Nelson, Newman, Nutt, Page, Palmer, Parker, Parkes, Parmenter, Partridge, Peacock, Perry, Peters, Phillips, Porter, Purchas, Pynchon, Pyne, Rainsford, Rawlins, Raymond, Roberts, Robinson, Rogers, Rowe, Ruggles, Russell, Sadler, Saltonstall, Sandford, Sands, Scott, Sharp, Shaw, Sherman, Smith, Southcott, Sparkawk, Spencer, Stanley, Stebbins, Steele, Stevens, Stone, Strange, Swan, Swift, Symonds, Tabor, Talcott, Taylor, Thomas, Thompson, Tower, Towne, Townsend, Turner, Tuthill, Wade, Walker, Walton, Ward, Warner, Warren, Watson, Webb, West, Weston, Wilcox, Willis, Wheeler, White, Whiting, Wood, and Wright.

These are not only all ancient Essex surnames, but were *borne, by men whose origin, in most instances, has been traced directly to that county;* and this selection, it will be seen, *comprises considerably more than one-third of those contained in the list mentioned.* A little care would, doubtless, enable me to add from fifty to one hundred more to the number, but the predominance is already sufficiently great for my present purpose.

These were the men who, nearly two centuries and a half ago, actuated by various sentiments, bade farewell to their friends and the scenes of their infancy and manhood, and left these smiling plains and valleys, to encounter, with their wives and little ones, first, a perilous sea-voyage of several thousand miles, and then an equally perilous struggle for existence on a strange and inhospitable shore, under an unnatural climate, and among the human savages by whom the western world was then peopled. These were the men to whom what was afterwards a great Republic owed its first existence—brave English men, who took their very lives in their hands, and faced with dauntless courage all the certain dangers and the uncertain terrors of the enterprise to which they had committed themselves—aye, and brave English women, too, whose sublime devotion has never since been paralleled, and to which ample justice has never yet been done.

I am very much afraid that, if you look for most of these names in that wonderful collection of family histories so admirably perpetuated at the College of Arms, the obliging and usually successful Heralds will be utterly unable to gratify your curiosity. They are not strictly speaking heraldic names. While a few of the lesser gentry may have been among their numbers, the pioneers of New England generally had other uses for their shields than simply to exhibit a blazonry of arms. The men who, clad in homespun garments, as they sat in their rough pews in their humble places of worship, kept one hand upon their Bibles or psalm-books, and the other upon the triggers of their muskets, were not, it must be frankly confessed, usually of what is known of gentle blood. We must look elsewhere for the records of their ancestry, and the search is not a difficult one. The moss-grown tombstones in every neighbouring churchyard, and the mildewed pages of your venerable parish registers, reveal these names at every step and on every leaf, and it is almost exclusively to these that the American genealogist can appeal with any hope of success.

One reason why due credit has not hitherto been given to the county of Essex for its paramount influence on the early history of New England *arises from the fact that many of the original settlers have been assigned to other portions of England, while properly belonging to that county.* As an illustration : two men named Rogers who emigrated in one of the earliest ships, from their personal character, scholastic attainments, and position as eminent divines, probably had more to do with moulding both the social and political character of the colony than at least any other two men in it. One went directly from Rowley, in Yorkshire, and the other from Assington, in Suffolk, where they had been respectively preaching for some years, and they are therefore usually spoken of as belonging to those counties. But the former was born at Wethersfield, in Essex, where his father —the Rev. Richard Rogers—preached for forty-one years, and where he died and was buried ; while the latter was the son of the Rev. John Rogers, "the famous preacher of Dedham," in Essex, the inscription under whose bust, still in good preservation in the chancel, records that he had ministered in that church for the space of thirty-one years. These were, therefore, really both Essex men, and their personal importance and influence on the early fortunes of New England may be discovered by a reference to quaint old Cotton Mather, who carefully embalmed their memory in his "Magnolia." I might adduce numerous other instances of a similar character, and indeed my investigations into this subject already enable me *to affirm unhesitatingly that, of the early New England settlers, the origin of considerably more than one-half can be traced directly or indirectly to the county of Essex.*

Another proof of my original proposition is to be found in the fact that, so predominant were the Essex men in the early days of the colony, the settlements as they were organized one after another received names, the majority of which had their prototypes in the neighbourhoods they had quitted, and their attachment to which they thus manifested. I need mention only the names of Billerica, Braintree, Chelmsford, Colchester, Dedham, Eastham, Hadley, Harwich, Haverhill, Malden, Newport, Springfield, Topsfield, Waltham and Wethersfield. These names were given to the very earliest settlements established by the colonists, and are retained to this day, while the mere hamlets which they at first represented have now swelled into important towns, and even cities. I may also add that these names have been reduplicated, and now represent towns and cities in almost every State in the Union, as the descendants of the Pilgrim Fathers in their turn sought new homes in other portions of the country. One in particular seems to have been a universal favourite, for I find in the latest "United States Gazetteer," the name of Springfield repeated no less than forty-eight times. Another significant fact, worthy of notice in this connection, and which tells its own tale

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distinctly, without the necessity of any comment, is that the original Wethersfield in New England, like its prototype in ancient Essex, has from its earliest existence maintained a pre-eminent reputation for the character and inexhaustible supply of its onions, and controls to this day the American market, so far as that pungent but very useful vegetable is concerned; the "ropes" of which in unlimited quantities, bearing the Wethersfield brand, are annually exported to every quarter of the world.

Again, still confirmatory of my proposition, was the action of the colonists, as late as the year 1543, when it became necessary, for the purpose of more convenient government to subdivide the colony into counties. The order of the General Court—the Colonial Ministry and Parliament combined—dated at Boston on the 10th of May, reads as follows:—

"The whole plantation within this jurisdiction (*i.e.*, the Colony of Massachusetts Bay) is divided into four shires, to wit—Essex, Middlesex, Suffolk and Norfolk."

True to their instincts, even in this apparently trifling formality, the Essex men of New England would persist not only in perpetuating the name of their ancient county, but also in placing it first and foremost in the new calendar.

(*To be continued.*)

DOES NOT WANT TO FIGHT.

THE following appeared in the Charleston *News and Courier* of January 11, 1896. We hardly think the writer's sentiments agree with those of a majority of the Americans of the United States:—

To the Editor of the "News and Courier."

War with England about the boundary between British Guiana and Venezuela would be excessively foolish and wicked. Suppose England should extend her dominion over a part of Venezuela, how in the name of common sense could it imperil our peace and safety? The best thing for Venezuela, and, indeed, all South America, Mexico and Central America would be absorption in the British Empire. It would give those countries good and stable government, fill them up with the foremost race of the world, develop their resources, extend their commerce, and prove of great benefit to the United States. The prosperity of those countries would promote ours by opening an immense and profitable commerce, which is now comparatively unimportant.

A British Empire on our northern frontier is no menace to our "peace and safety," and why should a similar one on our south? Great Britain does not need strategic points from which to attack us in case of war—she has them now. We are able to take care of ourselves, no matter what Power or Powers may control the South American Continent.

Great Britain is a blessing commercially, politically, and religiously to every people over whom she has extended her dominion, and all have prospered under this wonderful colonizing people. We are one people with our British brethren, with mutual interests, and cannot afford to involve ourselves in a ruinous and fratricidal war.

The greatest blessing to the world would be an alliance between these two kindred Powers, Great Britain and the United States. They would then control the world for the world's good and preserve its peace.

The Monroe doctrine has no binding force, is, under the changed condition of things, unnecessary, obsolete, and absurd. Let not this century be blackened with another atrociously wicked war like that from which we are just recovering. These are the views of an

OLD CONFEDERATE.

Charleston, S.C., January 10, 1896.

GOD'S PROMISES TO ABRAHAM.

BY J. BRADLEY.

PART II.

(*Concluded from page* 79.)

THAT Canaan was the land referred to by God, in His promise to Abraham, to Isaac, and to Jacob, as that which they themselves and their posterity should inherit, still further appears from the fact, that it was so understood by Moses, the servant of God, to whom was committed the charge of conducting the people of Israel to that very land. Exodus iii. 8: "And I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a good land and a large, unto a land flowing with milk and honey: unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." Exodus vi. 8: "And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord." Exodus xv. 15: "Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away." Exodus xxiii. 23, 27, 31: "For Mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off. 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 turn their backs unto thee. And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee." Exodus xxxii. 13: "And all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." Deut. i. 5—8: "On this side Jordan, in the land of Moab, began Moses to declare this law, saying, The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and to all his neighbours, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them. Another proof, if another be at all necessary, that Canaan was distinctly referred to by God, in the promise which He gave to Abraham, may be found in His own declaration to Joshua, upon whom, at the death of Moses, had devolved the office of conducting the descendants of the believing patriarch to their promised inheritance." Joshua i. 1—4: "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses My servant is dead; now therefore arise, go over Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast."

If the promise of Canaan to Abraham and his seed was specific, it was also unconditional. The final accomplishment

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of which was not to depend upon any obedience either on the part of Abraham or his descendants. Abraham having left his native country, at the command of God, and, as the apostle tells us, in the exercise of faith, not knowing whither he went, was at length directed into the land of Canaan; and while tarrying there, He who ruleth among the kingdoms of men, and giveth them to whomsoever He will, made a positive and unconditional grant of the land to him. It is impossible to conceive of any grant more free than was that of Canaan to Abraham and his descendants. Read it and you will see that not a single condition or stipulation is annexed as the terms on which either he or they should possess it." Gen. xii. 6, 7: "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

Hence the possession of Canaan by the seed of Abraham, was not to depend upon any contingency, which would most assuredly have been the case, had it, in any degree, depended upon their obedience. No contingency, as subsequent events have very plainly shown, could have been greater than this. But that it might not so depend, Jehovah, in His sovereign will and pleasure, was pleased to make the promise of Canaan for an everlasting possession to Abraham and his descendants absolute and unconditional. And having afterwards ratified it in a very solemn manner, it stood in the form of a covenant, which no one could set aside.

These promises made to our fathers, Jesus Christ came to confirm. Rom. xv. 8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

Had obedience been the condition upon which the posterity of Abraham should inherit the land of Canaan, there could have been no certainty whatever that a single individual amongst them would possess it, much less that they should possess it as a national body. And, as in many things, they have all offended, their right and title to it would long ere this have been completely forfeited; so that to expect their possession of it, under such circumstances, would be to expect the fulfilment of a promise when the condition upon which it had been made to rest, was broken. But God, having determined that Abraham and his seed should possess the land of Canaan, in the first instance made a free and gratuitous promise of it to him, a promise which rested on no condition, and which had nothing to do with the "works of the law." And this He did in order that their final and everlasting possession of it might be sure. And how very explicitly is all this stated by the apostle (Rom. iv. 13—15). The time and season when the posterity of Abraham should inherit the land of Canaan, the Father had indeed, put in His own power, and they greatly depended, as we afterwards find, upon obedience to Him. Insomuch that, for their murmurings and rebellion in the wilderness, they were detained from it for the length of forty years, when they might easily have entered the land in the space of a few days.

But although the time and season, when the posterity of Abraham should inherit the land of Canaan, at first depended upon their obedience, their final and everlasting possession of it does not. For God gave it to Abraham by promise; that is, gratuitously and unconditionally.

The grant of all the land of Canaan, to Abraham and to his seed, was not only specific and unconditional, but perpetual. "For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." Now, although a doubt may be raised as to whether, by the expression here translated "everlasting and for ever," an interminable duration be intended, to me it appears to admit of no doubt whatever, that it denotes a period which shall continue as long as the earth itself. And that they to whom the promise of the everlasting possession of Canaan is made, shall, at least, be the final inheritors of it and that in the latter day. Numb. xxiv. 14, 17 to end: "And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. . . . 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 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. And when he looked on Amalek, he took up his parable, and said, Amelek was the first of the nations that warred against Israel; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas! who shall live when God doeth this? And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place. And Balak also went his way."

This is, no doubt, the kingdom spoken of by Daniel in the second chapter of his book and the 44th verse. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel vii. 18—27: "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Matt. xxi. 43, 44: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."

For under any qualification of which the word "everlasting" may be susceptable, it must surely be regarded as far too strong to express a period which shall expire before the consummation of all things, and especially a period which has elapsed ages before it, as has been the fact with that in which the seed of Abraham have hitherto possessed the land of Canaan; so that if Canaan is to be no more inherited by them, then the everlasting possession of it, which Jehovah so solemnly promised to give them, dwindles into their partial, precarious, and almost continually disturbed occupation of it for a few short centuries.

In answer to the above observations, it may be said, that whilst the words "everlasting and for ever," may denote perpetuity of possession, yet this perpetuity was not intended

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of the land of Canaan, but of the heavenly world; and that it was so understood by Abraham himself. How the everlasting possession of heaven could be intended in the promise of God to Abraham, when He said, "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession," and how the partriarch himself could have so understood it, it is difficult to conceive. One or two Scriptures, I am perfectly aware, are usually brought forward to support such a position, which texts, if properly interpreted and understood, would, I think, be found to give no sanction to it whatever. True, it is written, "For he looked for a city which hath foundations, whose builder and ruler is God" (Heb. ix. 10).

But from such a declaration does it necessarily follow, that that glorious city for which the patriarch was looking should not exist on earth? Is there any thing so incredible in the circumstance, that even the land of Canaan should become the site upon which it should exist or be erected? And will not such undoubtedly be the fact, when the apocalyptic vision is realized? "Rev. xxi. 2—10: "And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Isa. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign over Mount Zion and in Jerusalem, and before His ancients, gloriously. Micah iv. 4, 7: "And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever."

It is quite clear to my mind from the texts quoted that the new Jerusalem will be upon Zion, the site of so many that are now past. Apart from which, the connection of the passage seems almost necessarily to confine the site of the city for which the patriarch was looking, to the land of Canaan. For in Heb. xi. 8—10, it is said, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." And here, you will observe, that although Abraham is represented as at this time dwelling in the land of Canaan, as in a strange country, it is nevertheless termed the land of promise. And, if Canaan were the land of promise, or that which Jehovah sware that He would give to Abraham for an inheritance, and if it were so regarded by the apostle himself, upon what ground could he represent him, as many have supposed that he has done in the verse directly following, as looking for his inheritance in a place altogether distinct from it, that is, from Canaan or the land of promise; which would most assuredly have been the fact, had heaven been the city, or the site of the city, for which he was looking? "For he looked for a city which hath foundations, whose builder and maker is God." That the heavenly world should be necessarily intended, seems to go upon the supposition, in my view, a very wrong one, that a city like this could, by no possibility, exist on earth.

Another, and indeed, principal passage usually brought forward in support of the opinion that the everlasting possession of heaven was intended in the promise of God to Abraham, and not the land of Canaan which had been so distinctly pointed out to him, may be found in the 16th verse of the chapter from which the above quotation is made. "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." The fact that the better country so ardently desired by the ancient pilgrims, is by many considered altogether conclusive in favour of the opinion just mentioned; but why it should be considered so I cannot imagine. For, I would ask, is it beyond the range of possibility, or even probability, that the land of Canaan itself should hereafter become this heavenly country? And when we consider the very specific manner in which it was pointed out in all the promises of God to Abraham, to Isaac, and to Jacob, as that which He would give them for an inheritance, and that without the slightest intimation, so far as I can discover (for there is none upon record) that by the promise of Canaan for an inheritance He intended a place altogether distinct from it, might we not positively conclude that it will eventually, and in very deed, become the heavenly country which these holy men desired? True, in the language of the apostle, they died not having received the promise, or the things which God had promised, and among which the everlasting possession of Canaan for an inheritance is most conspicuous; but although they died, not having received the promises, they died in the firm belief that they should receive them; for these all died in faith. And, although they beheld them afar off—that is, the accomplishment of them—they were persuaded of them and embraced them, and fully believed that they themselves, though dying, should nevertheless see the day when God would fulfil them all. Job xix. 25—27: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

But some individuals may say, if the land of Canaan was that which Jehovah had chiefly intended in the promise which He gave to Abraham, to Isaac, and to Jacob, then their resurrection from the dead is essential to the fulfilment of it; and to such I would point to Acts xxvi. 6—8: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our Twelve Tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Why should it be thought a thing incredible that He, again, should raise these holy men from the dust of death to give them the possession of a land which He not only promised, but sware that He would give unto them and their seed after them? Heb. vi. 13, 14: "For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee." To raise them from the dead would be but a very slight exertion of His almighty power; not to give them the land concerning the which He lifted up His hand to give it unto them (Ezek. xlvii. 14: "And ye shall inherit it, one as well as another; concerning the which I lifted up Mine hand to give it unto your fathers; and this land shall fall unto you for inheritance") would be to do that which the apostle tells us He cannot do, namely, deny Himself. 2 Tim. ii. 13: "If we believe not, yet He abideth faithful: He cannot deny Himself. But that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God

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of Jacob. For He is not a God of the dead, but of the living: for all live unto Him" (Luke xx. 37, 38). Therefore Abraham, Isaac, and Jacob must one day rise again from the dead. And why? Because these words must be understood with a supply of that to which they have reference, and that to which they have reference was the covenant which Jehovah made with Abraham, Isaac, and Jacob, and in respect to which He calls Himself their God. This covenant, as already observed, was to give unto them, and to their seed after them, the land wherein they were strangers (mark it); not to their seed or offspring only, but to themselves. If God, then, made good to Abraham, to Isaac, and to Jacob, this His covenant, and whereby He undertook to be their God; then Abraham, Isaac, and Jacob must needs one day live again to inherit the land which He covenanted to give them, and which hitherto they have not done. For the God that has covenanted with them, covenanted not to make His promise good to them dead, but living. This is the strength of the divine argument, and irrefragable; which otherwise would not infer any such conclusion.

Had heaven and its everlasting felicity been intended in the promise of Canaan to Abraham, to Isaac, and to Jacob, there is no reason whatever for the stress which the apostle has certainly laid upon the fact that these holy men had died not having received the promises; since, if heavenly happiness were primarily meant, it was not, in the nature of things, possible that they could receive them before they had left the world. Neither, under such circumstances, could it with any propriety have been said of them, when dying, that they beheld them, or the accomplishment of them, afar off, inasmuch as in a very little while they would enter upon the felicity intended by them.

That the grant of Canaan to Abraham and to his seed was not only specific and unconditional, but perpetual, might be argued, finally, from the immutability of Jehovah's character (Mal. iii. 6): "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Canaan was the gift of God to Abraham and to his seed; and the apostle tells us, and that in reference to this subject, in Rom. ii. 29: "For the gifts and calling of God are without repentance." And these gifts and promises could not have been granted to them till after the death of the Giver (Heb. ix. 16, 17): "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

SPIRITUALIZING.

By the Rev. Denis Hanan, D.D.

I desire to give in this article (1) an example of what is called spiritualizing the prophecies, and (2) to examine a text which is supposed to give an inspired sanction to this method of interpreting the oracles of God.

The example is from Isaiah ii. 1—6. Here Jerusalem and Mount Zion are taken to represent the Church; the law going forth is the preaching of the Gospel; the swords beaten into ploughshares, etc., the supremacy of Christian love.

This opinion is supported by the text, Gal. iv. 26, "Jerusalem which is above is free, which is the mother of us all," and upon this the statement is founded that it is a low and carnal idea "to make Jerusalem consist of bricks and mortar."

This mystical, or subjective ideal, is termed a spiritual fulfilment, and a literal or objective fulfilment is dubbed carnal. The mystical fulfilment being to the Church Catholic, and the carnal to the actual Israel and Zion. But is a fulfilment to the Church Catholic (if such be admitted) spiritual? or is it an actual accomplishment to a people other than those to whom the promise was made? If the Church Catholic is Jerusalem and Zion, then the Church Catholic has received a literal fulfilment; but to the exclusion of the actual Israel and the geographical Zion. In this sense it is manifest that the word "spiritual" is misapplied, for the word "substituted" would more nearly express the idea. The Gentile body being substituted for the Abrahamic stock, the non-Abrahamic peoples being substituted for the house of Jacob, the Church being substituted for Mount Zion, privileged Christians substituted for Israel, but the Jews, strange to say, retaining their literal and unsubstituted place and curses! When Isaiah ii. 1, &c., can be thus treated, any other prediction can be turned in the same way. And this use of Scripture is justified by St. Paul's allegory (Gal. iv. 21, &c.). Here Sarah represents the new covenant in Christ, and Hagar represents the old covenant—the Levitical. Those who were in covenant in Christ being in the position of Isaac, the son of promise—those who were under the circumcision covenant being in the position of Ishmael, the son after the flesh, "and the son of the bondwoman shall not be heir with the son of the freewoman"; that is, St. Paul claimed for the baptized the position of Isaac, and for the circumcised the position of Ishmael, the former being the Israel of God (chap. vi. 16), the latter being cast out; and he makes this unmistakable by quoting a prophecy concerning Israel, the once outcast and desolate wife, who was to rejoice and be blessed in contrast with Judah, the very people whom Isaiah distinctly apostrophises in chap. liv., "Rejoice thou barren," &c., &c. So far we have the apostle's recognition of a literal and actual fulfilment to Israel of the sonship of Isaac, in contrast with the bondage of Judah, one possessing the blessings of "Jerusalem which is above," the other occupying the place of Jerusalem which now is." So that the freedom of "Jerusalem which is above" was possessed by Israel on the earth. "So then, brethren, we," *i.e.*, the once desolate and barren house, "are children of . . . the freewoman," of the Jerusalem which is free, which is from above.

This is as literal a fulfilment to Israel of all that the sonship of Isaac implied, as it is an actual relegation to Judah of all that the state of bondage implied.

Jerusalem which is above is not the substituted Gentile Church, nor is it spiritualized Jerusalem, but it is the freedom and sonship of heaven, which was the inheritance of Isaac, as contrasted with the bondage of the superadded law (chap. iii. 17), of which Ishmael was here the allegorical representation. Thus, the words relied on, "Jerusalem which is above," so far from sanctioning a non-literal, or substitutional, or a so-called spiritual use of this passage, or of any passages which mention the land of promise, or the house of Jacob, are a distinct statement of the literal and non-substitutional and Divine fulfilment to Ephraim-Israel of the very position which was literally and unequivocally and absolutely promised to her in Christ, as the immediate result of the travail of His soul, for the words quoted by St. Paul in ver. 27 are those which immediately follow after Isa. liii. 11, 12.

The call of the Gentiles was not a substitution for Israel, but an admission by grace to the original Abrahamic stock

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(Rom. xi.), and was and is as literal a fulfilment of Isa. lv., "Ho every one that thirsteth," &c., as the words quoted by St. Paul have been, and are, literally fulfilled in the literal Israel—God's firstborn; and as Isa. ii. 1 will yet be fully accomplished in the Holy City when she ceases to be literally trodden down by very literal flesh and blood enemies of the Lord Jesus Christ.

BRITAIN'S GREAT INHERITANCE.

THIS was the subject of a very interesting lecture delivered last (Thursday) evening, in St. Saviour's Schools, Westgate, by Col. H. W. J. Senior. There was a large attendance, and the lecture was made more interesting by the exhibition of a large number of photographic views, shown by means of a powerful oxy-hydrogen lantern. The Vicar, the Rev. A. A. Lyne, presided, and having briefly introduced the lecturer, Col. Senior proceeded to show by Biblical history the distinction between the Houses of Israel, and the Jews to be distinct from the Ten Lost Tribes of Israel. He pointed out that it was God's command that Israel was never to cease from being a nation, but that the Jews were to have no national existence. From this he argued that the remaining Ten Tribes must be one of the nations of the earth, and then he went on to show how the Scriptures were being fulfilled, and how Britain was to be indentified as the Lost Ten Tribes. "Israel," the Bible said, "was to be under a monarchy of the Royal House of David to all generations," and he showed there was reason to believe that the line of descent of our Queen could be traced back to the House of David. The nation of Israel, though at one time a small one, and cast far off, was to become a strong nation, and the lecturer went on to show that Britain's colonies and dependencies made her the greatest nation on the earth. Israel was to be above all nations, provided that she was obedient to God and tried to do her duty, and it was a fact that England's supremacy began after the Reformation, and more especially when she began missionary work and the translating and distributing of the Bible, and the putting down of slavery, oppression and cruelty. Then there was the present general expectation of the Second Advent and consequent restoration of Twelve-tribed Israel, and they were told that the proclamation for Israel's return was to be made "in the chief nation" and in the "Isles afar off," and that they were to be gathered from the north and from "the coasts of the earth." Then the lecturer gave a summary of evidence in respect of land area, population, wealth, commerce, shipping, &c., which he said proved that at the present time the British Empire was the chief nation both by land and sea. The photographs which were shown illustrated biblical facts, all of which were applicable to the British nation only, and that as they consisted of the veritable promises made by God to Israel, His chosen people, and as God was unchangeable and true it followed, the lecturer argued, that we must be Israelites; but as the Jews had been cut off from these and other blessings, we could not belong to the House of Judah (Jews), but to the House of Israel (viz., the ten remaining tribes), once lost but now found and gathered to a place of safety in order that we might renew our strength and fulfil the final destiny of restored Israel.—The *Ramsgate Gazette*, Dec. 7th, 1895.

ERRATA.—In BANNER, No. 995, p. 50, col. 1, in J. Thomson's article, lines 3 and 4, read "interested," and "wonderful."

NAUTICAL NOTES ON INDIA.

THE first English navigators to India, after rounding the Cape, seem to have followed the route through the Mozambique Channel up North as far as Socotra, and then stretched across the Indian Ocean for Surat. At all events we find Captain Hawkins, in the *Hector*, doing so in A.D. 1607, or just 100 years after the Portuguese captured Socotra. Hawkins founded the first English factory at Surat, after great opposition from the Portuguese, who were most jealous of the English competing with them for the Eastern trade. The same route was followed, in A.D. 1610, by a fleet under Sir Henry Middleton, and probably it was adopted as much as anything to avoid meeting the Portuguese, whose chief station was Goa, on the Malabar coast, 200 miles South of Bombay, and who were all powerful about that time in Indian waters. It may be, however, they had some notion of reviving the trade by way of the Red Sea, for Sir Henry Middleton touched at Mocha, but was badly received by the Arabs, and made prisoner for a considerable time. The idea of either making a trade for themselves by this route to India, or controlling that of others, seems to have been common to all the European Powers at this epoch, even Avory, the pirate, having attempted to establish himself on Perim for the latter purpose, A.D. 1696. Finding no water there, however, he removed to St. Mary's Island, near Madagascar, which was, from his point of view, more suitable, and there he and others flourished for about 100 years, preying on ships of all nations passing to India through the Mozambique Channel, between Madagascar and the mainland of Africa. Madagascar is too much out of our present subject to be more than alluded to *en passant*, but I now propose to briefly touch on Socotra, Perim, Aden, as well as the more especially Indian ports. As the chief trade route to the whole East is again through the Suez Canal, down the Red Sea, past Perim, Aden, and Socotra, a few remarks on them and the surrounding coasts and peoples may not be valueless, although our proper subject is India, Burmah, and the Straits Settlements, all on the other side of the India Ocean.

Socotra is said by the Arabian voyagers of the 9th century to have been colonized by Greeks, sent there by Alexander the Great, 327 B.C.; but it is more probable this was done under the Ptolemies,—the Grecian rulers of Egypt, who succeeded Alexander—being so much more within their reach. Socotra, lying so near the track of what was then, as now, the chief trade route to the East, attracted the notice of the great Portuguese Viceroy of Goa, Alphonso D'Albuquerque, who hoped by establishing there a strong military post to domineer over all the traffic to India, or stop it entirely, and transfer it to the ships of his own nation voyaging round the Cape from Portugal. Accordingly in A.D. 1507 he attacked and captured Tamarida, the chief city of the island, after a strenuous resistance from the natives, in which he himself was wounded. A strong fort was built, ostensibly for the "protection of the Christian inhabitants," of whom possibly there might be many at that time, for the celebrated Marco Polo, who wrote in the 13th century, states that all the inhabitants were Christians of the sect known as Nestorians; and one Nicolo Conti, who spent two months on the island early in the 15th century, says it was for the most part inhabited by Nestorian Christians. When the English first took possession of it, however, in 1834, the population was Mussulman, and ruled by the Arab Chiefs on the mainland at Kisseen, from whom it was purchased by the British for 10,000 dollars. In A.D.

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1508, when D'Albuquerque returned, he found his garrison in the last extremities of famine, and seems to have subsequently withdrawn them, turning his attention to Aden, as stronger and better suited for his purpose. Aden proved too strong, however, for when he attacked it, on 10th February, A.D. 1513, with 20 sail and 2,500 men, he was entirely discomfited, as was also Alvarez (his successor in the Viceroyalty) on another occasion.

Some idea of the great naval power of the Portuguese about this period may be formed from the fact that they could fit out for an expedition up the Red Sea, against Suez, a fleet of no less than 72 sail, 12 of them being war-ships of large size with 2,000 picked soldiers on board. Socotra was occupied by the British for a few months in 1834-35, with the intention of forming there a coaling station for the steamers of the "Overland Route" through the Red Sea to India and the East, which had been recently established by Lieutenant Waghorn, of the Indian Navy, the first "Overland Mail" having been despatched from England in January, 1830. Socotra was found, however, to have no good harbour, although there are anchorages on the East, West, and North sides of it, which can be used respectively in the N.E. Monsoon and in the S.W. Monsoon, but none affording shelter in both Monsoons. The site chosen for locating the troops, near Tamarida, its chief town, was also extremely unhealthy, although a few miles off, higher up the hills, a most salubrious climate is found. Socotra was abandoned, therefore, in 1835, and was never troubled by any European nation, till, on 30th October, 1886 it was again occupied by the British—probably with a view to keeping anyone else from getting hold of what is undoubtedly a place of great importance now that such an enormous commerce by steamers to the East, through the Suez Canal, passes close by it; for it lies only 120 miles East of Cape Guardafui, on the African coast, and right on the track of all vessels going or coming between Suez, India, and China. Socotra is 71 miles long, and 22 miles broad at its widest part. It has a very high mountainous interior, with a steep slope to the sea nearly all round it, and can be seen 20 miles off.

Socotra produces very little, the land being mostly sterile; excellent aloes, used in medicine, are, however, procurable, and a small amount of a resinous gum called dragon's blood. Fresh water is scarce, and so are provisions of all kinds, although bullocks, sheep, goats, and fish may be had in small quantities at reasonable prices, also grapes, water-melons, pumpkins, oranges, and plantains in spring-time, dates being plentiful in summer. It is not unlikely that under English occupation agriculture may advance with artificial irrigation and so forth, one remarkable peculiarity of English rule being the prosperity which almost invariably accompanies it. In Cyprus, for example, where everything had gone to decay and ruin for centuries, the prices of land and houses and most articles immediately jumped up 100 per cent., so soon as it became known that the English had taken possession of it by treaty with the Turks, 1876.

The small barren island of Perim is situated just at the entrance of the Red Sea, in the Straits of Babel-Mandeb (the Gate of Tears). It has a good harbour on the S.W. side, where there is now an important coaling station. It cannot command the wider part of the Strait with its guns, that being 14 miles to the opposite African shore, but the best channel lies between it and Arabia, and is only 1¾ miles wide, which of course in these days, is easily commanded by artillery, especially as ships must keep near the Perim shore on account of dangers to the navigation. The Portuguese Viceroy of Goa, D'Albuquerque, is said to have been the first European to visit it when he landed there in 1513, and having erected a large cross, called it Santa Cruz Island.

Perim has a very small amount of vegetation on it, but no trees. It had vast numbers of sea birds on it when first occupied, as well as many turtles. But these have doubtless disappeared long ago. Avory, the pirate, tried to do something with it, but failed, and in 1738 the French occupied it for a short time, as a base for warlike operations against the town of Mocha (celebrated for its coffee), in which they were then engaged. They did not keep it, however.

The English first occupied Perim in 1799, with 300 soldiers, under Colonel Murray, but it was very soon abandoned for want of fresh water. Later on, however, in 1856, as commerce increased by way of the Red Sea, the English Government ordered its re-occupation, and on 12th January 1857, it was again taken possession of by Lieutenant Templar, in the Indian Navy schooner *Mahi*, about which there was a great diplomatic controversy in Europe when it became known.

The English Government had probably got wind of the intention of the French to again occupy Perim; and some wonderful yarns are told about how the English Governor of Aden, General Sir William Coghlan, jockeyed the French officers who were sent in a gun-brig for the purpose of annexation. One version is that this French gun-brig *Nisus* put into Aden, which is only 96 miles from Perim, and her captain and officers were very hospitably treated by the Governor. Under the influence of wine—so it is said—the Frenchmen let out their secret, and before daybreak the Governor sent off Lieutenant Templar in the *Mahi* who got to Perim first, and hoisted the grand old Union Jack just before the French arrived!

This is a very good story, but, like many other good stories, not quite accurate, Sir W. Coghlan's own account of the transaction being that the occupation had been already determined on when the *Nisus* arrived at Aden in distress from a gale she had encountered, and her advent, interpreted by previous suspicions (as the Frenchmen said nothing about what they were going to do), certainly hastened, and very much hastened, our action—"accelerated action" is a good name to give it—but there seems very little doubt the French were outwitted in the matter, although a decent face was put upon it by the British. However obtained, Perim is British now, and will probably remain so long enough.

In a learned work by a Mr. Harris on the commerce of Greeks and Romans with the East, a place called Eudeman (by Arrian, who wrote A.D. 140) is identified with Aden, which had then a great commerce. The Roman Emperor Trajan, about A.D. 110 sent a fleet to destroy the Red Sea pirates, and for some cause they destroyed Aden or Endeman, which never again became of much importance commercially till our own times, notwithstanding its being visited by Chinese as late as A.D. 1455, whose junks were laden with porcelain, silk, musk, and other valuable products, with which they traded with the Arabs.—From the *Calcutta Evening News*, Nov. 17th, 1888.

We regret to record the death of Mr. Henry Leslie, the well-known musical conductor. He was 73 years of age. For many years he took considerable interest in the study of the Identity of the Ten Lost Tribes and kindred subjects.

A. K. B., M.D., Danbury, Conn., U.S.A.—Your communication to hand. Although we cannot undertake to give the authorities of authors, for whose statements we are not responsible, we will send your letter to a gentleman who may be able to furnish you with the information.

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"ASSYRIA, SYRIA, AND ISRAEL."

THE REV. T. ROSLING HOWLETT'S paper with the above title appeared on p. 42 of No. 994 of the BANNER, and has given rise to several rather decided notes of opposition here. For, whereas our American author holds that "the Assyrians were the ancestors of the Syrians and of the Israelites," his readers here, especially one in Leamington, while admitting these nations were all the offspring of Shem, cannot understand how Assyria derived from Shem's second son Asshur, could be the ancestor of Israel and the Syrians who descended from Shem's third son Arphaxad? Perhaps Mr. Howlett would explain; since at present some doubt is cast upon the foundations of his article in question. We do not notice further the statements of our Leamington correspondent regarding the origin of the Turks, the Germans, the Druses, the Malagasies, the Aztics and Cubans! We have trouble enough to persuade our fellow-country folks that the British are Israel without going into the vast ramifications J. M. wishes to open out. One thing at a time! Our first object is to show that the British are Israel; and to clear the way for some to that inquiry, we hope our American friend will explain to us what just now seems an error in his otherwise suggestive paper.

JEWISH HISTORY IN RHYMES OF THE NURSERY.

THE following has already appeared in the BANNER, and the idea has been ridiculed that such a nursery rhyme could have any connection with the histories of the Houses of Israel and Judah, as distinct from one another. Yet we have it quoted in the July and August number of Hermann Warszawiak's journal, the *Jewish Christian*, just to hand,—and recognised also as based upon "the history of the Jewish people." We quote the article once more, as it is a curiosity in itself, and worthy of attention when its origin is considered. The subject, further, is closely connected with our own:—

In looking over the "accumulative stories" which form part of the collection of "*Mother Goose Tales and Jingles*" with which our little ones are so familiar, we were very much surprised and interested to find a rhyme which is based upon the history of the Jewish people. Thinking that this oddity from the literature of the past may prove of interest to our readers, especially the younger portion of them, we insert it here for their perusal. We would suggest that this "story," which is but one of a number of a similar character, affords a good opportunity for teaching the history of God's chosen people in a way which is sure to attract the attention of the children. We give the first and last stanzas only, each verse being the repetition of all that precedes it with the added line:—

"A *kid*, a kid my father bought
For *two pieces of money*.

* * * * *

Then came the *Holy One*, blessed be He!
And killed the *angel of death*,
That killed the *butcher*,
That slew the *ox*,
That drank the *water*,
That quenched the *fire*,
That burned the *staff*,
That beat the *dog*,
That bit the *cat*,
That ate the *kid*,
That my father bought
For two pieces of money."

The following is the interpretation:—

The KID, which was one of the pure animals, denotes the Hebrews.

The FATHER by whom it was purchased is Jehovah, who represents Himself as sustaining this relation to the Hebrew nation.

The TWO PIECES OF MONEY signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.

The CAT denotes the Assyrians, by whom the Ten Tribes were carried into captivity.

The DOG is symbolical of the Babylonians.

The STAFF signifies the Persians.

The FIRE indicates the Grecian Empire under Alexander the Great.

The WATER betokens the Romans, or the fourth of the great monarchies to whose dominion the Jews were subjected.

The OX is a symbol of the Saracens, who subdued Palestine and brought it under the Caliphate.

The BUTCHER that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hand of the Saracens.

The ANGEL OF DEATH signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.

The commencement of the last stanza is designed to show that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long-expected Messiah. May He speedily redeem His people Israel!

Obituary.

WE are grieved to report the death of our old friend and fellow-believer, Mr. William Henry Peters, J.P., D.L., of "Harefield," Lympstone, near Exeter, Devonshire, aged 82. Mr. Peters had been in feeble health for some time; but he had lived to a ripe, good old age. We append a notice of the deceased which appeared in the *Devon and Exeter Gazette* of Jan. 28th. It will be acceptable to those who knew and respected our friend:—

"THE LATE MR. W. H. PETERS.

"Before the commencement of the business at Woodbury Petty Sessions yesterday, the Chairman of the Bench (Colonel Birch) said he wished, on behalf of the justices sitting in that Court, to express their sense of the great loss they had sustained in the death of the senior magistrate, Mr. W. H. Peters, who for forty years occupied a place there, to the advantage of the community and to his own honour. The deceased possessed in a high degree the attributes which went to constitute an ideal English gentleman. He was kindly, courteous, and considerate to all of every degree, and his every action was governed by the highest standard of right. His generosity was unbounded; there was hardly a cottage in the neighbourhood in which his loss would not be mourned for many a day to come. Their late colleague left to them the example and memory of a simple, single-minded, noble life. Colonel Birch asked the assistant Magistrates' Clerk (Mr. Adams, jun.) to convey an expression of their Worships' sense of the great loss they had sustained, and of their deep sympathy to the family. Mr. C. T. K. Roberts, solicitor, endorsed the observations of the Chairman, and bore his testimony to the kindness and courtesy which the late Mr. Peters always showed to representatives of the legal profession. Mr. Adams, jun., spoke of his life-long knowledge of Mr. Peters, and for himself and his father he paid a warm tribute to the memory of the deceased gentleman."

Mr. Peters always took a lively interest in all matters connected with Our Identity, and was ever ready to sustain any deserving movement connected with it which was brought to his notice. He was a staunch Conservative, and frequently wrote to the newspapers of Exeter and Devon in the interests of the party. His loss will long be felt in Devonshire; and our Metropolitan British-Israel Association will regretfully call to mind his voice and figure on our Exeter Hall anniversary platform, where, when in health, he was never absent, but ready and prepared to support the cause.

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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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"HUMAN BLOODSHED, MISERY, AND TEARS," IN ARMENIA.

THINGS have come to a terrible pass in Armenia, and there seems to be no remedy available to the Powers of Europe to put an end to the dreadful state of things existing. The European concord does not reach as far as Armenia, because the nations now assembled near Constantinople in their ships of war are unwilling in union to undertake to coerce the Sultan. The British, who would like to do so, cannot alone undertake the task. For them it is physically impossible. Their strength is in their ships, and the ships cannot approach even the borders of Eastern Armenia where the massacres have taken place. Reference to a good map will show that clearly to an enquirer. The duty doubtless is ours under the stipulations of the Berlin Treaty, but at present, circumstances prevent us undertaking the duty alone.

Jealousies between the Powers, which the Lord doubtless is stirring up according to Isa. xlii. 13, hinder anything like a combined operation. Gradually men are all coming to the conclusion, which will be a step towards the fulfilment of Ezek. xxxviii. and xxxix., that the only Power which can do the work is Russia, since she is placed in close contiguity to the disturbed districts, and as a Christian nation, will doubtless protect the persecuted Armenians, and save them from their cruel enemies, the Kurds and Turks. The Duke of Argyll's letter to the *Times* of Dec. 25, shows that he is a convert to this view, and sees that the only thing to be done now is to bury our jealousies and give Russia that mandate of united Europe to do what lies in her power, but does not in ours, and give that relief to our fellow Christian sufferers in Armenia which they sorely need. The Duke wrote thus:—

It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent Power. On both occasions we dragged the Powers of Europe along with us in maintaining the Ottoman Government. On both occasions we did so avowedly, and on the last occasion expressly, on the ground that we—Europe—would undertake that Protectorate over the Christian subjects of the Sultan which Russia sought to establish in her own hands alone. We are bound by every consideration of duty and honour to do our very utmost to discharge so solemn and so tremendous an obligation. It is one which does not arise only, or even mainly, out of general considerations of humanity. It arises out of our own decided and repeated action in keeping up what is now seen to be a Government which is weak, cruel, and corrupt. In deciding on any course of action, of course we are free to weigh the consequences of every act. The rest of Europe does share with us the terrible responsibility of bolstering up a decaying Empire from sheer jealousy of each other as to the division of the spoils. But we share it in an especial degree, because our jealousy of Russia was, and still is, pre-eminent among all the other jealousies concerned.

I felt in 1853-54, and I feel still, that there was reason in that jealousy. My view has always been that in Asia Russia is essentially a civilizing Power, but that in Europe she is not. We have nothing to hope for, and might have a good deal to fear, from her undue political predominance. Her system of government may be a stage in human progress, but it is certainly not a high one, and we had a perfect right to object to her seating herself upon the Bosporous. But, as regards the Asiatic provinces of Turkey, in which her maladminstration is especially abominable, I am bound to say, that if we cannot get other Powers to combine with us in the discharge of our common obligations, we must give up our jealousies, and even invite Russia to do what she could undoubtedly accomplish with comparative ease, from her geographical position and her military power. At all events, if we keep up our jealousy, let us not hide from ourselves what it is costing in human blood, misery, and tears.

Your obedient servant, ARGYLL.

The *Edinburgh Evening News* of Dec. 26, commented on his Grace's letter which it quoted, and remarked that on account of our jealousy of Russia we had at the Berlin Con-

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ference compelled it to accept arrangements, the outcome of which we see to-day to be the murder of thousands of the Armenian Christians. The writer prefers Russia to Turkey in the matter, and would entrust to the former the duty of protecting the hapless Armenians. He would also give Russia an outlet into Europe, which we cannot see to be safe or desirable, in the event of the fall of the Turkish Empire.

The *Daily Graphic* of Dec. 3, has an article written long before the Duke of Argyll's letter to the *Times* appeared, in which the same view was enunciated. A map is also furnished showing how the writer would divide Armenia; giving Russia "Great Armenia," or the six Eastern provinces, to administer, while Great Britain, according to his scheme, would occupy and rule for the time, under "the mandate" of Europe, the two Western provinces called Celicia, opposite Cyprus. The idea is thus gaining ground, and is being expressed in various quarters, that there is no option now but to employ Russia to defend the persecuted Armenians, and to occupy that part of Turkey in place of the Sultan by reason of the gross and culpable failure of his Government to protect his Christian subjects—the Armenians.

There will be bitterness and humiliation, of course, in our soliciting the Russian Government to interfere to protect the Armenian Christians, who should according to treaty look to the European Powers, Great Britain being the chief, to save them from Turkish misgovernment. There will be great danger, too, in giving so large a share of Turkey to Russia, with the consent of Europe. For, look at it how we will, if Russia occupies Armenia to prevent future massacres, Austria will certainly seize on Salonica, France will make a bid for Syria, and the British will be forced to put in a claim for their due share of the Turkish ruins—a Gate or two, here and there; the great Gate of all the Gates perhaps (who knows?) may be included in her demand. However that may be, the step which now is unavoidable seems to be the fatal opening of the Sluice Gates and the beginning of the end. We should not be surprised if the proposal and the mandate be the work of Great Britain herself, and thus the prophecy of Ezek. xxv. 14, may come to be fulfilled, "I will lay My vengeance upon Edom by the hand of My people Israel: and they shall do in Edom according to My anger and according to My fury; and they shall know My vengeance, saith the Lord God."

These events, so accomplished, should operate as a new and convincing proof of the Identity of the British with the Lost Ten Tribes, and satisfy the doubters that the Lord is true, His Word that which cannot fail, and His people those who in the very jots and tittles are even unwittingly fulfilling His prophecies. The vengeance of the Lord must be a terrible experience to those who have to suffer it; and surely no nation seems so richly to deserve it as the Turkish Empire, whose rule is founded on tyranny, cruelty, violence, and injustice, as described by Obadiah the prophet (verses 8 to 21). Well may British-Israel rejoice that God is on her side, and has redeemed her by the precious blood of Christ. To Him be all the praise.

A DESCRIPTIVE account of the Map issued with the Monthly Part of the BANNER OF ISRAEL for March may be had of Messrs. Banks and Son, price 2d.

ANGLO-ISRAEL DISTRIBUTION FUND (February 18th). The Hon. Treasurer gratefully acknowledges £1 1s. from "Isaac," Rochester, on January 28th, for special distribution of New Year's Number of the BANNER OF ISRAEL; by a misreading of the letter, the donation was entered for the March Report instead of the next week's issue of the BANNER. The delay is much regretted.

THE GOSPEL OF THE KINGDOM.

By GEORGE BULLOCK.

"And Jesus went about all the cities and villages of Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease amongst them."—Matt. iv. 23.

PREACHING the Gospel of the Kingdom. In our own day we hear a great deal about preaching the Gospel, but I am afraid that many, even of the preachers, have never given much consideration to the nature of the kingdom; and as it is a point of vital importance, there will be no sure way to determine the matter but by an appeal to the Word of the living God, the God of Abraham, and the God of Isaac, and the God of Jacob; even He, who is this day the God of Israel. Trusting to this unerring guidance, I will try to set forth what is therein stated as to the nature, purpose, and the duration of the kingdom with which the Gospel is so intimately connected.

When the glorious Elohim entered into covenant relationship with Abraham, making him His adopted son, and giving him the heirship of the world, this heirship must have included the government of the world. The Word declares: "And God talked with him, saying: As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee and kings shall come out of thee" (Gen. xvii. 3—6). Here, we get the first glimpse of the kings of *the kingdom*. Following the history of this adopted race, there is the first shewing forth of an everlasting sceptre as a centre point in the blessing given to Judah (Gen. xlix. 10). And as they march towards their God-given inheritance, after their deliverance from Egypt, Balaam, under divine inspiration, bears unwilling testimony to their future greatness, declaring amongst other predictions: "He (God) hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; He hath as it were the strength of an unicorn" (Numbers xxiii. 21, 22); and in the 24th chapter he says: "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." And in continuance he declares: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (vers. 7, 8, 9 and 17). This is a foreshadowing of a kingdom that is not only powerful, but extensive. Now, it is not possible to follow this kingdom in all its various stages of development, and sometimes of declension, in the limits of a short paper; so I shall have to be content to take some of the main facts of its marvellous history. These children of adoption, this royal seed of promise, who are now the children of the kingdom, were, for the most part, rebellious children, and were never satisfied that the Lord their God was King over them. So they asked for an earthly king, even as other nations; God granted their wish, and gave them Saul, the son of Kish,

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and he proved as rebellious as his subjects, and was cast off from being king of Israel. Then the Lord chose David, and set him over His elect people, promising him a never-ending sceptre. That is, if we may suppose that the *Word, which it is declared shall never pass away*, is as reliable as its Divine Author made it. Here is the promise, "Also the Lord telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him, as I took it away from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Samuel vii. 11—16). This is surely distinct enough. Hearken to the confirmation: "I have made a covenant with My chosen. I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations" (Psa. lxxxix. 3, 4). And again, "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven" (35—37). And I would ask, Are not these promises part of the "sure mercies of David," and do they not refer to David's earthly throne? Then, I ask, where is David's throne to-day? Has it passed away? or has it become spiritualized? No; there is not a single passage in the Word of the Lord indicating anything of the sort. There is this set forth in the Divine Word, that when the house of David was pulled down by the rod of Nebuchadnezzar and the Chaldeans, the prophet Jeremiah was appointed by the God of Israel to rebuild it again; for we must recollect that there has not been one of David's race on the throne of David, in the city of Jerusalem, from the year 588 B.C. even unto this day. Shall I, therefore, say that the Word of the Lord has come to nought? and that the "sure mercies of David" have failed? or that they failed for 588 years? Again, I say, No; for the Word of the Lord endureth for ever. The Son of David, in His incarnation, came to redeem Israel from the curse of the law, not to sit on the throne of His father David. But He will come again as Messiah, the anointed King, for that is the true Hebrew meaning of the word Messiah, and He shall reign for ever and ever.

And we may be absolutely sure that Herod, the Idumean, who was only a Roman Satrap, and who was not of David's family, or even of David's race, did not, and could not, occupy the throne of David. So we are logically forced to this conclusion, that David's sceptre is over the House of Israel to-day (see "Queen's Descent from King David, the Psalmist"), and has been for the last 2,474 years. And where is the House of Israel? Where! what does the sure word of prophecy teach? Listen! "Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezekiel xi. 16). Need I ask, is there safety in this little sanctuary of the Lord God of Israel? Is it not dwelling under the shadow of the Almighty? And is there not a people who are abiding in sanctuary to-day? over whose national life there is a manifestation of lovingkindness and tender care, which equals, if not excels, that over Israel in the land of promise, and that people are the British, who are God's elect, called by another name according to His promise. This lovingkindness, which is better than life, no one who has given the subject any attention attempts to deny, although I have never found any of them able to render a reason why. I think the reason is not far to seek, for a careful study of the Scriptures shew that the blessings that were promised to lost Israel were all unconditional, the promise of sanctuary amongst the rest. And this is not a matter of His people's worthiness or unworthiness, but because He is faithful that has promised. Has the sworn covenant with David failed? Listen to the words in which its abiding is set forth: "Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen (Israel and Judah), He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord: If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 23—26). Now, I ask, have we lost the covenant of day and night? Have the ordinances of heaven and earth passed away? Are they not at present amongst our common mercies, so common that we hardly think about them? Yet they are God's pledge of His faithfulness, and so long as they endure, one of David's seed is reigning over the chosen people Israel. How truly does that book describe us as the blind people that have eyes, blind enough to believe that we have come into Israel's inheritance, and yet are not Israel, that we are children of God, and yet not His chosen people Israel. This horrible system of spiritualising lies at the root of most of the mischief. This very wonderful spiritual Israel, about which the (so-called) theologians talk so glibly, has no place in the Word of the Lord. And the kingdom is not a spiritual kingdom, but it is the veritable kingdom from heaven, which the Jehovah Elohim once and for all established under the man after His own heart, even David, which is in the earth to-day, and is destined in the fulness of time to be ruled over by the Root and the Offspring of David, the Bright and the Morning Star, whose dominion shall be an everlasting dominion.

We should always remember, that this kingdom was established under the Covenant of Adoption, and is continued under the Covenant of Redemption; it is also the kingdom appointed, or fore-ordained, before the beginning of the world; and the Gospel is the good news of this kingdom, and this kingdom is our own kingdom, and it is because there is so little earnest study of the Word of the Lord that we do not realise the position to which the God of the whole earth has appointed our nation in the carrying out of His behests towards the children of men. Moses had a much truer grip than our modern divines. They seem as foolish as the children of adoption were to whom he spoke, saying, "Do ye thus requite the Lord, O foolish people and unwise? is not He thy Father that hath bought thee? hath He not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee: thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people accord-

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ing to the number of the children of Israel. For the Lord's portion is His people, Jacob is the lot of His inheritance" (Deut. xxxii. 6—9). The Hebrew says, "Jacob is the measuring line of His inheritance." Is not this a foreshadowing of the rule of the Lord's inheritance over the whole earth, as it is so often set forth in the Word of Truth, which will not fail? Here I would simply ask, Is there any nation on the face of the earth fulfilling the duties which were laid upon this adopted race by Him who made all things unto Himself in infinite wisdom, and who sustains all things by His infinite power, and who has declared "that the word that goeth out of His mouth shall not return unto Him void, but shall accomplish what He pleases, and shall prosper in the thing whereunto He hath sent it?" The answer is, None, except our own nation. We are trying, not very perfectly, to perform some of them, in the recognition of God in our National Assemblies, and also in our National Church, and especially in the obligation of keeping the Sabbath, as set forth in the statute book of our nation, for that immutable word of Jehovah declares that the Sabbath should be a sign between Himself and Israel for ever, throughout their generations; so Israel's Sabbath sign can never pass away, and this alone is sufficient to prove that we are "the Israel of God."

In conclusion, I must once more protest against the perversion of the Scriptures involved in the spiritualising so current in the so-called theological teaching, and declare that it is a darkening of God's council by words without wisdom, and advising all who are in earnest pursuit of the truth to be unwearied in searching the Scriptures.

A GOOD WORD FOR ISRAEL.

THE late troubles that have passed over our nation found a host of writers and speakers on the Continent ready to point the finger of scorn and hatred at us, with hardly one to speak of our nation with respect. But things are changing fast. The German Emperor's mistake is being rapidly dropt by those who applauded him at first. The Ashantee war has been settled without a shot being fired, or a life lost in battle. The sudden outburst of wrath against us in the United States seems to have subsided in a measure, and the desire to go to war with us seems to survive in a powerful section of the people who, we hope, are not the majority.

The terrible mistake of Dr. Jameson and his valiant band will be atoned for, when the court which is to try him has heard his defence, and given its verdict. There is hope of a peaceful ending to the Transvaal uproar, and Mr. Chamberlain must find some way by which proud and successful Boers, now with the upper hand, can give three times their number of mining Britons, Americans, Germans, and French, some share in the Government of their Republic. Last of all, there has been the calm and unruffled attitude of our people, patching up their quarrels with the French in Siam and West Africa, and setting vigorously to work to strengthen the navy. This has been done in a wonderfully short space of time, and continental writers have, as a consequence, in many directions completely altered their tone, and speak respectfully of us, where lately they despised and sneered.

The following in regard to Professor Vambéry's opinion of our late trials, is a good specimen of the Hungarian philosopher's opinion respecting our power in South Africa compared with that of the German Emperor's. The London *Standard* of January 18th, reported the matter thus, quoting its Vienna correspondent:—

"An honest effort to educate his countrymen on the question of England's power and position has been made by Professor Arminius Vambéry, of Buda-Pesth University, in an interview which the Editor of the *Revue de l'Orient* had with him on Tuesday, a report of which has since been reproduced by numerous Hungarian papers. Professor Vambéry states that the late Dr. Nachtigal, a German African traveller, said to him many years ago:—

"'Angra Pequena, the bay on the south-western coast of Africa, which Germany annexed in 1884, is destined to be the nucleus of a great German Colonial Empire.'

"The Professor, who mentioned further facts proving how long it is since the Germans began to cast longing eyes upon the Transvaal, continued:—

"'Never will Germany oust England from South Africa. The German Fleet, compared with the English, is good enough for the pleasure trips of the Kaiser, but it is ridiculous to think that the Germans are in a position, or ever will be, to shake England's Colonial power, or to replace in the world the gigantic Empire founded by a nation educated to free principles, a people relying upon their own energy, individual independence, and public spirit which has no equal. The Germans as a Colonial Power are babies in leading strings. The English are grown-up men, bronzed by exposure to all weathers, and for three centuries masters of all the seas.'

"The interviewer confesses that he looked a little perplexed when he heard from an authority so respected in Hungary as Professor Vambéry what the position of England in the world really is."

The Vienna correspondent continued his remarks on the late incident in the following strain:—

"People who have been watching the progress of the storm that broke so suddenly over England are now marvelling at the ease with which she is now settling one difference after another, in spite of the whole world having but yesterday apparently been against her. The unmistakable moral and material defeat of Germany in South Africa, the end of the Ashantee war, the understanding with France about Mekong, the change of feeling in the United States on the Venezuela question; then, too, the unparalleled rapidity with which a fleet of the highest efficiency, and larger than the entire navy of Austria-Hungary (apart from obsolete vessels), has been commissioned and put under steam, and, above all, the unanimous outburst of patriotism which has been evoked throughout England and her world-wide Colonies by foreign menaces, constitute collectively and severally an object-lesson which has come as a complete surprise on political writers and on the mass of newspaper readers on the Continent, more especially in this country."

No doubt the storm which has raged round our Empire for the last few weeks has been sent us by our Father in heaven, to teach us and our jealous neighbours too, some salutary lessons. To ourselves to trust less in ourselves, our fighting ships, and our natural strength and wealth, but more in the God of Israel, who stands behind and around us, to guard and guide us, during our prescribed passage through this world, to the destiny that awaits us; also to our carping, frowning, angry neighbours, to prove to them that we have a strength they all grievously lack—namely, the strength of Omnipotence, which is pledged to fight for us, and give us the victory over all our foes (Psa. xlvi; Isa. xlii. 16). "If God be for us, who can be against us?" Defended and

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directed by Him, who can withstand "the nation and the company of nations," which last, on two occasions recently, have stood up to show the world-powers that the United Kingdom does not exist alone, as they imagine, but that as the Agents-General of the British Colonies have told us ten British daughter nations, strong and willing, are on our side ready and anxious to support and help us, if occasion should arise.

New South Wales, New Zealand, Western Australia, Tasmania, Natal, Victoria, South Australia, the Cape of Good Hope, Canada, and Queensland, were united lately to express Greater Britain's grief to our Sovereign and her widowed daughter, on the occasion of the death of H.R.H. Prince Henry of Battenberg; and, prior to that, the six daughters in Australia sent loyal words of support and help to Lord Salisbury, when the German Emperor's telegram to President Kruger sent a hot thrill of anger through the Anglo-Saxon race, that he should dare to interfere in our own South African affairs, as if he were the lord paramount of that continent! These things bring consolation to our bewildered nation at this time; but amidst our perplexities we can give praise to our God, because He is our Helper and our Defender, and He has supplied us with the aid of our own loyal children in the four quarters of the earth!

THE INFLUENCE OF THE COUNTY OF ESSEX ON THE SETTLEMENT AND FAMILY HISTORY OF NEW ENGLAND.

By Colonel Joseph Lemuel Chester (deceased).

Late Corresponding Member of the New England Historic Genealogical Society and Honorary Member of the Essex Archæological Society.

PART II.

(*Concluded from page* 88.)

It is a mistaken notion, although the one usually received, that the early New England settlers were all, or even generally, men properly classed under the denomination of Puritans; and the stereotyped declaration in all secular and religious American histories, that the continent was first settled exclusively by a band of men fleeing from severe and unrighteous persecution, and enforced to seek a new home where they might enjoy unmolested their freedom of conscience, etc., is one that involves both an absurdity and a falsehood, and ought at once to be expunged from the record. That many, perhaps most of the early emigrants were Nonconformists, to a greater or less extent, is doubtless true, and that some of them desired "a larger liberty of speech" than was just then permitted them in England may also be admitted; but beyond this, there is no foundation in actual truth for the frightful picture so persistently presented to the mind of the young American student, whether he stands in his pinafore at the knee of his village schoolmistress, or pores over the ponderous volumes of American history at the University. At the risk of being charged with heterodoxy and a want of patriotism, I venture the assertion, after protracted researches into the family history of the earlier settlers, that not one-half of their number left England on account of religious persecution, or were men and women who could justly be termed Puritanic in their notions. Indeed, from the voluminous criminal records of the colony in its earlier days, detailed with painful minuteness by the official historiographers of the time, and the long catalogue of peccadilloes and more serious offences, which they reveal as of constant occurrence, it may be safely doubted whether a goodly number of the so-called "Pilgrim Fathers" (and Pilgrim Mothers too) possessed any religion at all.

The simply fact is, that the colony was composed—as all colonies ever since have been—of a heterogeneous admixture of very good people, and very bad: with still another, and perhaps larger class than either of the others, that may be described as neither the one nor the other, but simply indifferent. That the good eventually predominated over the bad is, I think, a matter of history; and it is greatly to the credit of the early rulers of the colonies that they were able from such rude and antagonistic materials, to lay the foundation of a nation that has proved so respectable as it has.

Speaking particularly of the early emigrants from Essex, it is unquestionably true that a large portion of them were actuated by a desire for more religious latitude than they then enjoyed at home; but there was still another and I think equally large class for whose motives I entertain a respect quite as sincere, and for whose character a reverence quite as profound. These were men in the humbler walks of life, whose circumstances were moderate, whose families were large, and who foresaw, in remaining at home, only a perpetual struggle for bare existence, without the prospect or hope of elevating their offspring above the level of their own ineffective lives. To such men as these the New World opened a vista of positive enchantment. The farmer tilling laboriously land not his own, and certain only of the conventional six feet of soil where his worn-out bones would at last be laid, believed that there, after a little season of toil and hardship, and perhaps even of extreme suffering, he would be able to stand under the shelter of his own vine and fig-tree, call broad acres of wood and meadow his own, and having distributed his possessions, and seen his sons and daughters comfortably settled in life, lay down calmly satisfied that he had fulfilled his duties as a parent and a citizen. In the same manner, and from the same motives, were the Western States subsequently settled by the descendants of the early colonists, imbued with the spirit and following in the footsteps of their Essex fathers.

Of such men as these the New England colonies possessed many: and from among this class, in nine cases out of ten, sprang the future great men of the nation. It is an indisputable fact, that very few of those who have become eminent as statesmen or scholars, or who have won for themselves reputations in any of the professions or pursuits of life, can trace their origin to any comparatively higher position in the social scale. I have an illustration exactly in point, which I use the more readily as it also illustrates my other propositions:—

Of the ancestry of two of the American Presidents—father and son in succession (and the son and grandson of whom now represents the country in whose history they bore so conspicuous a part at the Court of St. James), there is no record whatever. It has been only known with certainty that the first of the name emigrated to New England early in the days of the colony, taking with him a numerous progeny, and that he died and was buried there. Who was his father, or from what portion of England he came (though tradition fixed him in Devonshire), or what was his occupation, social condition, or personal circumstances, have hitherto been impenetrable mysteries, in spite of urgent and anxious efforts to solve them. The Herald's College, the various county histories, and all the genealogical repositories of the land contain no reference to his particular family,

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thus leading to the inevitable conclusion that his origin was very humble. From recent investigations that I have been making, I have at last arrived at the moral certainty that, before quitting England, he followed the occupation of a malster, in a small way, in a parish within ten miles of where we are now standing.

In numerous other instances I have pursued similar re-researches with similar results. Repeatedly, as in the case just mentioned, when long tradition has established the ancestors of a New England family in other counties of England, a careful investigation has dissipated the illusion, and they have been traced to some quiet nook or corner of Essex. It is not without good grounds therefore, that I have attributed to this county a greatly predominant influence in the foundation and history of New England, and hence of the American nation, for there is no portion of the vast country to which the people of that section have not penetrated, or which they have not, more or less, imbued with their character and spirit.

One word as to the people of New England themselves. The conventional portrait, which represents an ungainly personage, lean in his limbs and lank in his visage, with long straight hair, and an eye twinkling under the double influences of greed, of gain, and an intense desire to outwit his neighbour in every bargain, and who invariably utters his words with a nasal intonation, is not that of the genuine and historic New Englander—who does not bear this appearance, does not bear this character, and does not talk through his nose, but uses the ordinary vocal organs like an Englishman or any other sensible human being—but rather one of that spurious sort, the result of indiscriminate and protracted admixture with almost every other species of the human race, from the native Indian to the native Ethiopian, including the denizens of every clime, from the North Pole to the South, and from the first to the last degree of longitude. The natural history of modern America is chiefly that of hybrids. There is no country under the sun that has not contributed its quota to its magnificent census. The blood of Saxon and Teuton has long ceased to flow there in separate channels. English, Scotch and Irish, French, Dutch and Spanish, Italian, Greek and Turkish, Swiss, Austrian and Russian, in their elementary constituents, have been gathered into a common crucible, and the extraordinary result of this still more unnatural combination has been the "Universal Yankee"—a sort of ethnological monster—a being who seems to find no status in the rigid classification of animal existences.

From this class, I confess—and I also freely admit that it is a large one—there is naturally to be expected little regard for, or attachment to, the Mother Country, its people or its institutions. Suppose, for a moment, the presence of a representative of this class in our midst to-day. One of his grandfathers grew to manhood among the Scottish mountains, while the other was reared among the dykes of Holland. One of them married a *ci-devant* French countess, and the *frau* of the other once wore the coronet of a princess in sunny Italy. This accounts fully for his quadruple character. The vari-coloured streams will not mingle freely, but flow side by side in jealous antagonism, like the waters of the Arve and the Rhone. He retains, although in a modified form, the peculiarities of each of his four ancestors, and, as there is no singleness in his composition, so there is none in his character. He has no antecedents to control his sympathies, no historical associations to cherish, no antiquities to revere. He cannot look back into the past records of any one people, and say that they are also his by inheritance. His very being is divided—he belongs nowhere (I trust that my mythical countryman will excuse the personality: of course it is not his fault).

On the other hand—(and I pray that the apparent egotism may be pardoned, for the sake of the practical illustration)—I claim a pure descent. Bone, blood, flesh and muscle—all is English. Born, though I was, through the accidents of time, among the rugged hills of grim New England, the four sources of my natal streams were in honest Essex, smiling Kent, busy Gloucester, and sunny Devonshire. For aught I know, one set of my earlier sires flourished in the court of King Lear himself, and the other displayed their prowess in field and tournament side by side with the gallant Courteneys. One thing I do know: I cannot open a page of English history, where deeds of valour and acts of grace for centuries back are recorded, without finding among the names of the actors those of some of my great ancestors. I cannot go into a village churchyard, or tread the dim aisles of a venerable cathedral—at least within the limits of these four shires—without reading on either side, the solemn testimony that I am wandering among the dust of those long-departed ones, of whom I am so unimportant a descendant. If my heart swells, it is with honest pride that even in these sad memorials I have a personal interest. These are monuments, not of strangers, but of my own family. What though my paternal roof-tree stands three thousand miles away? The vast expanse of sea shrinks to a mere rivulet, over which I leap with a single stride, claiming a lawful right and receiving a cordial welcome to a place in the lofty halls and at the spacious firesides where those of my own blood have made merry for at least half a decade of centuries.

This, then, is the difference between my supposititous countryman and me to-day: he is paying a formal visit to a distant relation; while I have come home to my mother! I speak not for myself alone. There are, I am happy to say, thousands of my countrymen—of full, half, and even quarter English blood—who would echo every sentiment I have uttered; and who, although they may never make, as I have done, a holy pilgrimage to these hallowed shrines, cherish an intense and reverential affection for the ancient land and its people, which has and will for ever set at defiance all the arts and wiles of designing statesmen and crooked politicians who may seek to weaken or destroy it. There is a world of meaning in the old maxim, that "blood is thicker than water," and therein, we may safely conclude, lies the whole secret.—Copied from Vol. III., part 1, of "the Transactions of the Essex Archæological Society, 1863."

NOTES BY S. A. M.

"He who will not open his eyes is, at present, to all intents, and purposes, as blind as he who cannot."—*Dr. South.*

THE aphorism of the great preacher of the time of Charles the Second, comes to us in full force in these enlightened days, enlightened especially in this century by the discovery, the revelation, or lifting of the veil cast for more than 2,000 years over the wanderings of the Lost Tribes of Israel; lost to history by the will of God, but leaving traces all through the time of their dispersion till in this enlightened age they are found with all the marks and signs by which God ordained they should be known as the end of their separation drew near, though the wilfully blind refuse to acknowledge in these matters what they cannot see, and feel, and touch; and even but few Christians comparatively understand "the signs of the times" now passing over us, though indicative, as they are, of "the times of the end."

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Sir John Lubbock, in his recent work, "The Pleasures of Life," draws largely on various authors in illustration and confirmation of many a point which he brings before his readers; from Ruskin especially, exemplifying the faculty of seeing or not seeing, defining art as the type of strong and noble life; for as the ignoble or uninformed person, in his dealings with all that occurs in the world about him, first sees nothing clearly, looks nothing fairly in the face and allows himself to be swept away by the trampling torrent of unescapable force of things that he would not see, and therefore could not understand, so the noble person, looking the facts of the world full in the face, and fathoming them with deep insight, deals with them in unalarmed intelligence and unhurried strength, and becomes with his human intellect and discerning will, no unconscious or insignificant agent in consummating their good and restraining their evil.

Now, as the Hebrews well called their poets "Seers," we may apply the term to the authorities so ably brought forward by Sir John Lubbock himself, thus helping us to perceive more than others that which would be otherwise obscure to us. As a true Englishman, he says most of us are proud of belonging to the greatest Empire the world has ever seen; nor does he shrink from holding the onerous position of chairman to "the General Council of the British Empire League," the primary object of which, under the presidency of the Duke of Devonshire, is to maintain and strengthen the connection between the United Kingdom and the out-lying portions of the Empire, thus confirming in every zone the tie which binds all Israel together.

ANGLO-ISRAEL DISTRIBUTION FUND.

Annual Report, 1895.

The Distributors of the Anglo-Israel Distribution Fund have very much pleasure in presenting their Annual Report to the readers of the Banner of Israel, through which paper, by the kindness and courtesy of the editor and publishers, month by month they are enabled to communicate with the friends who with generous sympathy support the Fund, and by the same means news of progress is reported, and the needs of our fellow-workers shewn.

On our list of Sowers there are now 163 names, each of which has one, two, three, or four X's placed against it to indicate the proportion of literature to be supplied, according to the area over which each Sower works, and with regard to the good results attained so far as we may be able to judge. The results looked for are threefold: 1st, Each Sower manifesting a continual and serious appreciation of the *revelation* of Israel; 2nd, an increasing interest shewn in the field over which the Sower works; 3rd, an evidence of readiness on the part of the Sower and those whom he instructs to contribute to the Fund, so far as anyone may be able to do. This may be expected in thankfulness to God for the light He has given us upon the Scriptures, and for the purpose of helping the Fund, in sympathy for the numbers in Israel who are still in total darkness as to their origin.

A few words as to *giving*, we would address to our Sowers and others. There seems to be no sounder basis to go upon than that of apportioning a tenth of our income, be that small or great, for missionary and other good works in harmony with the commands impressed upon us in the Bible. Many will recognize that for some people more than *one*-tenth can, and should be given, others will feel that the same proportion might be an impossibility for them to spare. When the Word of God indicates a rule, the fault is ours if we doubt the necessity for its application. See Mal. iii. 10: "Who would not rejoice to receive the promised blessing." This is but *one* reference from Scripture. Now for an example in present every-day life of what can be done.

There are few who will not have an idea of the small salary received by Scripture Readers, in making a total of the same we are not likely to see *three* figures. One of our first Sowers, working with us for many years until he was called home, was an Army Scripture Reader, devoted to the Society that employed him, full of faith in the Lord and love of the Word of God. He tithed his tiny income and yet found it sufficient for family needs. He did it in full assurance that he was doing his duty to his Creator, and he remarked upon the real satisfaction he experienced in knowing positively what he ought to set apart, and upon the joy of having it to bestow. When one and another special appeal came before him he would give out until the little store was expended, and then feel he *must wait* until the time for replenishing came. Our dear old fellow-worker took the "Anglo-Israel Free Distribution Fund" into his heart with other works he cared for, and regularly subscribed 2s. 6d., and from time to time gave donations. If all Christians would give freely in his spirit, by the same rule of the Almighty, what grand results would quickly shew up from the heathen world as well as from our own lands, and return in blessing to those who had willingly made their offering to the Lord!

When the tenth is first estimated, people are mostly utterly surprised at the amount they have to give away, and recognise how little they have previously given, and therefore how at their hands the service of God has suffered loss.

This subject just considered being of moment to the whole world, it is evident how careful all *conscious* Israelites should be that they come not short in offering their tenths for the furtherance of all good works, as Israel is "to fill the face of the earth with fruit." When and wherever the tenth is divided we will hope that our Fund may ever be remembered in the distribution of the bounty, for how great is the work we have in hand! Still have British-Israelites to be instant in sowing "the seed of *the whole truth of the Gospel*—of the kingdom, of salvation—to give out that knowledge which will stem the stream of infidelity, because "this gospel of the kingdom" gives proof that the Bible is true. "Even as the Bible Societies are needed to feed all missions with the word of life, so it is necessary for British-Israelites to follow with the news and detailed proof of the revelation of Israel. Accumulated errors, that have caused a veil to be drawn over much of the Scriptures, have to be cleared away before full and true effect can be attained by the teachings from every church, chapel, Sunday-school and Mission, and without leaving such a reserve of difficulties as is now apparent. Therefore is there required, as much as in past years such a Fund as ours, with Sowers to supply, where needed, the seed of British-Israel Truth for those who cannot obtain it, or who are ignorant of its value, or even of its being in the book market. As the past seems plainly to prove, human efforts and printed words have been adopted by the Almighty as the means, by His blessing, through which Israel is to become known to herself, and revealed to other peoples in these latter days. May our God, fulfil every desire of goodness and every work of faith, with power!

The Distributors of the Fund desire to offer their best thanks to all who have supported it with their gifts of money and of literature, and we wish to thank warmly our many Sowers for all they have accomplished and attempted in conjunction with us. We desire also to record our special thanks to Miss Olive B. Mount, who has again carried on the arduous work of packing and despatching much of the literature, and also of regularly sending out the weekly issue of the Banner of Israel.

The account of Literature distribution is as follows:—

Parcels of Literature sent out	1,487
Book Packets of the Banner of Israel ...	4,607

Literature purchased:—

The Banner of Israel	12,123
The Covenant People	2,400
Leaflets	28,650
Pamphlets and Tracts	903
Almanacks	338
Books...	156

Many gifts of Literature received have not been included in the above, but they have helped to swell the account for

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postage, as given below. Economy under this head is carefully practised, and letter postage is not charged to the Fund, so that as much literature as possible may be bought, and no necessary correspondence be checked.

A list of the places sent to during the year, is not now given, as they appear month by month in the BANNER OF ISRAEL, but if it should be considered advisable to issue a reprint of this Report, a full list would then be added, but the Distributors of the Fund hesitate about setting aside money for a reprint unless it is called for, and justified by donations for the purpose.

STATEMENT OF ACCOUNTS, ANGLO-ISRAEL DISTRIBUTION FUND.

From January 1st to December 31st, 1895.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Balance in hand ...	29	6	6	Books, Pamphlets & Leaflets, including carriage from publishers	32	6	1
Subscriptions and Donations	133	9	7	The Covenant People	18	0	0
Sale of Leaflets and Pamphlets	1	6	9	The BANNER OF ISRAEL, including carriage from publishers	39	2	11
Subscription towards Miss Mount's honorarium	10	0	0	Honorarium to Miss O. B. Mount ...	20	0	0
				Postage and Carriage	31	1	1
				Cheque Books ...	0	4	2
				Paid to the British-Israel Association for Mrs. Calvert Jones, £1, and Mr. Griffiths 10s.	1	10	0
				Balance in hand ...	31	18	7
	£174	2	10		£174	2	10

M. A. FITZPATRICK, Hon. Treasurer.
E. M. RUSH, Hon. Sec.

Examined and found correct.
P. H. PAGE.

January 28, 1896.

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

Correspondence.

MANASSEH LOVES EPHRAIM.

To the Editor of the "Banner of Israel," London, England.

DEAR SIR AND BROTHER,—We who are studying into the Anglo-Israel Identity greatly regret the occurrence of aught that stirs the spirit of antagonism or even jealousy between the people of Great Britain and the United States, who seem quite undeniably to represent Ephraim and Manasseh, in the "after-seed" of Jacob. We also much regret that the *apparent* conditions here cannot be better distinguished from the *real*, by the people of Britain, many of whom cannot be expected to grasp the situation here, where the masses of the people have the ballot and the preverted liberty of speech, etc. Enclosed I hand you a few lines giving some points not generally understood by those not in our midst, which may, perhaps, if you care to grant them space, assist your readers to better comprehend how such an "explosion" was possible.

With best wishes for the continued growth and influence of the BANNER, and trusting that its voice shall be duly heeded,

I am, your brother in Isaac,
F. E. HARRINGTON, Sec.

Denver Colorado, January 27th, 1896.

MANASSEH AND EPHRAIM.

Your readers in the United States regret exceedingly that their brethren, "your readers," in Great Britain, should experience such a "mortifying surprise" as indicated in the article with the almost sarcastic caption, "How Manasseh Loves Us," in the BANNER of January 8th. From the Editor's point of view, nothing severe was meant by saying, "It is a remarkable fact that jealousy and hatred towards the British should still be so deeply rooted in the American mind." . . . Let me assure our British-Israel brethren, however, that the real status of the deep regard of Americans for Britishers can *not* be correctly estimated from any standpoint other than that of the American himself—*i.e.*, the native-born Anglo-Saxon, not including the "naturalized" citizen. If your space permits, some points as to the existent conditions which contributed to the possibility—that sprung unheralded into a glaring reality—of giving such "affront" and "insult" to Great Britain, may perhaps bring many readers to a clearer apprehension of the real situation as we understand it.

First, then, the threatening message of the President "came out of a clear sky; it was not the echo of any wide-spread public demand or fully-grown sentiment of patriotism or obvious necessity. The people were not parties to it before the fact, nor are they such parties even after the fact, save in quarters where it is taken for granted by them that the administration had already fully canvassed the whole matter before acting, and could prove its case." *

Second.—As to the governors who endorsed "the President's policy of fire and sword," they, the Congressmen, and the host of other officials who did likewise, were acting the part of politicians rather than statesmen, being controlled by selfish ambitions rather than patriotism; not that we believe they actually considered it probable that war would eventuate.

Third.—The *apparent* strength and volume of public sentiment, as proclaimed by the irresponsible and largely subsidized press of the land, did not express the sentiment of true Americans, nor even of a majority of our people. It is only too true that, while the conservative, righteous portion of the people keep steadily on their way, being and doing all that true patriotism requires, the vicious and incendiary elements raise a tumult and make themselves heard "from Dan to Beersheba." When the *World* and several other papers opposed such an unwarranted policy, when men like Hon. Chauncy M. Depew, Senator Wolcott, &c., speak out with no uncertain sound, denouncing the message and proclaiming the true status of the matter, they are howled down by the press in general. Here, in Colorado, their speeches are given by the newspapers in limited or garbled reports. We must look to eastern publications for full and fair reports.

Fourth.—The people generally form opinions more quickly and less conservatively than do the statesmen. In this case they acted upon supposition that the previous effort upon the part of the administration had exhausted its means for securing amicable adjustment of matters, and concluded, too hastily, that the apparent ultimatum dictated by the message must be the final resort. But, sober second thoughts, reinforced by fuller information, soon reversed the opinion.

* From News-Leaflet No. 50, by Prof. C. A. L. Totten, in which he gives the history of the rise and growth of the Monroe Doctrine, and presents more than twenty reasons for denouncing the recent message by the President as "absolutely unwarranted." It is well worth perusal by your people as well as by our own. (Price, 25 cents.)

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Fifth.—And this, alas, is too true! The large number of unemployed and almost starved men, some merchants and commercial concerns on the verge of bankruptcy; the pot-house politicians, reinforced by the "tramps" and criminal classes, these consider that a war—with whomsoever—would prove *to them* "a blessing in disguise," and these are the "war" criers to a large extent! Thus the recent "explosion" was not so much an expression of "jealousy and hatred towards the British," as the senseless clamour of these classes of the populace.

Sixth.—And possibly the keynote to the origin of the message. Persons in a position to know whereof they speak, tell us in unmistakable terms, that the Executive and Cabinet are largely under the influence of the Church of Rome. And in this spasm of patriotism, we seem to see the "fine Italian hand" of the Jesuit endeavouring to set these two, these *only* two, champions of Protestantism at each other's throats. And as though this was not enough, they must inject an added discord, in the person of the erratic ego, who fancies he guides the destinies of the great German race.

We consider that the numerous ties, the many mutual interests of "the Anglo-Saxon brethren of Great Britain and America," will prove abundant reason for true Americans to decline to make war upon Great Britain, although they might be plunged into it by the sudden and unwarranted action of ambitious rulers and politicians. The gist of the Monroe Doctrine, which bears no relation to the matters concerned in the present discussion, is briefly this: "You mind your business, and we will mind ours." We deem this a safe, peaceable doctrine. The United States ought to abide by it. If ever the Almighty permits brothers John and Jonathan to close in mortal combat, it will be for the purpose of humiliating their mutual arrogance and egotism, and rendering them willing tools in His hand, to go forth no longer in their own pride, but confiding in the strength of the Mighty God of Jacob.

Some in our city who weekly assemble together to study prophecy, revelation, history, etc., etc., with reference to Anglo-Israel Identity, and to learn more fully the lessons of this long-neglected portion of the Word, treating of the descendants of Israel, and the coming reunion as "one nation," have heretofore felt that, as so very few of even our most earnest Christians and Bible-students have grasped or even entertained anything along this line, we had better keep to ourselves, and spread it only in quiet, conservative ways. But this recent "explosion," with the accompanying manifestation that most of our Christian people are liable, yes almost certain, to make grievous errors in forming opinions regarding the necessity for amicable relations between Ephraim and Manasseh is such, that it has brought forcibly, to the writer at least, the conviction that it is plainly our duty to henceforth proclaim and publish this truth through the most public and influential channels accessible. We will bring it before our Camp "Tea Tephi" (an Anglo-Saxon Identity Association) for consideration and action.

Your brother in Isaac and "in Christ,"

FRANK E. HARRINGTON.

Denver, January 27th, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I most sincerely thank you for permitting me from time to time to acknowledge the kind and generous gifts of the readers of the BANNER, and in doing so, may I this time again encroach on your kindness to allow me a little space for a few extracts of the letters accompanying their kind gifts towards helping me to give the Scriptures to our brethren of the House of Judah.

The first I should like to give is from Jean Charles, the authoress of the Identity anthem, "The Lord shall comfort Zion," the sale of which has now realised £1 6s. 6d. She says:—"I think it a wonderful coincidence that Mrs. K. Ransom and myself, should have both (unknown to each other), been inspired with the hearfelt wish to help forward your most unselfish and devoted work for the Lord, by giving the proceeds of the Identity song, 'Ephraim,' and the Identity anthem, 'The Lord shall comfort Zion,' to your fund for the translation of our beloved Bible—the true Bread of Life—into the Yiddish language, so that all poor Jews may be able to read and understand the holy Scriptures. May not the two Identity songs be prophetic in these latter days? Ephraim cries, 'Oh, that the Lord's salvation were come out of Zion!' and it is the British Christians' Mission to carry salvation to all nations, and without the knowledge of God's Holy Bible, and the redeeming blood of Christ, this cannot be accomplishd, and it is a distinct command to British-Israel. Surely, we should bestir ourselves, and hasten God's kingdom, by giving the grand old Book, that has been our salvation, to the poor persecuted Jews, a remnant of God's chosen people, who are at present in gross darkness and great ignorance of their own Scriptures, and who are hungering for the true Bread of Life (see Amos viii. 11, 12), in the only language (Yiddish) those poor foreign Jews can understand.

"If every reader of the BANNER and Identity literature, and all Christ-like Christians who love and value their Bibles, and are daily receiving comfort, help, and spiritual strength through its blessed promises and teaching, would each purchase a copy (or more) of this Identity song and anthem, you would soon (D.V.) be able to accomplish your arduous but needful task for the Lord. Then would the text of the Identity anthem be fulfilled, '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.' . . .

"May the God of Israel put it into the hearts of His redeemed ones to help forward this blessed work."

This dear friend has kindly placed at my disposal 100 copies of this beautiful anthem, and I shall be pleased to send a copy to any friend for 2s.

A domestic servant writes:—"Having read of your work in the BANNER, I send you the enclosed 3s. out of my Christmas-box towards your blessed work of giving the Bible to our Jewish brethren in Yiddish. I wish I could send more, but I am only a servant. Praying earnestly that the time may soon come for all to have the Bible."

This is not the only domestic servant who has been kind enough to help me to give the Bread of Life to the many hungry ones in Judah.

A British sailor writes:—"I am a regular reader of the BANNER, and am glad to see from it your noble work. Please accept the enclosed 5s., a poor sailor's mite; I wish it was £5. It is accompanied with the earnest prayer that the God of our fathers may bless your noble work for our brethren of Judah, and that He may be graciously pleased to raise up many friends who are able and willing to help you in it."

Another friend who has previously helped me, writes:—"Seeing from the BANNER that you are still in great want of help for your great work, my sister and I send you £1, and regret that it is not more. We trust, indeed feel sure, that all that is necessary for the completion of it will be supplied in due time."

I will give just one more extract from one who signs himself, "A British-Israelite." He says:—"I have been very pleased to see that the Identity friends in Bath have contributed £25 towards your noble work, especially for the Book of Hosea. As there are, no doubt, some Anglo-Israelites who like myself know something of Hebrew, may I suggest to give a few verses of the first chapter of that book in the BANNER. I feel sure that if this be done, it will help to create an

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interest among British-Israelites in your noble work for your people the Jews."

This friend has sent me £1 to be used at my own discretion either for the poor Jews or for the translation. If you think it advisable to follow the above suggestion, I shall be pleased to lend a stereotype page containing the first chapter of Hosea.

Thanking you most heartily for your great kindness in thus helping me in the work for the good of our brethren of the House of Judah, and the Master's glory,

I am, dear Philo-Israel,

Yours faithfully in Jesus, and Hope of Israel,

MARCUS S. BERGMANN.

Upton House, 222, Burdett Road, Bow, E.

The following are the gifts recently received:—

	£	s.	d.
Miss D., Leamington Spa	0	5	0
Miss E. S. D., Edinburgh	1	13	0
Miss V., Canonbury, N.	0	10	0
J. A., Esq., Earl's Court	0	7	6
Three Friends, by ditto.	0	7	6
M. J., Leamington	0	3	0
F. W., Leamington Spa	0	10	0
The Misses F., Ryde, I. W.	1	0	0
Miss B., Ramsgate	0	3	0
Rev. The Hon. E. T., and Mrs...	2	0	0
E. W. F., Earl's Court	1	0	0
Sale of Music, "Ephraim," by Mrs. K. Ransom... ...	1	11	6
Ditto, "The Lord shall Comfort Zion," by Jean Charles ...	1	6	6
Mr. B., Dublin (per Messrs Banks)	0	3	6
The Misses P., Windermere	1	0	0
Mrs. B., Leicester	0	10	0
A friend	0	5	0
Mrs. C. J.	1	0	0
J. R. M., Masham	0	4	0
H. H. P., Esq., Bromley	5	0	0
A British-Israelite	1	0	0
Mrs. Benham, Philadelphia, U.S.A.	0	10	0
	£20	9	6

To the Editor of the "Banner of Israel."

DEAR SIR,—A short time ago I was looking through some of the earlier volumes of the "Transactions of the Essex Archæological Society," when quite unexpectedly I came upon a most instructive and interesting paper by the late Colonel Chester, entitled, "The Influence of the County of Essex on the Settlement and Family History of New England." The facts given, the arguments advanced, and the conclusions arrived at by the worthy colonel, so rivetted my attention and aroused my interest that I could not refrain from transcribing the whole of his valuable essay; and, having obtained the kind permission of the secretary of the society for whose benefit it was first given to quote largely from it, I am now sending it to you, in the hope that some of it may find a place in the BANNER, as, in my humble opinion, it goes a long way in solving a problem concerning "our kinsmen across the sea" which for a considerable number of years has occupied my thought and attention.

Though I, for one, never doubted the literal fulfilment of the patriarch Jacob's remarkable predictions concerning Ephraim and Manasseh, yet it was always a puzzle to me how our "transatlantic cousins" could be descended from the single tribe of Manasseh as distinguished from the others. One had always been led to believe that New England was first peopled by emigrants, not from one special locality, but from all parts of this home-land. If, however, Colonel Chester's statements may be relied upon, they show very clearly that the generally accepted idea is an erroneous one, and that the district which had the honour of sending forth the founders of the American Republic was a very limited one indeed, consisting probably of portions of the four counties of Essex, Middlesex, Suffolk, and Norfolk. It only remains, therefore, to identify the tribe of Manasseh with the settlers in this part of our country, in order to show how literally and minutely Jacob's prophecies have been fulfilled, and Jehovah's designs carried to a successful issue. I have no doubt in my own mind that the Saxons, who were by far the largest and strongest of the emigrant bodies who settled in the "appointed place," consisted of both Ephraimites and Manassehites, the former of whom, remaining in this country, became, as it were, the nucleus and backbone of the British polity, while the latter in due time crossed the ocean, and became the founders and framers of the vast confederacy known as the United States.

Wishing you a very happy and successful year in your editorial labours, and trusting that our cause may continue to grow and prosper.

I am, &c., THOMAS PITT COUZENS.

102, Crofton-road, Camberwell, London, S.E.,
Jan. 1, 1896.

JANUARY, 1896.

THE Nations watched Britannia, with furtive eyes of hate,
As calm she sat, and silent, above her narrow strait;
They deemed her sunk in slumber, absorbed in greed of gold,
And that the Lion beside her was grown effete and old.

They marked the gathering war clouds with ill-disguised content,
"She stands alone and friendless, and will not dare resent!"
And so the nations muttered till one rose in his place,
To hurl with reckless challenge an insult in her face.

. . . . . .

Who said Britannia slumbered? Who thought her pride gone by?
Lo! English hearts by millions have thrown them back the lie!
A sound thrilled through the Island,—a growl the stillness brake,
The nations wondered awestruck—the Lion was awake!

From seaboard unto seaboard, from Portsmouth to the Nore,
From Plymouth Sound to Spithead, all round the southern shore,
In squadron after squadron, full-armed from keel to peak,
The great war vessels muster along the silver streak.

And o'er the dim horizon, from lands beyond the sea,
Her vast Colonial Empire, where British hearts beat free,
From North, South, East, and Westward, by ties of blood held dear,
Her children's loyal voices give their Great Mother cheer.

Britannia rouses slowly, her patience suffers long,
But wrath once kindled blazes before the sense of wrong;
The spirit of their fathers, her sons inherit yet,
And the Lion once awakened, he doth not soon forget!

And thus before the nations, Britannia stands and waits,
Her Royal beast beside her, to guard the narrow straits;
"God and St. George for England!" the watchword of her might,
Heaven grant us peace with honour, and God defend the right!

M. C. TYNDALL.

The Fort, Bristol, Jan. 13.—From the *Bristol Times and Mirror*, Jan. 18, 1896.

IN his "Armies of Asia and Europe," the late Gen. Upton, contrasting China and India, employs words which aptly fit the present occasion of comparison between Russian methods of conquest and those of England in India and elsewhere:—"In the language of one the word 'liberty' is unknown, in the other the rights of the people are protected by a firm and impartial despotism. In the one rulers may seize the property and sever the necks of their subjects, almost with impunity: in the other sacredness of person is secure. In Russia, men without trial languish in prison, cruel and unusual punishments, injustice, bribery and corruption prevail. In India, English law secures speedy trial, and protects life and property. In India, schools, churches, railroads, steamboats, telegraphs and just laws are giving new life and energy to the people." So, too, in Russia some of these improvements obtain, but their end is military only, and looks alone to Russian aggrandisement. "With such weighty contrasts, no stranger free from national prejudice can visit India without rejoicing that England controls the destinies of two hundred millions of people."

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

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

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

THE BANNER OF ISRAEL.

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

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"THE GREAT LONE, ISOLATED MOTHER."

WE have noticed in these columns the hearty expressions of affection, loyalty, and support which the Australian and Tasmanian Governments sent to the Prime Minister here in reference to the affront passed on our nation by the German Emperor. We have now to notice the hearty expression of the same sentiments by the members of the Government and by those of the Opposition in the Canadian House of Commons on February 5th, when Mr. McNeill's motion of "sympathy with, and loyalty to, the Mother Country," was debated, and an unaminous vote taken affirming it, "amid prolonged cheering." The speech of Mr. Davies, the leader of the Liberals of the Maritime Provinces, spoke of the Canadians' "old Mother in the West," as "the Great lone, isolated Mother," which happily describes the "Mother of nations," as the "great" nation; "the lone and isolated Mother," in accordance with the Scriptural character of Israel in these last times, when Israel was to become "a great and mighty nation" (Gen. xviii. 18), one which was "to dwell alone" (Numb. xxiii. 9); "isolated" from other nations (Isa. xxvi. 20, 21), yet "the Mother of nations." The report of the debate appeared in the London *Times* on Feb. 7, and must be quoted in the BANNER. It was styled:—

CANADIAN LOYALTY.

Ottawa, Feb. 6.

The Press generally commends the calm, dignified, and statesmanlike tone of yesterday's debate in the House of Commons on Mr. M'Neill's motion. Thirteen members took part in the debate. All the speakers, Ministerialists and Opposition members alike, were in accord in their expressions of loyalty to the Empire, and there was not one unfriendly utterance respecting the United States.

Mr. M'Neill's patriotic speech furnished the keynote to those who followed him. He justified the presentation of his resolution, not because it was necessary to assure her Majesty and the people of the mother country of Canadian loyalty, but because the feeling seemed to prevail in the United States that Canada was only watching her opportunity to become part of the American Republic. War with the United States was a dreadful thing to contemplate, and he prayed that such might never occur, but if it did Canada would never shrink from her responsibilities, whatever might be the consequences.

Adverting to the recent war cloud, Mr. M'Neill said:—"How has England, our own England, borne herself in the midst of the menace and anger which compass her about? She has borne herself like the mighty mother of heroes that she is. The great heart beat fuller and prouder in the hour of danger, and the spectacle of England's composure and unflinching self-reliance in the presence of the undisguised and altogether unexpected hostility of so many of the great Powers of the world has sent a thrill of admiration and pride through the veins of every loyal subject of the Queen. (Cheers.) I venture to say that England's conduct of to-day will not be found wanting even when, in far-off summers that we shall not see, it is weighed in the balance against some of those splendid incidents that are set like precious jewels in the history of mankind.

"We wish the people of England and of Ireland and of Scotland to know that the people of Canada are no mere fair-weather friends. We want our kinsmen in Australia, some of whom we welcomed here so recently, to know that we are with them in this issue, heart and hand. We want the people of the world to know that, come what may, in whatever part of the Empire they may happen to reside, the British people are one people, animated by one spirit, and determined to stand as one man in defence of their common rights and in the maintenance of their common interests. We desire peace before all. We regard war with horror, but we are prepared to accept it with all its consequences, come from what quarter it may, if it be necessary to do so in order to maintain and defend the honour and integrity of our own Empire." (Prolonged cheers.)

Mr. Davies, leader of the Liberals of the Maritime Provinces, seconded the resolution, and in the course of his remarks said:—"The hearts of her children have gone out to the great lone, isolated mother, and we to-day do but our duty when we sternly pledge ourselves to substantial sacrifices in her behalf. (Cheers.) Responding to the call of her people, she supplemented her normal fleet with a magnificent flying squadron, which showed the world that if in numbers she was not a first-class Continental Power she was at least now, as of yore, mistress of the seas. (Cheers.) As part of Great Britain, Canada, more than any other part, is open to

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attack. With thousands of miles of continuous frontier, and divided only by an invisible line from the United States, with many exciting international questions calculated to cause bitterness and srtife, it becomes doubly our duty so to conduct ourselves that we shall lessen and not increase Great Britain's difficulties. Recent troubles have accentuated our determination to remain part and parcel of the Empire. The splendid dream of Imperial federation has never yet presented itself in such practical form to the colonies as to command their adherence, but its underlying sentiments evoke hearty sympathy from many who could not openly support a scheme. We may have no logical scheme ready, but in our own blundering way I doubt not that we shall yet achieve the desired result, and the national pledge which we are asked this day to record is one step in that direction." (Cheers.) Mr. Davies urged the cultivation of friendly relations with the United States, for in that way Canada could render material assistance to the mother country.

Sir Richard Cartwright's speech was noteworthy. He said that he was not accustomed to make a profession of loyalty, but he thought the resolution was appropriate. He did not think war with the United States was possible, but in slightly different circumstances there might have been real danger in President Cleveland's message. It seemed to him that the choice of Canada lay between two alternatives. Canada would either have to be a hostage for the good behaviour of England towards the United States, or she would have to be a bond of union. Which was the more honourable course and one more likely to promote the welfare of Canada he would leave the country to judge.

"But," continued Sir Richard Cartwright, "while we desire, as long as we are part of the Empire, to do our duty to the utmost, while we are prepared to shrink from no proper sacrifice for the purpose of assisting the Empire to the best of our means, yet as a Canadian I take leave to tell the country that there is not a question of obligation between Canada and the Empire, or, if there be a question of obligation, the obligation is by no means confined to our side. Among her hundreds of colonies, Britain has but one which was founded and created by men who did not leave the shores of England to benefit themselves, but who gave up all they had for the purpose of maintaining their loyalty to England, and the name of that colony is Canada. (Cheers.) Nevertheless, although it is largely by England's own fault, it must be confessed that, as regards the United States, Canada is a weak spot in the British armour. There can be no doubt that we are liable to sudden attack from the South, and there is no doubt that it would tax all our resources and the resources of the British Empire effectively to defend this country against such an attack."

Personally, Sir Richard Cartwright hoped and believed that means would be found to prevent any hostility between Great Britain and the United States. He commended Mr. Chauncey Depew's proposal for the creation of an independent tribunal to settle international differences between the Anglo-Saxon peoples. This must be the first step towards Imperial federation. With a union of 150,000,000 persons, such as would be constituted by Great Britain and the United States uniting even in so simple a manner as this, it would be an effective guarantee for peace and harmony and the future progress of the world. Statesmen and journalists who would help in promoting that object would be rendering the greatest service to Canada and the Empire. (Loud cheers.)

Two French-Canadian leaders, Sir Hector Langevin (Conservative) and Mr. Laurier, leader of the Opposition, heartily endorsed the resolution. The latter spoke with his usual eloquence. He eulogised the achievements of Great Britain, whether in war or in peace. In conclusion, he said :—"When England should have to repel her foes, I am quite sure that British subjects all over the world would be only too glad to give to her what help they could —British subjects all over the world, not only British subjects of her own blood, but British subjects who are not of her own blood, but who have received from her the inestimable blessing of freedom." (Cheers.)

Among the others who spoke were Mr. Cockburn, Mr. Sutherland, and Sir James Grant, prominent Scotch-Canadians ; Mr. Craig, an English-Canadian; and Mr. M'Shane, Mr. Davin, and Mr. Casey, Irish-Canadians.

Mr. Foster, leader of the House, expressed the concurrence of the Government with the resolution, and, as I have already stated, it was adopted unanimously amid prolonged cheering.—*Our Correspondent.*

Mr. Davies' remarkable words applied to the British of the United Kingdom, that she was "the great, lone, isolated Mother," brought to our recollection God's prescription to His nation at the time we have now entered on, in the dregs of "the latter days," "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" (Isa. xxvi. 20, 21 R.V.). The people addressed were to efface themselves, and keep to themselves. They were, in fact, to "dwell alone," as predicted in Num. xxiii. 9, R.V., and "not to be reckoned among the" (Gentile) "nations." Yet it should be "a great and mighty" nation (Gen. xii. 2, xviii. 18, R.V.), and evidently separated from the rest by reason of God's presence with it and by His preservation of it, in concealment, apart from the others.

The Canadian statesmen fully realise the isolation of our country at this moment, and seem to glory in it. There is an affectionate ring in Mr. M'Neill's apostrophe to "England, our own England" in this her hour of trial when it has been "the world against her." Our troubles have exhibited our tremendous strength, for the God of Israel is on our side, and of whom shall we be afraid? Luther's Psalm (the 46th) is our Psalm at this time, and well suited to our case :—

"God is our refuge and strength
A very present help in trouble. . . .
The Lord of Hosts is with us :
The God of Jacob is our refuge."

He bids us "Be still and know that He is God," "Though the nations raged, the kingdoms were moved," God shall help Israel, as indeed He has done already in our case to-day, for He utters His voice and the earth is melted, because "the Lord of hosts is with us, and the God of Jacob is our Refuge."

Within the last few weeks, there were some among us who were ready, like poor Jacob under his sore trial, to cry aloud, "All these things are against me" (Gen. xlii. 36, R.V.). But out of them all the Lord is bringing our nation, having begun to do so immediately we asked Him "to undertake for us" (Isa. xxxviii. 14). The American people are inclined to take reasonable views of the facts, and are a little less warlike in tone. Dr. Jameson's dangerous adventure has not ended in a general war in South Africa. Matters are calming down. The German Emperor and his people, hating us as they do, meant to insult and lower us; but the lion has risen up in his anger, and the Germans (Emperor and people) must perforce in our case, at least, leave us to ourselves, and give up their foolish dream of taking South Africa from our grasp.

The Armenian troubles continue; but it is seen that we cannot single-handed abate the horrors we have heard so much of. We shall not try; and have left the scene of the disturbance to itself. The trouble will probably right itself. Dr. Jameson's rash raid has done this for us. It has shown us that, as regards the nations alien in race, we are isolated. But our "company of nations," Israel's "Daughters," have come round their "great, lone, isolated Mother," and with hands joined around her have told her that they are all of one mind, and will perish, each and all, rather than see her hurt. God has comforted His people, and we are glad! To the Lord be all the praise! He promised that His people "should never be ashamed;" and though the circumstances have greatly tried us, we are not ashamed! (Joel ii. 26, 27, R.V.).

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"THE 'BLUNDERERS' INTO ALL THE BEST PLACES OF THE EARTH."

SURELY there never was a grander or more noble speech than that of the Secretary of State for the Colonies reported in the *Times* of January 22nd, on the occasion of the banquet to Lord Lamington at the Hôtel Metropole, London, whereat he presided. He spoke in decisive and statesmanlike tones regarding our Colonial Empire, and treated with contempt the ideas of those who declare that our nation "has had no Colonial Policy but have simply blundered into all the best places of the earth." We certainly have acquired for our colonies the very best places the world could offer, in the Canadian Dominion, in Australia, in New Zealand, and Tasmania, in the temperate portions of South Africa, in the very countries where gold and diamonds lay hidden, till we found them. The *Scotsman* has a strange comment on the facts of the case when it said on January 22nd, that those who allege that we "blundered" into all the best places of the earth "must suppose that we have a special Providence guiding our 'blundering' footsteps, and bringing good results out of our errors." This is nothing but the truth, as Isa. xlii. 16 will prove.

We fear we cannot quite follow Mr. Chamberlain in thinking that we fixed on Australia, or New Zealand, the Cape, or Canada, in pursuance of any fixed national policy, originally, or that our wonderful advance in South Africa in its beginnings had any prospect or object before it like the vast and splendid Colonies which are now ours in Australasia, and South Africa. The Matabele war, which was the means of our acquiring glorious regions fit in climate for British Colonies, and as to wealth, rich mines of gold, to give our nation unheard of affluence, formed no part of our Colonial policy. These all have been unsought by us at first; but like India have fallen into our hands from time to time as gifts direct from God to His people Israel, to enable them to succeed to their allotted inheritance in "the desolate heritages of the earth," which is their exact description. In many cases, no doubt, we have "blundered" in our advance (*pace* Mr. Chamberlain), but like a blind people God has led us from year to year and brought as He promised in Isa. xlii. 16, R.V., into unparalleled prosperity, greatly to our own astonishment and to the envy and jealousy of the nations who surround us, who find themselves beaten in the race, because, being not Israel, they lack Israel's blessings and are nowhere in the matter of the Colonial Empires they so long for and have so diligently sought. Mr. Chamberlain's speech, however, must have a place in the BANNER, though in the respect we have indicated, he sees not as we see, our nation's past, present history and future destiny. They are words to remember and pass on to our distant readers as those of an able patriotic guide who deserves our fullest support. He said as to

"THE SOLIDARITY OF THE EMPIRE:

"I think that I see before me a representative gathering of British subjects, whose chief, or, at all events, one of whose principal, interests lies in that great group of Australian Colonies, whose present greatness and importance give us but a faint indication of the splendid future which awaits them. (Cheers). For of one thing I am certain, whatever may be the fate of the old country—and even as to that I have sufficient confidence (cheers)—no man can doubt that our vigorous offspring in the Southern Seas are bound at no distant time to rival the older civilization of the Continent of Europe in wealth, in population, in all the attributes of a great nation. (Hear, hear.) But, although, as I have said, your interests lie in this direction, I have an instinctive feeling that to-night you are thinking not so much of Australian politics and of Australian progress as you are of events that have recently occurred (loud cheers) in another quarter of the globe and of their connexion with Imperial interests. And if that be so, I hail the fact as another proof of the solidarity of Imperial sentiment in making it impossible that a blow can be struck, or a chord be sounded, in even the most distant part of this Empire without an echo coming back from every other part. (Cheers.) It would be inopportune to me, it would be improper, if I were to dwell on the incidents which have diverted attention to South Africa. Those incidents will be the subject of judicial inquiry in this country and in Africa, and I assume that, with the fair-mindedness which distinguishes them, my countrymen will wait to hear both the indictment and the defence before they pronounce a judgment. (Cheers). But, in the meantime, I will venture to say that I think there is a tendency to attach too much importance to sensational occurrences which pass away and leave no trace behind, and not enough to the general course of British policy and the general current of colonial progress. I have heard it said that we never have had a colonial policy, that we have simply blundered into all the best places in the earth. (Laughter.) I admit that we have made mistakes. I have no doubt that we are answerable for sins of commission as well as sins of omission; but, after all is said, this remains—that we alone among the nations of the earth have been able to establish and to maintain colonies under different conditions in all parts of the world, that we have maintained them to their own advantage and to ours, and that we have secured, not only the loyal attachment of all British subjects, but the general good will of the races, whether they be native or whether they be European, that have thus come under the the British flag. (Cheers.) This may be a comforting assurance when we think of occasional mistakes; and when we are rebuked even for our misfortunes (laughter) we may find some consolation in our success. (Cheers.)

"SPLENDID ISOLATION.

"There is, gentlemen, another consideration which I think is not inappropriate to such a gathering as this. A few weeks ago England appeared to stand alone in the world, surrounded by jealous competitors and by altogether unexpected hostility. Differences between ourselves and other nations which were of long standing appeared suddenly to come to a head and to assume threatening proportions; and from quarters to which we might have looked for friendship and consideration (cheers)—having regard to our traditions and to a certain community of interest—we were confronted with suspicion, and even with hate. We had to recognize that our success itself, however legitimate, was imputed to us as a crime; that our love of peace was taken as a sign of weakness, and that our indifference to foreign criticism was construed to an invitation to insult us. (Loud cheers). We had to admit that the prospect of our discomfiture was regarded with hardly disguised satisfaction by our competitors, who at the same time must have been forced to admit that we alone held our possessions throughout the world in trust for all (cheers), and that we admit them to our markets as freely as we admit our own subjects. (Cheers.) I regret that such a feeling should exist, and that we should be forced to admit its existence; but as it does exist, I rejoice that it found expression.

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(Cheers.) No better service was ever done to this nation, for it has enabled us to show, in face of all that, while we were resolute to fulfill our obligations, we were equally determined to maintain our rights. (Loud cheers.) Three weeks ago, in the words of Mr. Foster, the leader of the House of Commons of the Dominion of Canada, 'the great Mother-Empire stood splendidly isolated.' And how does she stand to-day? She stands secure in the strength of her own resources, in the firm resolution of her people without respect to party, and in the abundant loyalty of her children from one end of the Empire to the other. (Loud cheers.)

"THE MORAL OF RECENT EVENTS.

"The resolution which was conveyed to the Prime Minister on behalf of the Australian colonies and the display of patriotic enthusiasm on the part of the Dominion of Canada came to us a natural response to the outburst of national spirit in the United Kingdom, and as a proof that British hearts beat in unison throughout the world, whatever may be the distances that separate us. (Cheers.) Then let us cultivate those sentiments. Let us do all in our power by improving our communications, by developing our commercial relations, by co-operating in mutual defence (cheers), and none of us then will ever feel isolated, no part of the Empire will stand alone, so long as it can count upon the common interest of all in its welfare and in its security. (Cheers.) That is the moral I have derived from recent events. That is the lesson I desire to impress on my countrymen. In the words of Tennyson—

"'Let Britain's myriad voices call,
Sons, be welded each and all,
Into one Imperial whole,
One with Britain, heart and soul!
One life, one flag, one fleet, one Throne!'

(Loud cheers.) And in the time to come, the time that must come, when these colonies of ours have grown in stature, in population, and in strength, this league of kindred nations, this federation of Greater Britain, will not only provide for its own security, but will be a potent factor in maintaining the peace of the world. (Cheers.) Our guest to-night goes out to take his part in this work of drawing tighter the bonds which unite us to our children in the Antipodes. He goes to an infant colony, an infant which is destined to become a giant, and the possibilities of which no man can measure. Queensland has an area, which—shall I say?—is three times greater than the German Empire. (Laughter and cheers.) It has a soil which can produce anything. It has vast mineral resources. In a generation its population has increased 15-fold. It has already a revenue of three or four millions sterling. It has completed 2,500 miles of railway. It has exports of 10 million sterling, all of it, except an incalculable fragment, coming to the United Kingdom or to some of the British possessions, and yet this colony of Queensland, great as it is, is only one of seven, all equally important, equally energetic, equally prosperous, equally loyal. (Cheers.) I say that the relations between these colonies and ourselves are questions of momentous import to us both, and I hope that our rulers and our people will leave no stone unturned to show the store that we all set on the continued amity, the continued affection, of our kindred beyond the sea. That is the message we ask Lord Lamington to take with him, and we wish him health and prosperity in the colony over which he is about to preside. (Loud cheers.)"

"A nation and a company of nations shall be of thee," was the Lord's promise to Jacob as recorded in Gen. xxxv. 11; the result being the outcome of the preceding words, "be fruitful and multiply." To-day, it is obvious that both these prophecies have been fulfilled. This nation must be Israel, the lost House of Ephraim; because as a nation, we have been wonderfully blessed from on high; we have been fruitful and greatly multiplied; and as the direct consequence of all this, we have, in "the desolate heritages" of the earth, had our portion allotted to us as colonies, where our race has miraculously increased, till we find six nations extant in Australia only, another in New Zealand, an eighth in the Dominion of Canada, to the North and West; and a ninth forming in South Africa; the whole being "a company" of several nations, all but independent of their "old mother in the West," but content to abide in concord and loyal union with her,—

"One with Britain, heart and soul!
One life, one flag, one fleet, one Throne!"

The reproach of the Continentals that we are isolated from them, we can well bear. Our isolation is indeed "splendid." It is separation from them, as God would have it be; but union with a company of daughter nations, who are ready to cry "Hands off," should any foreign power, or crowned head, dare to interefere with our possessions beyond sea, or dream of occupying them themselves, in spite of our rights and claims. In vain such dreams! Our colonies and our possessions abroad are God's own gifts to us, as Israel, and none may touch them without His leave. Not in vain has the Lord given us just now proof of the loyalty of "all our kindred, in all our colonies." "The isolation of Britain" says the *Scotsman* of January 22nd, "is the isolation of a mother of nations in the midst of a loyal family"; which we deem an apt and striking paraphrase of Jacob's blessing we have just quoted, "A nation and a company of nations shall be of thee." Our public writers seem to think that the British band of loyal nations, the mother and her daughters, will, united, suffice to abolish war, and command peace upon the earth. This can hardly be, since their union and isolation in union, is to be a time of war for all the other nations of the world "such as there has not been since men were upon the earth, so mighty an earthquake, so "great"! These considerations and these facts make Our Identity so vitally important at the present time, since in the crash and ruin of the nations, our Empire alone will survive, blessed of the Lord, as His servants, His messengers for good, and His inheritance. Let Israel therefore praise Him, for His mercy, lovingkindness and truth towards the seed of Abraham, His friend (Isa. xli. 8—15, R.V.).

ANOTHER REASON WHY THE NAVY SHOULD BE STRENGTHENED.

ALMOST all men see now that we must safeguard our own interests, and that there is no time to lose if we mean to do it at all. Everyone agrees that in only one way can we do it effectively. It is no use increasing our land forces. At that game the Continental Powers are sure to beat us. But as naval power and ascendency in the end always secure the supremacy on land of the nation possessing them, we have nationally to strive, by might and main, to maintain the supremacy of the sea. There is one reason which men are beginning clearly now to see, which satisfies them that we must not relax our defensive measures, and that is, that throughout the world the one nation that men hate, because they envy her, is Great Britain! It is the penalty we pay

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for our astounding greatness, expansion, wealth, and influence, which the other nations seek, but cannot obtain, and, therefore, envy our superiority, and bitterly hate us for it.

In the *Weekly Telegraph*, of November 9th last, an article appeared on the remarkable fact respecting our nation's universal unpopularity, which is noteworthy at the present juncture. But the editorial conclusion on the whole matter is of the gravest importance, because if all men hate and envy us, it is clear they may soon attack us, and we must be ready to defend ourselves. There is no way so effective for us to do that as "going on strengthening the Navy!" The article is worth recollecting, and we re-publish it accordingly :—

"IS IT THE BEGINNING OF THE END?

"'SPECTATOR.'

"Twelve men once agreed that each should ask the most unpopular man of his acquaintance to dinner. They sat down thirteen, for the twelve votes had all fallen on one man. It is very much to be feared that if the peoples of the earth were to be asked to name the most unpopular nation, they would, with one assent, name England. Some of them might say that, personally, they liked her, but all would agree in the fact that she is the most unpopular member of the family of nations. With the French, our unpopularity as a nation almost passes into actual hatred; while Germany, though she agrees with us in many things, and has many points of sympathy, finds us all over the world a source of dislike and irritation. By Russia, we are still more openly regarded as the disagreeable Power whose function is to be stolidly and stubbornly tiresome and unamiable. Even Austria, though she has little real cause to hate, and some cause to like, admits, with a sigh, that we are intolerable, 'like all selfish people'—for that we are always selfishly looking out for our own interests she regards as an undeniable fact. To Italy alone of the Powers we present a pleasant face; but she, while she disavows the feeling for herself, has to admit that her experience is contrary to the rest of mankind, and that, therefore, in the true sense of the word, we are unpopular. She may deny that the unpopularity is deserved, but she cannot but note the phenomenon. Our own flesh and blood in America join the chorus, and declare that though we are sound at heart and in essentials virtuous, and full of moral worth, we are in the daily intercourse of international life very unpleasant—a blundering, bullying, grabbing Power, with no regard for the feelings of others, and, therefore, naturally and inevitably disliked. Even the Colonies are often inclined to represent something of the same feeling, and to express the opinion that they do not wonder the Governor is so much disliked when he pays so little attention to other people's views, and is so dashed patronising. 'Of course, one doesn't mind it a bit from one's own father, but it must be decidedly annoying from a stranger.' As for the little Powers, they are white with rage when they think of England. It is no good to tell them that they always get justice from England, when what they want is a touch of 'high consideration.' They would far rather be robbed and injured than, as they think, humiliated. The poor Southerner would always rather be plundered by a nobleman who gives him a bow and a salute, than have a loaf of bread chucked him by a rich bourgeois, who makes a joke about his lantern jaws and empty belly. With Spain, Holland, Denmark, Belgium, Portugal, Sweden, and the Spanish Republics of South America, we are, therefore, quite as actively unpopular as we are with the great States. They may not hate us for any cause, or have, indeed, any sort of real grievance against us, but our unpopularity with them is a matter of instinct. We are Dr. Fell to each and all of them.

"But though the fact of our unpopularity is so clear, it is by no means easy to state the cause. No doubt, in the case of the Great Powers, our vast commercial prosperity, our success in the work of governing distant Empires, and in doing what all the world now wants specially to do—*i.e.*, develop colonies—our easy solution of the Socialist problems, and our stable yet democratic scheme of government, all tend to make us deeply envied and so very unpopular. 'Look at England,' says the Frenchman—and here it is worth while to point out that it is the country as a separate entity which is unpopular, and not the individual Englishman; he, of late years, has become exceedingly popular on the Continent. 'England has a bad climate, and a poor soil—she has, that is, not half the natural riches of France, and yet she is far less hardly pressed by taxation. Outside Europe she has all the best pieces of the world, and holds them so easily that they do not cost her sixpence, and indirectly bring her in a great deal. On the other hand, the French Colonies are a constant drain of money and men on the mother country, and no one can ever get satisfaction out of them. In spite of all that is done for them, they are the source of countless regrets and disappointments. England, again, has no conscription, while our life-blood is drained by it. If England had this boon through her own wise policy or courage, or admitted peacefulness and want of aggression, I could bear it. But she has not. It is simply hers by luck, and such undeserved luck cannot, while human nature remains what it is, be anything but bitterly disagreeable to those who are less fortunate, but in reality far more deserving.' That the apparent ease with which we surmount the difficulties, commercial, financial, and political, that poison the life of so many States, should raise such feelings in our nearest neighbours, is most natural; nor is it to be wondered at that these feelings are echoed with more or less intensity by all the Powers. Our present and past good fortune, as long as it lasts—though how long that will be who can tell?—must be paid for in the unpopularity which envy always breeds. It is a law of nature. You cannot grow and prosper above others without envy, and envy must fasten unpopularity on the object envied. But this is, of course, not the sole source of our unpopularity. That is also based on a general belief that we are at once selfish and materialistic in our aims, and that we never act on large or wide or noble ideas, but merely look to the main chance. The nations would hate us less if we had tried or were known to aim at universal dominion. What they cannot bear is the feeling that we intend to have the best of every bargain, and that having got it, we always explain that we only got it because we were more business-like and efficient than other people, and from no other cause, in fact, than our own natural superiority. In other words, we are supposed to be a patronising Power, and patronising is always a cause of unpopularity.

"What is the remedy? There is none as far as we can see. We cannot strip ourselves of our great possessions, or destroy our prosperity, or adopt the conscription merely to avert the evil eye. Again, nothing we can do will take away the supposed taint of hypocrisy. We have just got to bear our unpopularity, and look as pleasant as we can. Fortunately, we are not a thin-skinned people, and, as we think, quite rightly, never bother about the opinions of our neighbours, whose competence to form an opinion worth having in regard to our actions is more than doubtful. But

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though no attempt must be made to get rid of our unpopularity we must not ignore it or forget it. It is a most important fact, and must be noted by our statesmen, for it is a distinct and unfavourable factor in our dealings with foreign Powers. It makes our duty plain on two points. We must go on at all costs strengthening our Navy. A popular Power in our position might afford to run the risk of losing the command of the sea. Our unpopularity, pure and simple, might easily lead to a combination against us with the object of spoliation. While we have the undoubted and effective command of the sea, we can laugh at such combinations. If we lose it, God help us."

Our nation's unpopularity, which is a fact, seems to explain to us God's command to His people, in these our latter days, "to enter into our chambers, and shut our doors about us, and hide ourselves for a little moment, until the indignation be overpast" (Isa. xxvi. 20, R.V.). For while the nations are suffering the wrath of God, they who hate and envy us would be sure, at such a time, to strive and fix a quarrel upon us as the cause of all their sufferings. It will require, therefore, a policy of isolation on our part to avoid contact with them, and great circumspection lest we provoke them in the slightest degree in matters where our own interests are not concerned. In short, while God is dealing with the nations, we have to stand aside, and not to interfere. As Noah was shut up in the ark, where he could neither see nor hear the terrible effects of the wrath of God; and as Lot in Zoar, and then in his cave, could not witness the calamities of his late fellow-citizens, with whom God was personally dealing, so now the indignation of the Lord will be spent upon the nations of the earth what time Israel-Britain is hidden in the safe shadow of her God's hands, neither seeing, nor hearing, nor able to help those, who will then be past all help, seeing that the fire of Jehovah's "jealousy will be then devouring them." They visit Israel now with their jealousy and hate, because of God's blessing on His people. Then they will have to endure the fierce fire of God's jealousy themselves "in the day of His vengeance, and in the year of His recompense in the controversy of Zion" (Isa. xxxiv. 8, R.V.). It is a comforting thought for our nation and ourselves, that in the coming times of trouble, which are in a measure even to envelope our own nation, "the everlasting arms" will be about us, "for the eternal God will be our Dwelling-place, or Refuge, for He rideth upon the heaven for our help, and in His excellency on the sky" (Deut. xxxiii. 26, 27, R.V.).

"Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of corn and wine;
Yea, His heavens drop down dew.
Happy are thou, O Israel;
Who is like unto thee, a people saved by the Lord,
The shield of thy help,
And that is the sword of thine excellency!
And thine enemies shall submit themselves unto thee,
And thou shalt tread upon their high places."
(Deut. xxxiii. 28, 29, R.V.).

To the Lord be all the praise for the consolation these thoughts give us!

The Queen and Princess Beatrice have warmly approved of a proposal to place another Lifeboat on the Isle of Wight as a memorial to Prince Henry. Following the example of many provincial towns, London is to have a Lifeboat Saturday.

THE BRITISH GATES WHICH ARE ROUND THE WORLD.

A FRIEND in Liverpool has sent us the following few lines from a recent number of *Tit-Bits*, which, as he says, "furnishes independent or outside testimony to the world-wide possessions of British-Israel." Our correspondent rightly describes the words as, "blind testimony"—blindly, unknowingly testifying to the Israelite origin of the British. For the latter own these places all round the world; places which men call "the keys" of the Empire, and we "the Gates," that God promised "to Abraham and his seed for ever," in Gen. xxii. 17, when He said, "And thy seed shall possess the Gate of his enemies." This promise includes nothing less than "the many Gates of Israel's many enemies." (At the request of some friends, we propose to republish the argument of the Rev. C. Hickson on this subject, as it appears on page 466 of BANNER, Vol. V., November 2nd, 1881.) To *Tit-Bits*, then, we are indebted for the following:—

"ROUND THE WORLD BY BRITISH TERRITORY.

"An Englishman can go round the world and touch on British territory all the way—viz., from England to Halifax, N.S., across Canada to Vancouver, across the Pacific to Hong Kong, thence to Singapore, Penang, Mauritius, Cape Town, St. Helena, and England; or from Penang to Ceylon, Bombay, Aden, Perim, Malta, Gibraltar, and home. This is a 'sea connection' that no other nation in the world possesses."

Each one of the places named above we, of course, know is a British Gate; some of them, like Halifax (Nova Scotia), Vancouver, Hong Kong, Singapore, Mauritius, Cape Town, and St. Helena being of great importance, and second only to such Gates, also mentioned, as Bombay, Aden, Perim (Egypt, too), and Malta, with Gibraltar, all British fortresses, or strategic possessions, of extreme importance to the whole Empire. (See "The Geography of the Gates," by Philo-Israel.) The Gates are Israel's unique and exclusive possessions, and it is interesting to see the fact noted by *Tit-Bits* that "no other nation in the world possesses them"; the reason, of course, being that to none but Israel only did God grant the gift of "the Gates," and that the British are Israel exclusively. They, therefore, are the owners of these strategic places, which fact enables them to travel round the world without leaving or touching any but British soil. They are enabled, too, by reason of the position of their colonies, to construct their chief telegraphic cables in such wise that "the stations" are always on British soil, and the cables lie between such stations at the bottom of the world's oceans which, after all, are also British, by reason of our nation's supremacy at sea! Many of these "possessions beyond the sea" are British naval stations where our nation constantly maintain powerful fleets, ready to keep the peace, to protect passing British commerce, and to send help, when needed, to naval localities where British interests are threatened, or British subjects are in danger. Thus recently the British Government despatched several war-ships from the naval station at Simon's Bay, near Cape Town, to act as guard-ships at Delagoa Bay, and so to prevent the German Emperor carrying out his recent threat to send help to President Kruger against Dr. Jameson, and his too impulsive "raiders." Help could also go in a few days to Delagoa Bay from the British station at Trincomalee, in Ceylon,

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from British India generally, and from Zanzibar, where some British naval power is also located.

We have, thus, enormous power entrusted to our hands by the naval dominion God has given us, and it is advantageously placed to enable us not only to acquire territory and influence, but also to keep and safeguard that which we already have. The nations, of course, envy and hate us, because of our exalted privileges. But God promised to Israel-obedient, in Deut. xxviii. 1 and 13, that "He would set them high above all the nations of the earth." This fact brings with it the hatred of the nations who suffer eclipse. The way in which greatness has come to us serves to show that God is guiding our destinies, and giving us the greatness without our seeking, or even wishing for it. A writer in the *Liverpool Courier*, of January 13th last, dilates on this subject on these very lines. He said:—

"Foreign nations all dislike us. That is quite true. They attribute to deliberate forethought what is the outcome of pure chance or luck. British luck is proverbial. Even bad luck, somehow, usually turns to our advantage. Our national policy has been, in fact, created by sheer drift of events, and framed by circumstances; the national instincts and characteristics largely adapting themselves to such lines of action, or inaction, as the case might be. Britons believe that our course is heaven-directed. The surprising and continued success of our efforts and the extension of our power, totally against all calculation or probability, seems to warrant this belief. Our statesmen, as a rule, blunder immensely; the leaders of our armies, with few exceptions, have been incompetent; our policy changeable as the sea. Still, in a stupid, good-natured sort of way, we forge ahead somehow. We fight well when we must, but we often forego advantages afterwards, especially if our enemy be sagacious and respectable; and we often give much away that would be better kept, even without fighting. Germany has received at our hands the space of whole kingdoms in East, West, and South Africa, and in the Pacific, not to speak of the strategic point of Heligoland, which we shall hear unpleasantly about in the next naval war.

"In the Mediterranean and elsewhere, and in the far East, we have been equally obliging. . . . To America we have given way on all sorts of points again and again whenever the matters were at all debateable. But we can put up with more from America than from a foreign Emperor, who is now approaching middle-age, but still lacks much experience, especially of realities in life. France we have gracefully stepped out of the way of in various directions rather than assert ourselves to the full. With country after country we have allowed treaties to be cancelled in their favour. The little Boer Republic has had much to thank us for, both before and after the unpleasant incident of Majuba Hill. We have always given them full fair play, which they have never given to their Johannesburg subjects. We admire the immense sturdiness and solidity of the Boers; but we don't like their peculiar form of Republicanism—oppressing, grinding down, and tyrannising over all within their limits who are not of their blood. Great Britain is good natured enough with the Boers, without animosity, and with the usual blundering statesmanship at the moment when we could have reduced them to their proper position, our senators sowed the seeds of present trouble by patting the Boers on the back, and giving them possibilities for untold mischief. We saved them from the overwhelming Zulu armies, and they hated us. After re-establishing their Transvaal Republic and conferring further powers, they hated us still more. Their stupid rule over Johannesburg is a disgrace to Republicanism, and provokes free-born fellow-citizens. Real freedom they do not understand. This probably accounts for their support from other nations. Great Britain, having so much at stake, must settle this question, whether liked or disliked by other nations. She will give fair play to the Boers, punishment to those in fault, and insist upon fair play being given by the Boers to all fellow-subjects, white and black. And she will take care that the Boers keep to this."

We have, indeed, in the words of the late Professor Seeley, apparently annexed half the world "in a fit of absence of mind." We had no intention to do it when we began, but we did it! It has been the same exactly with the Gates. We acquired them, some accidentally, some by fortune of war, and some by surrender of a friend or enemy. God foreknew, but we did not, the future value of each acquisition for the purpose He intended it to be put. On our side the operation was apparently carried out without the least idea what a vital part in the future these Gates would play. Then, when Gibraltar, Malta, Perim, Madras, Bombay, Singapore, and Calcutta, were incorporated by our nation, what thought had the statesmen of those days of the grand British Colonies in Australasia and South Africa, of the overland route to India, and of the tremendous importance of these coaling stations, or ocean fortresses (which most of them are), to the British Empire of the then future but our own now present day? The Lord, then, is guiding and guarding us, His people Israel. Let us, therefore, praise Him, and beseech Him never to leave us, or forsake us, according to His promises (Josh. i. 5; Deut. xxxi. 5, 6; Heb. xiii. 5).

THE VISION OF THE TWO BASKETS OF FIGS.

(JEREMIAH XXIV.)

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

THIS vision was shewed to Jeremiah the prophet after that Jaconiah, the son of Jehoiakim, king of Judah, had been carried away captive to Babylon. And "Behold two baskets of figs were set before the temple of the Lord" (ver. 1). "One basket had very good figs, and the other very naughty figs, which could not be eaten, they were so bad" (ver. 2). The first point for consideration is, what were these baskets of figs intended to represent? The two baskets of figs, two different people, but of the same race, inasmuch as the fruit in both were of the same kind. Moreover, as the word came to Jeremiah from "the Lord, the God of Israel," we have good grounds for assuming that the racial people referred to were "the children of Israel' (ver. 5). The people represented by the good figs were to be sent into the land of the Chaldeans for their good (vers. 5—7). Those represented by the evil figs were to go into "all the kingdoms of the earth" for their hurt (vers. 8, 9).

There is no difficulty in understanding whom the evil figs represent and who were to go into captivity for their hurt, for this is fully explained in ver. 8—namely, "Zedekiah, king of Judah, his princes, and the residue of Jerusalem that remain in the land." This would not, of course, include those represented by the good figs, who were to go into captivity for their good. As regards the latter, at first sight ver. 5 would appear to be somewhat obscure in its meaning, but the difficulty disappears on reading the context. The captivity to Babylon embraced the House of Judah and one tribe (Benjamin) of the House of Israel, and

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if the evil figs represented the House of Judah, then the good figs must represent the tribe of Benjamin, referred to in ver. 5 as of Judah.

There are very few instances in which any mention is made of the tribe of Benjamin, by name, after their separation from their brethren of the House of Israel. There are, however, many passages in Scripture which undoubtedly apply to this tribe, but not by name. The prophet Jeremiah, for instance, frequently speaks of "the children of Benjamin" as "the inhabitants of Jerusalem" (Jer. xvii. 20, xviii. 11, and xix. 7). Jebusi, or Jerusalem, was one of twelve cities which fell to the lot of Benjamin as a portion of her inheritance (Josh. xviii. 28) in the land of Canaan, and the inhabitants of Jerusalem would be the children of Benjamin. Judah obtained Mount Zion, also belonging to the Jebusites, and it was here the city of David was built which was called Zion, and it was here that King Solomon built the temple of the Lord on the threshingfloor of Araunah the Jebusite, on the very borders of the Two Tribes, and the boundaries of which are fully described in Josh. xv. In another place he speaks of "the princes of Judah and the princes of Jerusalem" (Jer. xxxiv. 19). Here again we have a right to assume that the princes of Jerusalem are the princes of Benjamin.

Once more, Isaiah, in answer to the prayer of Hezekiah, said, "The daughter of Zion has despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee" (Isa. xxxvii. 22). Here again the daughter of Jerusalem must mean the daughter of Benjamin, and if there be any doubt on this point we have only to turn to the words of our Lord addressed to the women who were following Him as He was being led to the place of His crucifixion, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children" (Luke xxiii. 28). We may rest assured that these women whom Jesus addressed as "Daughters of Jerusalem" were not Jewish women, for they would hardly have bewailed and lamented the acts of their brethren and kinsmen. Some of these women had followed our Lord from Lower Galilee, the inhabitants of which were chiefly Benjamites. They were Israelitish women of the tribe of Benjamin who had become converts to Christianity, and they bewailed and lamented when they saw Jesus being led to the place of His crucifixion, thinking they were about to lose their Lord and Master.

In the passages quoted above there is sufficient to show a marked line of distinction drawn between Judah and Zion on the one hand, and Benjamin, though not named, and Jerusalem on the other hand, and in the vision of the two baskets of figs there is the same omission of the name of Benjamin, but I feel convinced that this tribe is referred to as "of Judah" in ver. 5, who were to go into captivity for their good, and the after history of this tribe will fully confirm this prediction, that they went into captivity for their good. Why Benjamin is spoken of as "of Judah" it is beyond my power to explain. It formed a part of the kingdom of Judah, but was never incorporated in that House.

On the expiration of the seventy years, the limit prescribed for their captivity to Babylon, the three tribes of Judah, Levi, and Benjamin returned to the land of their inheritance. From that time up to the coming of our Lord, extending over a period of more than 500 years, Scripture furnishes us with little or no information regarding these tribes. We learn from the prophet Isaiah, that the Lord's coming would be preceded by a forerunner to prepare the way before Him, and that John the Baptist, the son of Zacharias, was the forerunner referred to (Isa. xl. 3; Luke i. 17 and 76). It was said by the angel to Zacharias that his son John should "turn many of the children of Israel to the Lord their God" and "make ready a people prepared for the Lord" (Luke i. 16, 17). The people here referred to are the children of Benjamin. As there was a beloved apostle, so also was there a tribe "beloved of the Lord" and that tribe was Benjamin (Deut. xxxiii. 12). This is the tribe of the House of Israel that was given to Rehoboam in order that they might furnish a light before the Lord in Jerusalem during His stay upon this earth (1 Kings xi. 36).

It was by the preaching of John the Baptist that the tribe of Benjamin was prepared and made ready for the coming of our Lord, and whom they accepted as the promised Messiah, and thus they became the "first-fruits" of Christ in Israel (Rom. xi. 16). When Jesus left Nazareth and dwelt in Capernaum, which is on the sea-coast, in the borders of Zebulun and Naphthalim, then, St. Matthew tells us, was fulfilled the prophecy of Isaiah, "the people that walked in darkness have seen a great light" (Isa. ix. 2; Matt. iv. 13). It was here, on the sea-coast of Lower Galilee, that Jesus chose His apostles from among the poor Galilean fishermen who were Benjamites (Matt. iv. 18), and they became the light-bearers of the Gospel to their brethren, the lost sheep of the House of Israel, when the purpose for which the tribe of Benjamin was given to Rehoboam was accomplished. Warned by Jeremiah in the first instance, and later on by our Lord Himself (Jer. vi. 1; Mark xiii. 14), shortly before the siege of Jerusalem by the Romans they left that city and proceeded to Pella, thus separating themselves from and breaking the last link in the chain that bound the Two Houses of Israel and Judah together (Zech. xi. 14).

The House of Judah, the Jews, represented by the evil figs, went into captivity for their hurt, and although the captivity had the effect of stamping out idolatry, other errors had crept in which still remained. That such did exist is clear from the fact that when John the Baptist saw the Pharisees and the Sadducees coming to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance, and think not to say, We have Abraham to our father, for I say that God is able of these stones to raise up children unto Abraham" (Matt. iii. 7—9). The Pharisees sent men from Jerusalem to John to ask him, Who art thou? He confessed that he was not the Christ. Then said they, "If they be not that Christ, why baptizest thou?" (John i. 19, 20, 24, 25). John said unto them "I baptize with water" (John i. 26) "but He baptizeth with the Holy Ghost" (ver. 33). The blindness and hardness of heart of the Jews was foretold by the prophets and the psalmist some 500 years and more B.C. and when Christ "came unto His own, His own received Him not" (John i. 11). The Jews refused to accept the Gospel or to believe in Christ as the promised Messiah, and they condemned Him to death, even to the cruel death of "the cross." This brought down upon the Jews all the judgments denounced against them by our Lord Himself, and in A.D. 70 followed the siege and destruction of Jerusalem by the Romans attended with a great slaughter of the Jews and the scattering of the remnant of Judah througout all the kingdoms of the world. Some 1900 years have passed since this happened, and the Jews are still scattered over the face of the globe, still in unbelief and under the curse of the law.

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When the natural branches of the good olive tree (the Jews), broken off for unbelief, no longer abide in unbelief they shall be grafted into the parent stock from whence they were taken. "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, 23). The foregoing remarks bear ample testimony to the fulfilment of Jeremiah's prophecy concerning the two baskets of figs—namely, that the one representing Benjamin would go into captivity for their good, and the other representing Judah, the Jews, would go into captivity for their hurt (Jer. xxiv. 5, 9).

Bromley, Kent, Dec., 1895.

THE IDENTITY OF THE TURKS.

To the Editor of the "Banner of Israel."

DEAR SIR,—At a recent meeting of our Anglo-Israel Association the query arose as to the identity of the Turks. At our last meeting an essay was read, bearing upon the subject by our worthy president—Rev. W. G. Davenport. To us it seemed to be of considerable merit, and it was resolved to send it to you for publication in THE BANNER OF ISRAEL. If, after perusal, you should so decide, we would be pleased and the readers of THE BANNER would be instructed. You have an interested constituency in America. We thank you for your good work. May God keep you and guide you, that in all your "labours begun, continued, and ended in Him" you may bring forth fruit to His glory. And now, dear sir, wishing you a very happy New Year,

I remain, yours truly, JNO. G. COOK, Secretary.

No. 3320 N. St. N.W., Washington, D.C., January 7, 1896.

"ISAIAH LXIII. 1—6.

"This part of Isaiah's prophecy has been understood by commentators to refer to the final triumph of our Lord over the power of His enemies. This is undoubtedly a true interpretation, as far as it goes. He who "speaketh in righteousness, mighty to save," can be none other than the Son of God, the Redeemer of the world; and of Him only may it be said, whatever we understand the words to mean, that He hath 'trodden the winepress alone.' Bishop Horsley's comment, that 'it is Christ that is thus magnificently described, returning to His capital from the land of the enemy, after His passion,' probably expresses the common understanding of the passage. But should the 'coming from Edom' be assigned to the first Advent, according to this interpretation, or to the second, when the wicked shall be 'cast into the great winepress of the wrath of God'? (Rev. xiv. 19.) And more than this, is it a mere allegorical figure, having no reality in fact? If it be, Egypt would have been a better symbol, for Egypt stands pre-eminent in Holy Scripture as a great type of the spiritual powers of evil. Evidently, there must be some hidden truth here, some special reason why that victorious coming is said to be from *Edom*, and not from the land of Israel's bondage. What is that reason? Why is our Lord represented as 'coming from Edom, and with dyed garments from Bozrah'?

"I.—To find an answer it will be necessary to trace briefly the history of Edom, and recall what the prophets have said concerning that remarkable people.

"Edom was the name given to Esau, in allusion to the colour of the lentil pottage for which he sold his birthright. The word means, simply, *red;* and the red stains upon the garment of the Conqueror 'Who cometh from Edom,' seem to be aptly symbolized by that little circumstance. The hatred of Esau towards his brother Jacob clung traditionally to his descendants. It seems to have directed their conduct on the very first occasion of their national contact with the Israelites. Their country lay south-west of the Dead Sea—with Bozrah as the residence of their king—on the direct route from Egypt to the Holy Land; and when Moses, leading his people from the land of their affliction to the land of promise, asked the privilege of passing quietly through their territory, 'Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword' (Numb. xx. 18—20). To every appeal of Moses the answer was the same: 'Thou shalt not go through.' This repeated refusal was but an expression of the old grudge of Esau against Jacob, and the sacred writer has evidently recorded it as a great offence against the Most High.

"The same spirit of hostility was shown repeatedly in the subsequent intercourse of the two nations. In the wars that followed between them, Edom's acts were characterized by excessive cruelty. This fact is celebrated in the 137th Psalm, which pathetically recounts the mourning of the Jews in captivity, when they hung their harps upon the trees and refused to sing the songs of Zion: 'Remember the children of Edom, O Lord, in the day of Jerusalem, when they said, Down with it, down with it, even to the ground.'

"History tells us that at a still later period, just before Titus besieged Jerusalem at the time of its final downfall, 20,000 Edomites were admitted within the walls, coming ostensibly to aid the Jews; but in return for the confidence reposed in them, they plundered the city and filled it with bloodshed. 'The vile wretches,' says Josephus, 'cut the throats of the high priests, that so no part of a religious regard to God might be preserved; they thence proceeded to destroy utterly the least remains of a political government, and introduced the most complete scene of iniquity in all instances that were practicable." (Josephus' "Wars," vii. 8, Sec. 1).

"The three great acts of enmity, to which I have thus called attention, were committed in times of Israel's need and helplessness, and, inspired by the old animosity of Esau, were perfectly in keeping with the character divinely imputed to the Edomites in these words of inspiration: 'He did cast off all pity, and his anger did tear perpetually.' May it not be that Amos alludes to these very same 'transgressions,' when he says, adding the words just quoted: 'Thus saith the Lord: For three transgressions of Edom, and for four, I will not turn away the punishment thereof'? (Amos. i. 11). If so, the *fourth* transgression must be still in the future, unless it has already occurred somewhere in modern history, or is being enacted now amidst the stirring events of the day. In either case, Edom must necessarily be in existence at the present time as a powerful people, disposed still to war against the people of God.

"II.—But, like the Ten Tribes of Israel, the Edomites have disappeared from history. We read no more of them after the destruction of Jerusalem by Titus. Their name is no longer applied to any place or people. Their country lies, as prophesy fortold, a desolate waste. 'Edom shall be a desolation,' cried the prophet Jeremiah, and travellers say that his words have been verified. Isaiah speaks in the same strain also: 'From generation to generation it shall lie waste.' Now, these words taken alone, apart from all connection with what precedes and follows them, may indeed find a sufficient fulfilment in the present condition of ancient Idumea. But a careful study of the thirty-fourth chapter of Isaiah, in which the words quoted from him occur, leads to the conclusion that this fulfilment can be only partial and typical. For the very predictions to which they belong are clearly prophetic rehearsals of events connected with the second coming of our Lord. In the same breath in which he declares that Edom shall lie waste from generation to generation, he employs the very language used by St. John the divine, describing the final punishment of the worshippers of the beast (Isa. xxxiv. 10; Rev. xiv. 11). This thirty-fourth chapter of Isaiah—said by some to be allegorical, probably to get rid of its difficulties—evidently deals with the final judgment of the nations, and there are repeated references in the margin to other places in Holy Scripture, where it is universally understood that the sacred writers treat of the Second Advent. For instance, some of the events foretold are also described by St. Peter in his second epistle, and consigned to that 'day of the Lord which shall so come as a thief in the night.' 'All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll' (Isa. xxxiv. 4), declares the prophet; and the apostle echoes his thought in these words: 'The heavens shall pass away with a great noise, and the elements

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shall melt with fervent heat' (2 Pet. iii. 10). And later on St. John beholds a vision, which he describes under the sixth seal, and, like St. Peter, echoes the thought of the prophet, but quotes a part of his very words: '*And the heaven departed as a scroll when it is rolled together*, and every mountain and island were moved out of their places' (Rev. vi. 14). There can be no reasonable doubt, it seems to me, that Isaiah, in this twenty-fourth chapter, treats of events associated everywhere else in Holy Scripture with the second coming of Christ. And in a prediction that thus clearly rehearses what shall come to pass in the time of the end, we find him foretelling, as a part of its very warp and woof, the divine punishment of Edom. It follows, of necessity, that in that great day, the Edomites must still be in existence as a people, or the judgment of God could not fall upon them.

"In another chapter the same prophet, describing the 'glorious rest' of the Son of God, when, as God says, 'They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (a consummation which the present state of affairs in all Bible lands, particularly Armenia, to say nothing of the rest of the world, proves to be still in the future)—describing this 'glorious rest,' the prophet declares that '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 . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth . . . They shall fly upon the shoulders of the Philistines toward the west; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them' (Isa. xi. 9—14). Now it is perfectly evident, from these words, that Israel and Judah cannot 'lay their hand upon Edom' until the 'dispersed of Judah' shall have been 'gathered together from the four corners of the earth'—an event certainly expected, but not yet realized. Thus, the prophets compel us to believe that, in the course of divine providence, Edom was to reappear among the nations, and take a prominent part in the affairs of the world.

"III.—If all this be true, Edom, under a different name, must be in existence now. Are there any predictions of Holy Scripture which, pointing to a particular people of modern times, serve to identify them as the Edomites of old? Before seeking an answer to this question, let us ask another: What race or nation of these days has seemed to possess, throughout its history, an undying animosity against the people of God? There is but one answer—the Turks! Historians tell us that they came from Central Asia, conquered the Mohammedan Arabs then in possession of Jerusalem, adopted their religion, and gradually forced their way into Europe. Their empire has always been a dark blot upon European civilization. They have been the implacable enemies everywhere, of Jews and Christians alike. Their very religion has, embodied in it, undying hostility to the religion and the followers of the Son of God. In fact, God has recorded His wrath against Edom in words that are scarcely applicable, in the fulness of their meaning, to any other people than the modern Turks. The language of Amos, already quoted in part, sufficiently proves this statement: 'For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever' (Amos i. 11). Is it at all unlikely that the Edomites are now perpetrating in Armenia that fourth transgression, which shall bring down upon them the final retribution foretold by the prophet Ezekiel, when he says, 'There is Edom, her kings and all her princes, which with her might are laid by them that were slain with the sword; they shall lie with the uncircumcised, and with them that go down into the pit'? (Amos i. 11; Ezek. xxxii. 29).

"But Ezekiel gives us the clearest proof of Edom's identity. Describing the restitution of the Holy Land, and its final recovery from the heathen, he says: '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' (Ezek. xxxvi. 5). The Turks, above all the heathen, have 'appointed' God's 'land into their possession.' They have conquered and now rule the heathen who once possessed it. They hold it 'with despiteful minds,' and for no other purpose than to 'cast it out for a prey.' And they possess it all. The traveller, in order to visit the principal places made sacred by the hallowed association of Scripture, must needs tread on Turkish soil. Verily, the prophet points to Turkey here as certainly as he does to the Holy Land.

"IV.—So we have found an answer to our question, 'Why is our Lord represented as coming from Edom, and with dyed garments from Bozrah?' He comes from the slaughter of those old enemies of Israel. Again, they have 'cast off all pity,' and dyed the sacred soil with the blood of God's people. There is every reason to believe that the Armenians, like ourselves, are Israelites as well as Christians. Because of this fourth offence against God and His people, which completes the measure of Edom's transgression, 'the sword of the Lord is filled with blood . . . for the Lord hath a sacrifice in Bozrah, and a slaughter in the land of Idumea' (Isa. xxxiv. 6). Thus, retribution in kind is to fall upon the Edomites, as God has said by the mouth of Ezekiel, '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'—observe these words, 'in the time that their iniquity had an end'; they can refer to no time before the final destruction of Jerusalem—'therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; since thou hast not hated blood, even blood shall pursue thee.' He that 'cometh from Edom' is He that shall come to judge the nations, and at some stage in the course of the judgment of that day He will return from a great slaughter of the Turks, the Edomites of old—'the people against whom,' according to Malachi, 'the Lord hath indignation for ever' (Mal. i. 4). He is red in His apparel because He hath 'trodden the winepress alone.' These words certainly refer to the execution of divine wrath upon Edom. The speaker goes on in the same breath, 'I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment.' Is not this clearly 'the winepress of the wrath of God' described in Revelation? (Rev. xiv. 18—20). It is 'trodden without the city,' not at the beginning, but at the end of the Christian dispensation, when the angel shall 'thrust in his sickle' and 'gather the clusters of the vine of the earth.' In other words, the coming from Edom clearly belongs to the Second Advent. It is out of all harmony with the Scriptures to assign it to that period of His work when Christ came in humility, to suffer and die for all mankind. He did not then 'tread His enemies in anger, or trample them in His fury.' This exhibition of divine wrath is reserved till that great day of the Lord, when He shall come in power and great glory to judge the world. Then, and not till then, will He tread 'the winepress of the wrath of God'

"And He will tread it 'alone.' Alone He has redeemed the world from sin, with His own precious blood. Alone has He triumphed over the powers of death and hell, by His glorious resurrection. He has overruled the affairs of the world and shaped the destinies of nations alone. He alone will save His people out of the hand of their enemies, and punish those who have afflicted them. There is none other that can help. 'Of the people was there none with Me.' 'I looked, and there was none to help; and I wondered that there was none to uphold.' The Powers of Europe stand to-day hesitating and helpless. He alone will solve their problems, and with the instruments in His hand bring just judgment upon the nations. The chief instrument in His hand is Great Britain. By the hands of Britain He will surely bring retribution upon the Turks; for He has said, 'I will lay out My vengeance upon Edom by the hand of My people Israel' (Ezek. xxv. 14). Thus will He come 'in the year of His redeemed,' to tread the winepress of His vengeance alone; and to Him alone shall His redeemed give all the glory. "W. G. DAVENPORT,

"Rector of Emmanuel Church, Anacostia, D.C., U.S.A."

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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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AN AMERICAN VIEW OF BRITISH PROGRESS.

FOR the first time in the history of the world (says the *New York Tribune*) the population of the United Kingdom of Great Britain and Ireland is greater than that of France. This statement may be made with confidence, though its absolute confirmation may have to await the census which will be taken next year. At the beginning of this century France had 27,000,000 and the United Kingdom only 16,000,000 inhabitants. The discrepancy between them has been diminishing steadily, so that the last census, in 1891, gave France 38,343,000 and the United Kingdom 37,797,000 inhabitants—a French majority of only 546,000. The vital statistics of 1892 and 1893 showed that in those years the deaths in France outnumbered the births by more than 12,000, while in the United Kingdom the births were more numerous than the deaths by about 817,000. Since then a change for the better has been observed in France, so that the births now probably outnumber the deaths by a small margin. Nevertheless, the figures we have quoted indicate almost beyond the shadow of a doubt that the island kingdom is now the more populous of the two. The result had been attained not so much by any very rapid increase of British population, as by the abnormally slow increase, and sometimes actual decrease, of the French. Making all allowances for the disastrous effects of the Napoleonic wars and of the war with Germany in 1870-1, the native growth of France has been too small. In a century it has amounted to only 11,000,000, or about 40 per cent., while that of the United Kingdom, despite the famines in Ireland and the enormous emigration from all parts, has been over 21,000,000, or more than 130 per cent. In recent years the contrast has been most striking. In the 10 years from 1881 to 1891 the growth of France was only 671,144, while that of the British Isles was 2,862,547, or more than four times as great. Moreover, the evil in France is—or has in recent years been—progressive. Thus in the quinquennial census period, in 1876-1881, the growth of population was 766,260. In the next, 1881-1886, it was 546,055. In the next, 1886-1891, it was 124,289. And there are those who reckon that in the next, 1891-1896, it will be a minus quantity. Still more impressive is the contrast if we take the emigration from the two countries into our reckoning; as, indeed, we properly should. We have said that during the century France has grown from 27,000,000 to 38,000,000. She has also sent to her colonies and to foreign lands about 500,000 souls, making her total growth 11,500,000. The United Kingdom has increased from 16,000,000 to 37,000,000, and at the same time has sent abroad no less than 11,500,000, or as much as the total growth of France, making the actual British increase the enormous total of 32,500,000. These figures eloquently and convincingly explain the incomparable pre-eminence of Great Britain as a colonising Power, and establish her rank far above all competitors as a "mother of nations." They also give vivid colour to the visions of those who see in English the practically universal language of the future. For if, to the great growth of the British Isles we add the native growth of the English-speaking British colonies, and also that of the English-speaking United States, it becomes evident that no other tongue is worthy to be reckoned for a moment as a serious competitor. To rehearse in detail the apparent causes of this striking supremacy of Great Britain over France would be to repeat a twice-told tale. A few figures will express the gist of the matter more effectively than anything else. In 1893 there were in France 287,000 marriages, 874,000 births, and 867,000 deaths; while in the United Kingdom there were only 267,000 marriages, but 1,147,000 births, and only 732,000 deaths. That is to say, marriages are more numerous in France, but far more fruitful in Great Britain, and the death rate in the latter country is far the lower. If these conditions are to prevail in future, and these movements of population to continue, France may well be seriously concerned; and those who are speculating on the decay and fall of the British Empire may well revise their estimates. A country whose native population is at a stand-still, or actually declining, can scarcely hope greatly to extend its power. One that shows so great vitality and increase of native stock as does the United Kingdom has not yet reached the last chapter of its history.

The above appeared in the *Edinburgh Evening News* of January 4th last, and speaks for itself. It confirms, without meaning it, much that we have been asserting respecting the

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Identity of our race with the lost House of Israel for many years past, even before the increase of our nation's population developed as it has done in the enormous proportions noticed by the American writer in the *New York Tribune*, quoted above. The promises of God to Abraham, Isaac, Jacob, and Israel always pointed to "population increase" as one of the chief marks by which His people would be distinguished during all time. Accordingly we find that in conformity with all observations and observers our race is pre-eminent in respect to this sign, till men are forced, like the American writer we quote, to confer on our race "a rank far above all competitors as a mother of nations!" This strange supremacy among the nations has filled the Transvaal at this moment with a huge mass of British miners and others, whose political rights call for recognition by the Boer Government in the South African Republic. These rights have been hitherto denied and rejected, which has led to the sad and humiliating events which we have had to deplore in respect to Dr. Jameson, and his too daring, but lawless and hapless, "raiders." The same abnormal and constantly increasing redundancy of British population will, we believe, ere long, compel the Boers to give the dangerous, but now disarmed and dejected, British population, equal and common rights of citizenship, which is all they have ever demanded. We doubt President Kruger's ability to refuse this reasonable demand in the long run, though, of course, it will take power out of the hands of the Boer-oligarchy, and confer it on the whole of the inhabitants of the Transvaal, the majority of whom are British subjects even now.

The power of rapid increase of numbers has, of course, led to our vast expansion in the world; and as God has given our race, in a special degree, the ability to govern "the cheaper races" of the earth successfully, and to colonise profitably, too, our possessions have been firmly established and consolidated. But this very fact has given rise to fierce jealousies on the part of the nations, who, as we have lately seen in the instance of Germany, cannot endure our Colonial successes, and their own worse than failures in the same direction. They resent our "power to get wealth" from our colonies and our military possessions, like India, and chafe at the fact that we have secured all the desirable spots on the face of the earth in the best and most salubrious climates, leaving the hot and unhealthy regions for their own German operations,—regions where gold mines and diamonds exist not, where good coal is not to be obtained, and mines are not to be discovered to make men rich. Jealousy speedily breeds hatred and revenge, a specimen of which we have lately seen exhibited in the conduct of the German Emperor, representing the German people. Even Russia hates us with exceeding hatred, by reason of our commercial successes, as the following from the *Novoe Vremya*, published in St. Petersburg, testifies:—

THE GREAT SEA SPIDER.

The *Novoe Vremya* of St. Petersburg calls special attention to a correspondent who recommends the purchase from Holland of the Island of Pulo Babi, or Hog Island, to the north-west of Sumatra, as a coaling station for the Russian Pacific squadron. Russia is further advised to ally herself with the smaller Powers possessing colonies in the Pacific in order to support them against the "insatiable sea spider," otherwise England, whose character is blackened with every kind of accusation throughout this and other articles in the Press.

How the Boers have come to regard us with contempt, by reason of their easy victory at Majuba Hill, and their very recent success over Dr. Jameson and his heroic band of "raiders," is well told in the *Scotsman*, on January 8th, and is worthy of repetition. It is from the pen of M. T. C. Meiklejohn:—

Let us go back a few years in the history of the South African Republic, and see to what conclusion the successive steps will lead us.

At about noon on February 27th, 1881, a comparatively small band of Boers rushed a strong British position on Majuba Hill. Our troops were defeated, and Sir George Colley was killed. The result was an immediate armistice, and, under the auspices of Mr. Gladstone, a subsequent peace. This peace was made (1) after the Boers had inflicted a crushing and disgraceful defeat on the British forces, and (2) after they had actually remained for some time in possession of British territory. For Majuba Hill is in Natal, and not in the territories of the South African Republic. Mr. Gladstone then made us stomach three things—defeat, occupation of British soil, and thereafter a peace. It is easy now to suggest the "might have been"—to suggest, for example, that the Boers should have received one sound thrashing (which the reinforcements, then pressing to the front, would have enabled us to give in the end), and that they then should have been offered peace on fair terms. British prestige would have been satisfied, and the Dutchmen might have received the independence they had fought so bravely to secure. But it was not so. And what was the outcome? The mass of the Boers was left to think of England as *nix werd ni*—cowardly and contemptible. Anyone who knows anything even of the Boers of the Cape Colony will bear me out in this. It is now that *verdomte Engelsman*, though before the war the name of Englishman was one to conjure with. "The *rooibatjes*" (red-jackets), they will tell you, "are no good; our Transvaal cousins beat them once, and they could beat them again." And how much more contemptuous was, and is now, the language and feelings of the average Boer of the Transvaal!

Then came the opening of the famous Witwatersrandt in 1886. Immigrants poured in—chiefly English, home-born and Colonial—and they made the Transvaal what it is to-day, the greatest gold-producing country in the world. These immigrants naturally did not at first care about political rights; their only care was gold, and how to get it. The gold might "peter out," and they would then leave the country. But the gold did not give out, and so far from leaving the country, most of them looked forward to making it their future home. They then asked for their ordinary rights—asked to be made citizens of a country the wealth of which they had done so much to develop. Again and again they asked their bare political rights, but always in a perfectly orderly and constitutional way. What was the Boer answer? Just what might have been expected from a people obstinate, slow-thinking, and puffed up with the knowledge that they had beaten England, and that England had, as they held, humbly kissed the rod. They answered by suppressing public meetings, and a Volksraad member challenged the Uitlanders to fight for what they wanted.

The answer was not unnatural. Your Boer knows nothing of the world at large. Quite an intelligent Boer in the colony once asked me if it was not true that England derived her wealth from a private gold mine in England, wherefrom the Government dug gold for sovereigns. The instance is quite typical of the utter and dense ignorance that obtains among the Boers generally. Was it likely that your wild Waterberg Boer, in whose cottage hung a "Majuba" rifle, would make the Englishman, whom he despised, a political equal of himself? Agitation grew hotter and hotter, the first note of serious warning being sounded by Mr. Lionel Phillips. The people of Johannesburg—as irresponsible crowds will—became wildly alarmed, and in their extremity send an appealing message to Dr. Jameson for help—help for their property and their lives. Jameson, unwisely perhaps, but with a splendid dash, consents. The rest we know.

Here, then, is the historical sequence—Majuba, Mr.

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Gladstone's peace, consequent Boer contempt for the English name and English power, immigration of the Uitlanders, their agitation for a franchise, Boers' contemptuous refusal, threatened revolution, defeat and capture of Dr. Jameson. Those who know the Cape Colony will testify to what racial feeling this Majuba peace has engendered; how English prestige has been lowered; how, after the war, the Afrikander Bond sprang into existence, to assert Dutch rights and Dutch nationality, which nobody before ever thought of attacking. And all because the Boers were not taught the salutary lesson that, had England chosen, she could have done with them as she willed. Hence, is it too much to say that Mr. Gladstone's peace policy was the first cause which had for one, at least, of its effects the defeat and surrender of Dr. Jameson?

Let us be thankful for the firmness and sanity of Mr. Chamberlain's policy, and for the skilful way in which he has treated the contemptible outburst of the German Emperor."

In all that is occurring in the Transvaal we see the hand of God manifestly working, but our blindness prevents us comprehending the object of each move, and whither the Lord is leading us. Two things reassure us, and make us content to leave all our matters in His hands. One is, that the troubles in the Transvaal are distinctly the result of our own vast population increase, the chief of all the blessings God promised to Israel His people. The other is, that we have found there prodigious wealth, in gold and other precious commodities, with which the Uitlander British have enriched the land of their adoption in a manner which is marvellous; and we see, therefore, that God is true to His promises to Israel, and is following us there with His presence and His blessings. We conclude that He means yet to give us an expected end, even in the Transvaal; and that we shall not, as His people, be brought to shame in the regions where just now our countrymen seem to be passing under a heavy cloud. For all the Lord is doing for us let Israel give Him all the praise.

SOME EVIDENCE FROM NEW ZEALAND.

By T. A. Finlay, N.Z.

One of our leading ministers, the Rev. James Gibb, of the First Church, Dunedin, the Pioneer Church of Otago, has just returned from a trip to Great Britain. He was interviewed on his arrival by representatives of our leading newspapers, and the report printed in the *Otago Daily Times*. I have clipped some closing remarks. Of course Mr. Gibb does not believe in our Israelitish origin, but the extract is none the less valuable on that account. It goes to swell the evidence in favour of the faithfulness of the Lord Jehovah, the God of Israel, and is another link in the chain which connects our British Empire with that favoured people, so favoured to-day, that even blind witnesses are forced to confess that "their seed is known among the Gentiles, and their offspring among the people—they are the seed which the Lord hath blessed" (Isa. lxi. 9.).

The following is the cutting:—"I was very greatly impressed," he added, "everywhere I went, with the strength and greatness of the British Empire. Travel where you will, you will find England either in possession or exercising a very great if not predominant influence in the disposition of affairs. Everywhere you can see tokens of her power, and if she and her colonies will stand shoulder to shoulder she need fear simply nothing. We have had, on the whole, a magnificent history thus far, but if we only stand together, and continue in the practice of that righteousness which maketh a nation, the historian of a century hence will have a far grander story to tell about us than any other that has yet been penned. That is my sober conviction. Evolutionists tell us that from the beginning and right along the whole course of development nature had man in view as the goal and crown of all her efforts; well, I feel as if I could go a step further and say that the particular race of men Providence has had in view as the ultimate human type is the race to which *we* belong. That sounds big, I know—'Like your arrogance,' a Frenchman would say—but such is my feeling. Long ago Emerson defined the British man as he who of all men stands firmest in his shoes. I always believed that to be a correct definition. The result of my travels has been to make me absolutely sure of its accuracy." Mr. Gibb has also been contributing "Jottings from his Holiday Journal" to one of our weekly papers, the *Christian Outlook*. These "Jottings" are intensely interesting and very readable. They are not only full of interesting descriptive matter, but they bristle with information of a valuable kind.

On his way to the "Home Land" he "did" the Holy Land, and several articles are devoted to what he saw there. In No. 5 of the "Jottings" he has some remarks on the Turk in Palestine. He points out very vividly the blighting and corrupting form of government carried out by that nation, and adds that "The day of doom cannot surely be very far distant for this wild-beast empire."

But in commenting on who shall take the "sick man's" place in Palestine he again adds some interesting remarks concerning our nation. Mr. Gibb says:—"And when the doom falls, who will assume the control of the peoples now so fatally misgoverned? Some of them will probably follow the example of these provinces which in recent times have been mercifully delivered from the thrall of Turkey, and are now independent States. Some—but not all. Palestine is not fit, will not for many a day be fit, for self-government. When the Turk marches out of Jersualem, who will march in? An Anglo-Israelite would say this was a superfluous question. Well, I'm not an Anglo-Israelite, and am not likely to become such. I have never found the literature of this sect other than a weariness to the flesh. But for all that, I should not be surprised if in the lifetime of this generation, the Union Jack of Christian England is seen floating over the grey walls of the Tower of David, near the Jaffa gate of Jerusalem, where only a few months ago I saw displayed the Crescent of Mohammedan Turkey. May God speed the day!" Mr. Gibb never spoke truer words, prophetical (in a way) though they may be as yet. The flag that will certainly float over Zion's hill will be "The Union Jack of Christian England," and with Mr. Gibb I fervently add, "May God speed the day."

But what about the "*heirs*" whom God chose to possess that land? What about God's solemn oath to Abraham? "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*, and I will be their God" (Gen. xvii. 6, 7, 8). Add to this those solemn words in Jer. xxxi. 35, 36, "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 waters thereof roar; the Lord of Hosts is His name;

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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."

When we read this, and note the presence of the "Union Jack" everywhere, and the predicted planting of it in the near future on the "grey walls of the Tower of David, near the Jaffa gate of Jerusalem," we are bound to exclaim, "Who is Britain, that she should possess what God has bequeathed so solemnly to Israel? Let God Almighty be true. "Hath He said and shall He not do it? Hath He spoken and shall He not make it good?"

Since God is true, the fulfilment of all His covenants to the British people must prove them to be one and the same as His people Israel.

This matter has been treated so often in the BANNER that it is superfluous for me to add any more. My motive in writing is to hand on to you, for circulation, testimony (blind though it be) from distant New Zealand which is well worth noting. May the God of Israel speedily open the eyes of our people to the fact that we are indeed His chosen people, and that He is using us to-day to the honour and praise of His great name.

Purekireki, Owaka, New Zealand, Dec. 7, 1895.

THE COLONIES.

COLONIAL LOYALTY.

WHILE the Empire draws breath after the stormy opening of the year, the moment is opportune to consider one permanent aspect of the crisis through which a portion of it has passed. The loyal demonstrations made on the first hint of danger by our principal colonies have enabled the English-speaking public to appreciate better than when Mr. Foster, the Finance Minister of Canada, first used his striking phrase, the significance of that "splendid isolation" in which Great Britain elects to stand. The vigour and promptitude with which an English Colonial Minister has dealt with an English difficulty in one portion of the Empire has caused his name to be greeted with English cheers all round the world. The demonstrative applause of a London theatre finds its echo on the Stock Exchange of Melbourne, and while Canadian shipmasters on Lake Ontario meet and pass resolutions to place their services at the disposal of the Imperial Government, the Australian Natives Association, ordinarily quoted as an anti-Imperialist body, suspends a meeting at the antipodes in order that the National Anthem may be sung. From Cape Town, from Natal, and from Rhodesia, where late events have naturally stirred a sterner spirit, expressions of confidence have made themselves passionately heard. Throughout the entire Empire British subjects have felt themselves at one, and the expression of their unity has been made no less forcibly by the popular than by the responsible official voice.

Speaking in Sydney on the first day of the year, Mr. Reid, the Premier of New South Wales, pointed out that the pressure of external events was a force likely to operate in the interests of Australasian union. Little more than a week had passed before he was deputed by the Governments of Australia and Tasmania to give wider significance to his own forecast by telegraphing in their names to the Imperial Government a united assurance of loyal support in the measures taken for the "defence of the integrity of the Empire." The Government of New Zealand forwarded a practically similar resolution, and announced that the colony was fully equipped to resist invasion. Lord Salisbury in his reply accepted the resolutions in all their gravity. Nothing, he said, could give greater confidence to her Majesty's Government in maintaining the rights of the country than the knowledge that "we have the full approval and good will of our fellow subjects in the great colonies of the Empire." In the scheme of federal defence which is to be discussed by the Australian Premiers at Sydney next month it is, we learn, intended to give practical form to the assurances addressed by the colonies to Lord Salisbury. From the Government of Natal a resolution of the same kind was received, and the inevitable tendency to bitterness of Dutch feeling at the Cape did not prevent Mr. Hofmeyr, in his capacity of leader of the Dutch party, from strongly supporting the attitude of the Imperial Government towards any foreign interference in the South African affairs.

In Canada the expression of loyalty early took the form of a resolution brought forward by the Canadian Government to "put the militia and defences of this country, as far as it can possibly be done by Canada, into a state which is adequate to the feeling, interests, and security of this country in itself and as a portion the Empire." During the same sitting of the House of Assembly, Mr. M'Neill, an Ontario member, gave notice of a resolution to the effect that the "House desires to assure her Majesty's Government and the people of the United Kingdom of its unalterable loyalty and devotion to the British Throne and Constitution, and of its conviction that, should occasion unhappily arise, in no other part of the Empire than in the Dominion of Canada would more substantial sacrifices attest the determination of her Majesty's subjects to preserve unimpaired the integrity and inviolate the honour of her Majesty's Empire." The resolution was adopted unanimously a few days ago amid prolonged cheers by an assembly composed in great part of Irish and French Catholic Canadians. In the debate which preceded the adoption of the measure nothing was more noteworthy than the position taken by Mr. Laurier, the French leader of the Opposition. It was made clear by the mover and seconder of the resolution that the intention was to demonstrate to other parts of the Empire and the world that the British people, in whatever portion of the Empire they may happen to reside, are "one people, animated by one spirit, and determined to stand as one man in defence of their common rights." Recent troubles were declared only to have accentuated the Canadian determination to remain part and parcel of the Empire, and the resolution was spoken of as a national pledge to move towards Imperial federation. If there were a movement to which French Canadians might be pardoned for hesitating to commit themselves with enthusiasm it would be a movement prompted in the British interest by a sentiment so sincerely British. Nevertheless, among the supporters of the resolution none were more cordial than the French Canadian members of the House, and we have good ground to believe that Mr. Laurier expressed something more than a personal sentiment when, after a warm eulogy of British institutions, he declared his conviction that should England be called upon to repel her foes she would have the ready service of British subjects all over the world, "not only British subjects who are not of her own blood, but British subjects who are not of her blood, but who have received from her the inestimable blessing of freedom." This is the same spirit as that which caused the leader of the Dutch party at the Cape to offer, on the day after the surrender of Dr. Jameson, to use his influence to obtain from President Kruger redress of the legitimate grievances of Britis'

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subjects living in the Transvaal and leniency of treatment for the prisoners. It is a spirit justly born of the liberality of British rule in those colonies to which self-government has been granted. It finds an echo in Mr. Chamberlain's recent declaration that he intends to base a strong British policy in South Africa upon the support of the Dutch majority at the Cape and in Natal. It is a spirit which renders it possible to look with hope for the ultimately peaceful solution of all the internal difficulties inseparable from the maintenance of the Empire. The existence of such a spirit is, in one word, the highest testimony that an Imperial people can receive of their fitness to occupy the position in which contemporary history has found them.

Much has been said at various times of the disruptive influence likely to be exercised by the discontented Irish element throughout the Empire. If we may trust our late experience, an Irishman has only to leave Ireland in order to become a loyal defender of the British flag in any other portion of the earth in which he finds it float above him. There is no British colony in which the Irish element has not a Parliamentary representation. There is no Colonial Government which does not depend on Irish support. Yet from every Government of the Empire loyal resolutions have come unopposed.

We have heard also a great deal of the Separatist tendencies of the native-born Australian. Yet it is not only through the Australian Governments which his vote is supposed to govern that the expression of the feelings of Australia reaches us. The popular demonstrations which have been already noticed are indication enough that there is no magic in Australian air to tempt the native-born to forego his birthright. Australia has lived her short century of life in practical immunity from external danger. The same developments of modern science which have given her the benefit of European resources and brought the markets of the old world to her shores have included her within the European system and laid her open to the dangers long sustained by other peoples. For her, as for the other portions of the Empire, strength goes hand in hand with unity. It is not the least of the advantages which may be reaped from late events that this appears to have been generally realized.

Again, in South Africa and in Canada it has been asserted that the Dutch and French elements of the population were elements of discord certain to develop sooner or later into elements of disruption That in such an experience as that through which we have lately passed we should be able to base our policy with confidence on Dutch loyalty in the South African colonies goes far to disprove this theory, while from Canada we are happy in the assurance that our French subjects are no less keen than those of Scotch and Irish and English races to defend the freedom of the flag.

In return for their devoted loyalty our colonies trust to us for the naval protection of their shores. We have done our part in the movement of the last few weeks by showing that we are both able and determined to accord it. The troubles which for a moment seemed to threaten the peace of the Empire have served a valuable purpose in drawing closer this mutual compact of allegiance and of strength. They leave us the richer for the new conception which they have enabled us to gain of a possible splendour in Imperial isolation.—The *Times*, Feb. 17th, 1896.

ANGLO-ISRAEL DISTRIBUTION FUND.—March 4th, from "L. M. K. B.," £5 has been very gratefully received.—**E. M. Rush**, *Hon. Sec.*

A NEW ZEALAND DISCUSSION.

PART I.

THE *New Zealand Herald* of November 16, 23, and 30, published a discussion on the subject of "Where is Israel?" between a correspondent "Colonus," who took our view, and a Dr. Giles, an authority in Auckland who opposed him. It is interesting to see how the matters which occupy our attention here are viewed by our antipodean fellow-subjects, and we are glad, therefore, to introduce the parties to the discussion to our readers' notice at home. Colonus of course led the way.

"WHERE IS ISRAEL?

"The intense interest that is now centreing in Bible lands cannot but revive enquiry as to a people once the most prominent in Bible history, but now lost to sight.

"The disappearance of the Ten Tribes is an incident familiar to all Bible readers. They were carrried away from Samaria into captivity 720 years or so before the Christian era; and planted in what was then Media, now the Persian province of Azerbigan, skirting the south-western shores of the Caspian Sea.

"There they disappeared from history so far as the Bible is concerned. They never returned to Palestine, though their brethren, the Jews, did, who had been subsequently borne captive to Babylon.

"Josephus, the oldest historian who takes up the sequel of old Hebrew history, tells us so, and writing in the first century of the Christian era, says that at that time the Ten Tribes were 'beyond the Euphrates, still,' a great multitude whom no man can number.

"Where is that people now? One might be satisfied to let them sink in the night of history in which so many other people have been submerged, but that the Bible which had carried on the history of the Hebrews for so many centuries up to that disappearing point of ten of the Twelve Tribes constituting the race, refuses to let them be forgotten; and at the very time when they were exiled, speaks of a glorious future for them, such as was given or destined to no other people on the face of the globe.

"Of course, to those who don't believe the Bible, so much prophecy is simply fairy tales, and with them there is no use in discussing the subject. But to the many who constitute the great bulk of our community, to whom the Bible is what it professes to be, the Word of God, it is certainly treating it with little concern to turn an incredulous ear to that portion of it which professes to literally tell of the greatness and expansion in the future of a people which had occupied almost the whole of the history contained in the Bible.

"There are those of them who accept the records of the past, and the doctrines and teachings of the Bible in so far as they tell of what had happened; but when the Bible points forward to what is to happen, they treat its sayings as not worth minding, and even piquantly say that when a man turns to the study of prophecy he is yielding to the dotage of senility.

"This smartness on the subject is paralleled by others, who, as the easiest way of getting over the prophetic history of the still chosen people, say God did not mean it, only in a mystical sense; and that the statements, however *vraisemblablement*, are to be 'spiritually' understood.

"But anyone with honest candour looking at the prophecies, and seeing the way in which they are mixed up with warnings and threatenings, and references to incidents past or then proceeding or impending, must conclude that the prophetic utterances are either real things or nonsense.

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"That they are nonsense will hardly be asserted by anyone that takes the Bible for what it purports to be, and the statements of future history should be taken for what they also claim to be.

"In this light it is beyond dispute that Israel, after the carrying into captivity, was still to be under the special protection of Heaven, and that it was promised, after years of suffering and wandering, to become the mightiest nation on the face of the globe.

"In this survey Israel, or the Ten Tribes of the captivity, is to be viewed as quite distinct from Judah or the Jews. Notwithstanding that they are as distinctly separate in history, and character, and destiny, as England is from France, it is the fashion of clergymen and others to indolently mix them up as if they were the same.

"The two families of the Hebrews parted in the revolt led by Jeroboam after the death of Solomon, and throughout the whole of subsequent history, and in their after fates and fortunes as shadowed forth in prophecy, they are never confused or blended except by clergymen in their pulpits; and so they are to continue separate and distinct, if the Bible tells the truth, till that day when, in the words of Jeremiah, 'In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers.'

"But let us see what traces have been found of the further history of these exiled tribes in Media. The Apocrypha is not recognised as among the canon of Scripture, but it is usually regarded as a probable record of traditional history; and in the second book of Esdras, reference is made to the next migration of the exiles.

"The writer says, 'These are the Ten Tribes which were carried away prisoners out of their own land in the time of King Hoshea, whom Shalmeneser, the King of Assyria, led away captive, and carried them over the waters, and so they came into another land. But they took this counsel among themselves that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, that they might there keep their law, which they had never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a-half; and the same region is called Ar-Sareth. Then dwelt they there until the latter time.'

"This region was on the northern shore of the Black Sea, where the river 'Sereth,' flowing from the Carpathian mountains into the Danube near its mouth, and the city of 'Sereth' near its source, bear testimony to the identity of the region to this day.

"Herodotus, the father of history, corroborates the statement, showing that the inhabitants of this country, whom he names the Scuthoi or Scythians, had come from south of the Araxes or Media. He describes them as highly civilized and very warlike, 'wiser that any other nation,' possessing no houses, but waggons, and 'unconquerable and even unassailable.'

"This historian, whose accuracy in inquiry is famous, describes the minutiæ of their forms of sacrifice, which are identical with the Hebrews rites of sacrifice, says they never used swine, the unclean animal of the Hebrews; and they claimed to have a national existence of only a thousand years—which from that date B.C. 500, exactly reached back to the exodus of Israel from Egypt.

"Herodotus gives the limits of the territory of these people from Media, at the time he wrote, B.C. 450, as reaching from the Danube to the Don, being a square of 4,000 furlongs each way, one end of the realm thus reaching to Poland.

"M. Paul du Chaillu, who has recently investigated the records and traditions of the Scythians, in a research extending over eight years, carries the advance of this great warlike race further towards the north-west. Odin, a mighty Scythian leader, had led a host of warriors from Asgard, now Kiev, on the Dnieper, the central river of ancient Scythia, and not far from the Ar-Sarath of Esdras, sweeping the tribes in his track back on the Roman Empire, until he and his warriors occupied and settled Saxony and the lower Elbe, and other Scandinavian territories to right and left of the Danish Straits.

"That this region was the cradle of the Anglo-Saxon race, from which, in swarm after swarm, Angles, Saxons, Jutes, and Danes passed over into England, is recognised by all.

"This blend of Apocrypha and history, of traditions, and Eddas, and Sagas, is not, of course, conclusive testimony, but the undoubted passage of the Median exiles to the north of the Black sea, confirmed by the unquestioned accuracy of Herodotus, taken in conjunction with the facility for their extending their migration to the shores of the German Ocean, as traceable in traditions and the twilight of history, shows at least the possibility, if it does not also the probability, of the Angles, Jutes, Saxons, Danes, and Normans, the progenitors of the Anglo-Saxon race, being the descendants of the exiled tribes from Media.

"But turning from this excursion in history and tradition, let us come again to the Bible, and see what it was that was predicted of Israel in the land of its exile.

"And in this connection more force will perhaps attach to what was said of these tribes immediately before their captivity or when already in exile, than of the promises given to Abraham and Jacob and others before the time of the comparative greatness of the children of Israel under David and Solomon.

"The prophet Hosea says, 'They shall be wanderers among all nations,' and 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head" (Hosea i. 10, 11.)

"The prophet Amos says, 'I will sift the House of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth' (chap. ix. 9.)

"And again he says, 'And I will bring again the captivity of My people Israel, and they shall build the waste cities, and shall inhabit them.' . . . 'And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God."

"Isaiah says, 'The Lord shall set His hand again the second time to recover the remnant of His people, . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (chap. xi.).

"In the book of Jeremiah, referring to the 'remnant of Israel,' the prophecy says: 'Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth' (chap. xxxi.)

"In all these cases, and in hundreds besides, the promise is specific to the House of Israel as distinct from that of Judah, to whom other promises run concurrently and

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separately, sometimes in contrast, sometimes in resemblance, but always distinct, until the time when, as told by Jeremiah, Judah is to walk to Israel, and in conjunction be brought back to their fathers' land.

"To suppose, therefore, that the House of Israel has disappeared off the face of the earth, would be to stultify the whole of the prophets; and if it is still existing, and still the heir to such promises of greatness, and glory, and power, the question ought to be one of surpassing interest,—Where is Israel?

"Without referring specifically to the prophetic utterances descriptive of it, it is, wherever found, to be 'a great and mighty nation,' 'a nation and a company of nations,' the 'chief of the nations,' 'dwelling by itself apart,' it is to be 'in the isles,' or as some have it, 'the coast lands of the sea,' in the 'isles afar off,' in the 'North Country,' and also in the 'West' from Palestine.

"It is to be a great maritime people whose 'seed shall be in many waters,' owning the 'ships of Tarshish,' with which it will bring Judah home to the land of the fathers, possessing 'the waste places of the earth' and filling them with its swarms of people.

"It must be an unconquered and unconquerable race; with the lion and wild ox or unicorn for its national emblems. It must be the means of blessing to all nations and God's messenger of salvation to the heathen. It must be possessed of enormous wealth, lending to many nations and borrowing from none, and it must be a nation distinguished for observing the Sabbath as a perpetual sign of its identity, however otherwise concealed.

"And according to the prophecy of Ezekiel it will have to meet and conquer on the hills of Israel, Gog, the 'Prince of Rosh,' in decisive combat for the possession of the Holy Land.

"In the present concentration of the attention of the whole world on the lands of Bible history, and the gathering of the storm clouds in the East, and in view of the evident foremost part which Israel with her 'ships of Tarshish' is to take in the final settlement, the question is a grave one, Where is Israel?"

"WHERE IS ISRAEL?

"To the Editor.

"Sir,—In proposing to your readers the question, "Where is Israel?' your contributor, 'Colonus,' invites their steps to a track which proves rather slippery to those who do not guard their goings with a little judicious scepticism. In the first place, what certainty have we that the whole people of the Israelitish kingdom were carried away? Is it not more likely that only the people of mark, as Professor Wellhausen thinks, were taken into captivity, and that the mass of people remained, mixing with other inhabitants of the land, and losing, to some extent, the purity of their religion though retaining much of the Mosaic tradition? This supposition seems to account better than any other for the offer made to the Jews at the restoration to join with them, on the ground of a common worship, in the re-building of the temple, as well as for the relations known to exist between Jews and Samaritans in the time of Jesus Christ. This apparently reasonable doubt which attends the first statement of the question must necessarily infect all the subsequent arguments consisting of etymological conjectures, inferences from old legends, and gratuitous assumptions concerning prophecy, which constitute the usual armament of Anglo-Israelism.

"To go further into the subject would occupy more space than perhaps you would be willing to allow me; but I may be allowed to suggest that 'Colonus' has perhaps rather misunderstood the meaning of Herodotus, who, I think, does not intend to assign Media as the cradle of the Scythians, a race whom he describes in such a fashion as scarcely to admit of their identification with a band of captives who had been brought over from Samaria 200 years before..

"One more word. If it is true that the Israel so long lying hid 'must be a nation distinguished for observing the Sabbath, as a perpetual sign of its identity, this surely must at once dispose of the claim of the English people to be the lost Israel. Of course I know that many good people are in the habit of giving to the first day of the week, or *Dies solis*, the name of the Sabbath, and of inculcating a sort of half and half Jewish observance of it, but as a matter of history and fact I have never heard of any time or place in which any considerable section of the Anglo-Saxon race have paid any attention to the Sabbath.—I am, etc., "J GILES.

"Garston, Mauku, Nov, 1895."

(To be continued.)

RANDOM SHAFTS.

BEING separated by only twenty miles of water, the difference between the characters of French and British would be incredible if it were not well authenticated. Despite their nearness, the French do not understand us, nor do we understand them; and this is partly accounted for by the fact that we are so diverse in constitution. Perhaps the dissimilarity is most patent in the arena of colonisation, for while the Anglo-Saxons have the colonising instinct to an abnormal degree, it is totally absent in the French. But the element which Britannia rules is responsible for a further conspicuous example. The French are not very clever on the ocean—they admit that, but the truth is they have no natural liking for the sea; whereas with us it is a favourite, and for tens of thousands it has a fascination. Hence our people are at home with the waves, yachting is a leading sport, and the British tar is the best of tars.

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I am aware that now-a-days Jack is often contrasted with Scandinavian or German sailors, and said to be distinctly inferior. But self-depreciation is a popular pastime with Englishmen: in that respect they certainly "dwell alone." If we are to believe what we read, French, Germans, Scandinavians, Swiss, Dutch, Belgians, Italians, Russians, Turks, Chinese, and Matabele all tower above us, and our proper business in the world is to blush. John Bull is never satisfied with his lot or his children. The Israelites of old, it will be remembered, were noted grumblers, and grumbling still runs in the blood. On the whole the British mariner is not so abstemious as the foreigner, and he may not be quite so docile or so cheap. But for the necessary qualities of a seaman—for skill, coolness, and courage—he has no peer. Alien crews for those who want them, and in fine weather it does not much matter; but when the gale is raging I would rather be in the hands of an English crew even if the crew consisted of lads.

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That, however, is by the way. We were dealing in particular with the French, and a new appointment to their navy brings out the disparity of which I was speaking. It would seem that the French bluejackets are unhappy on board the ironclad, although the large majority of them

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belong to the maritime province of Brittany, which should be a nursery for the naval spirit, if there was any naval spirit to nurse. Taking no interest in their duties, they become depressed; and as depression is not the stuff of which victories are made, the Government are anxious to remedy the evil. . With this end in view they have hired a gigantic Breton called Yann Nibor, who combines in his person the poet, the vocalist, and the elocutionist, whose task it is to visit the ships, singing patriotic ballads and reciting rousing tales of battle. By this means it is hoped to cheer the hearts of the languishing sailors, and we need not grudge the poor fellows what pleasure they can extract from their minstrel. But that such a functionary should be required is curious and significant.

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British "greed" is a perpetual theme of the foreign press, and the editors of our own religious papers, whose wisdom is equalled by their charity, heap calumnies on Anglo-African "robbers." In this connection a couple of recent utterances deserve notice. Mr. H. M. Stanley contributes an article to the February *Century Magazine* on the development of Africa, in which he reminds the public that Great Britain was actually the last Power to join in the scramble for it, shewing that we were driven by events, not by avarice, to adopt a forward policy. And, again, the Rev. T. W. Bates, an American missionary, declares that "Too much is being said about the greed of England. She has done more for Africa than any other nation. She has a history in Africa extending over centuries. Her occupation has always resulted in the elevation of the natives. She alone of all the nations forbids the sale of intoxicants to the natives; she aids in education and civilisation; she gives the natives the rights of a man. It would mean a decided advance in civilisation if England might have all of Africa instead of the small share that has fallen to her." She will get it all, Kaisers and Krugers notwithstanding.

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Little Englanders have two or three stock, stale, and stupid arguments, one of which is that after stealing a piece of territory we deprave the inhabitants, "poison them with rum," and so forth. Of course they do not fail to extol the virtues of our Continental rivals, but whether they write in ignorance or malice is an open question, for they have a considerable allowance of both. The witness of Mr. Bates as to the attitude of this country on the drink subject is valuable, seeing that it is impartial; and those who wish to know the truth concerning our neighbours may learn something from the complaint of a German missionary stationed at the Cameroons. The German Government having resolved to lay out plantations in that corner of their dominions, 200 negroes were employed at the work, and, according to this gentleman, they each received on Saturdays a bottle of spirits in part payment of their wages. The next day, as a consequence, they were intoxicated, or half-intoxicated, entirely unfit for the devotions of the Sabbath; and when the missionary protested against this system of fostering drunkenness he was informed that it saved 100 marks in the week—sixpence per head. For which contemptible amends the officials were willing to blight a community.

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A short time ago the Editor criticised a paragraph in *Cassell's Encyclopædia*, which not merely aspired to expound the Identity, but, in the usual off-hand style, pretended to dispose of it. The obnoxious words were: "Anglo-Israelite theory, the view that the English people are the descendants of the lost Ten Tribes, recently made prominent by the writings of Edward Hine and Philo-Israel, but hopelessly at variance with linguistics, ethnology, and historical evidence." The author does not say what phases of ethnology and history conflict with the "Anglo-Israelite theory," but as other opponents have been more communicative and less judicious, we are at no loss to interpret his ideas. Were he asked to be explicit, he would tell us what we have been told on a thousand occasions: "The British have not the remotest relation to Israel; they are Aryans."

***

It is, therefore, worth while turning to an article on the Aryans in the same publication, from which we find that the origin of the Aryans is a matter of pure speculation, and that the only safe conclusion to arrive at is that "the Aryans must be regarded not as a single race, but as an amalgam of many Caucasic and no doubt some Mongolic peoples." If, then, the British are Aryans, and the Aryans consist of many Caucasian races—names, pedigrees, and sources unknown—there is no apparent reason why our Israelitish lineage should be "hopelessly at variance" with ethnology. And if those various tribes have been "endowed with a certain racial uniformity," by a "general adoption of Aryan speech, traditions, and usages," it is difficult to see how the circumstance that we talk English instead of Hebrew can be "hopelessly at variance with linguistics." For it is clear that the operation of changing a language was once "general," and that we have probably done it ourselves whether we are Israelites or not. Having pronounced so forcibly against Anglo-Israelism, the managers, of *Cassell's Encylopædia* should be very careful as to what they insert. There are pitfalls on every side.

JOHN SHOOTINGHAM.

THE ISOLATED NATION.

AFTER all there is nothing particularly new in the isolation of England about which many of our Continental critics have so unduly excited themselves during the past few weeks. Virgil remarked on it long ago:

"Et penitus toto divisos orbe Britannos."

Surely, when we have classical authority for our position, it is rather late in the day to grumble at us for not being over anxious to change it, especially as we have done pretty well in the circumstances for nearly two thousand years.—*Globe.*

"Lo the people shall dwell alone, and shall not be reckoned among the nations" (Numb. xxiii. 9).

BANK SECRETS.

THE ink which is used in the printing department of the Bank of England is made from the charred stem of the Rhenish vine, which produces the richest black of any ink in the world. Each portion of the die from which the notes are printed is made by a different engraver. There is a small safe in one of the vaults of the bank which contains £8,000,000 sterling, and one vault, the richest in the Bank of England and in the world, contains £80,000,000.

"The Lord thy God will set thee on high above all nations of the earth. Blessed shall be thy basket and thy store, and thou shalt lend unto many nations. Thou shalt not borrow" (Deut. xxviii).

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ANGLO-ISRAEL DISTRIBUTION FUND.

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

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

OBJECT:—To proclaim by specially defined means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FORTY-SEVENTH MONTHLY REPORT.

THE following subscriptions and donations, received from Jan. 18th to Feb 22nd, 1896, are very gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d
Mrs. J., ...		0 5 0
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Total, £23 0s. 0d.

M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, Feb. 22nd, 1895.

SOWING THE SEED.

We have received special reports of work going on in Canada, United States, New Zealand, Burmah, and India, which give much cause for rejoicing, as there is proof of knowledge extending, and that which we have most to be thankful for, is evidence shown of a deepening feeling of the solemnity of our work. British-Israelites, who recognise their duty to God in respect to His *revelation* to them of their origin and mission, we hope may be counted by our Lord amongst His "watchers," for are not they in earnest watching "the signs of the times," and trying to prepare the way ere He comes?

From one and another place in our Colonies comes a longing desire for lecturers to proclaim the truths they have a long time studied and set their hearts upon; *men who can speak*, and also reply to enquirers and opponents because they are familiar with various arguments and the grounds for our belief that we are Israel. The same desire is constantly expressed by our home correspondents. People *must* read for themselves, we know, *must* study the Word of God, but the living voice, telling out the wonderful truth with power, warms the heart and stirs to action in a way that the written words can seldom do. We want the good news to go apace to kindle weary hearts and minds to fresh devotion in the service of our Lord. And it might thus fly, it will do so,—who shall doubt it?—when the "watchers" shall be in constant prayer for the gift of the Holy Spirit Who alone will awaken the people. Yet, still, we believe frequent use of human means is made by the Almighty.

So are we led to consider that we have in reality, in the body of British-Israelites, men whose utterances of the newly revealed truths of God have been blessed by Him, aye, and far more than our general public are aware of. They are ready, and willing, and are *wanted*, but they *are not free*. Is it yet impossible for British-Israelites to provide their thousands of pounds for the great Mission to proclaim the advent of the literal, as well as the spiritual, kingdom of the Lord to which He has promised to come, the kingdom of Israel? If we will look in faith to the hand of God, and all realize the honour of doing His work, it will surely be possible for the gifts for this great Mission to flow in. One central Source might be established in the near future, and our lecturers be never left idle. Then should we delight to be ever following with the many publications that will be needed for the further instruction of the people, for the benefit of the many who cannot buy freely for themselves.

I hope and trust, with some confidence, that ready action shall be taken. I would ask that the BANNER OF ISRAEL, and the Covenant People would dwell upon the great need in these days when so many things shew a hastening on to the time of the end of this dispensation, and invite *heavy* subscriptions and *wide* support to be given for British-Israel Mission lectures, for the glory of God, and the salvation of souls. What are the so-called pleasures of this life in comparison with the joys derived from consciously, faithfully trying to do the will of God? May His blessing rest upon all our work for Him!

In the last four weeks 140 packets of literature have been sent to our Sowers and others, to whom some special gifts have been made. The BANNER OF ISRAEL, and the Covenant People have been despatched as usual. The places included in the general distribution are given below.

ENGLAND:—Aldershot, Alvaston, Andover, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chelsea, Chippenham, Clifton, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Grinstead, East Twickenham, Exmouth, Faversham, Fulham, Hampton Hill, Harpurhey, Heaton Chapel, Highgate, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Lewisham, Leytonstone, Liskeard, London, Ludlow, Newcastle-on-Tyne, Norwood, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, St. Leonard's, Sandgate, Shepherd's Bush, South Benfleet, Southsea, Teddington, Tulse Hill, S.W., Tunbridge Wells, Uxbridge, Walthamstow, Walton-on-the-Hill, Wandsworth, Westgate-on-Sea, Wellingborough, Wimbledon, Woking, Woolwich, Worthing. WALES: Dolgelly, Maesteg. SCOTLAND: Burnbank, Cockburnspath, Dundee, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy, Tramore. FRANCE: Paris, Mentone. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. AFRICA: Hanover Road, Ograbeis, Port Nolloth, Vryburgh. INDIA: Poona, Secunderabad, Usler Bangalore. BURMAH: Pegu, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Narandera, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Purekiriki, Taranaki, Te-Aroha. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Anacostia, Charleston, Denver, Detroit, Philadelphia. CANADA: Castright, Gravenhurst, Theodora, Toronto, Prince Albert Sask. (N.W.T.) NOVA SCOTIA: Halifax, Yarmouth. NEWFOUNDLAND: St. John's. The Mission to Deep-Sea Fishermen.

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

Westgate-on-Sea, February 22nd, 1896.

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

BRITISH-ISRAEL PRAYER UNION.

THE Secretary is glad to report that during the last month eight new members have joined, making a total of 1,567.

A donation of 1s. was kindly sent by Miss. R. Westgate-on-Sea; and one of 2s. from Mrs. G. Edinburgh.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God, and hopes that many will do so.

Subject for prayer on last Sunday in March: "That God will guide our Statesmen in dealing with South African affairs."

A statement of the accounts for the Prayer Union for 1895 is as follows:—

EXPENDITURE.	£	s.	d.
Donation to B-I. Association from 1894 ...	1	10	0
Honorarium to Sec.	3	0	0
Postage, &c.	0	5	2½
	£4	15	2½

INCOME.	£.	s.	d.
In hand from 1894 ...	1	10	4
By donations	0	7	6
„ sale of Monthly Comments ...	0	17	5
„ sale of Monthly Comments by R. Banks & Son ...	1	3	0
„ Cards	2	5	8½
„ copies of Prayers ...	0	7	0½
	£6	11	0
Expenditure ...	£4	15	2½
In hand	£1	15	9½

Audited and found correct,

M. GOODCHILD.

The sum of £1 15s. 0d has been sent to the Rev. F. Aston as a donation from the Prayer Union, to the British-Israel Association. Members will see that by joining the Union and renewing their membership, they are helping to swell the funds of the Association, and so aiding the spread of British-Israel knowledge, besides benefiting themselves by their regular study of God's Word.

The number of new members admitted during 1895 has only been 18 as against over 50 for each of the two previous years. In spite of this decrease, let us still "go forward" and each and all be workers in our Master's vineyard.

The number of old members renewing their Cards was 68, which, compared with the number of members, is a very small one.

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

Review.

"*Ada, Love at Jerusalem, Divine and Human.*" By Henry Francis Gordon. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., London. Price 10s. 6d.

THIS is a handsomely bound volume, profusely illustrated, well got up, giving interesting information regarding Jerusalem chiefly, Palestine in general, Egypt, Cairo, the Great Pyramid and other subjects interesting to readers of the BANNER. To give attraction, we suppose, to the volume the author brings into his narrative a love story, the heroine being Miss Wayton, travelling as her father's nurse and companion, and the hero who woos and marries her, Captain John Beaulite, V.C. Royal Navy. The matter that concerns us chiefly is the fact that the young lady is an Anglo-Israelite, as is the author of the book, and throughout it we have Identity teaching largely interspersed during the adventures of the party. The Captain is very strong respecting the scriptural distinction between Judah and Israel. Quoting his own father's words, he said that the two Houses became separated. "Just as distinct as the United States are from Great Britain, and under independent rule, since they took their freedom from the British Sceptre; so distinct and separated have been the two parts of the House of Israel, since the days of King Rehoboam's folly. . . . God took one of these (Ten Tribes), and loaned it to Judah for a certain time." From Captain Beaulite's conversation we suppose he holds the Teutonic theory, regarding the German nation as a part of the Ten-Tribed House of Israel. This is a great error; but quite as great a one is his assertion that Germany is Manasseh! The proof seems to be that "we won Waterloo, together," and that we both are in "God's Great Nation" Covenant. Nothing can be more absurd than this. Late events have shown that Germany is far from being Britain's helper or assistant in slave liberation in East Africa. She appears now in the light of our nation's pronounced enemy, intriguing to supplant us in the Transvaal.

The work before us contains much varied information regarding Palestine and the East. Chap. IV. deals with the tomb lately purchased by British subscribers. Chap. V. gives details of a visit to Calvary. After proceeding to Egypt, a trip to the Great Pyramid is superficially described on p. 422 to 426, and the author recognises that the great British Empire will ere long hold Jerusalem as its capital with the Lord Jesus Christ as its King.

We should have preferred a less liberal use of italics, capitals, and double capitals than has appeared good to the author, and the love scenes are perhaps a little too prominent in the work, though that may be deemed a matter of taste. Mr. Gordon has produced a very handsome book, which we hope will have many readers and answer his expectations. In regard to his Identity teaching it seems, as we have hinted, somewhat at fault in one important respect.

A NEW IDENTITY LECTURER.

THE following appeared in the *South Durham and Cleveland Mercury* of January 31st last. The new lecturer bears a good Identity name; though he is, we suppose, no relation of Mr. John Wilson, the predecessor of Edward Hine. We hope our British-Israel Association will have their attention drawn to Mr. J. Wilson, and as we understand he will be willing to work for the cause, from love of it, will make full use of his ability and powers. The report was to the following effect:—

"Last night a lecture, the proceeds of which will be given to the Yarm and Eaglescliffe Nursing Association, was delivered in the National School, Yarm, by Mr. John Wilson. The subject was 'The Origin and Destiny of the Anglo-Saxon Race,' showing from Bible prophecy and the classic historians that the great Anglo-Saxon race is simply the House of Israel literally transferred from the East to their new home in the West, whence they are destined to be a blessing to all mankind, and that their monarchy is the fifth and final predominant empire of the world. Mr. Wilson apparently had become fully acquainted with his subject, and spoke fluently all through, his remarks from time to time being deservedly applauded. An amiable discussion followed, in which it is pleasing to notice party politics and sectarianism were never introduced. Mr. C. J. Archer, chairman of the Parish Council, presided, and both he and Mr. Wilson were thanked for their services. There was a good number present, and the funds of a deserving institution will benefit in consequence."

Mr. Wilson reports to us, as one result of his lecture, that "at the least four persons who heard it, have now begun to read their Bibles with increased light." This is exceedingly important and satisfactory.

WE are glad to learn that a Second and Enlarged Edition of Mrs. Reep's useful pamphlet, "Is British-Israelism True?" is now in the press, and will be issued in a few days.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE POWER OF ENGLAND.

IT seems that in the Russian press one paper, the *Novosti*, has an article recognising "the power of England," and warning Germany that in despising it, she may repeat the error of France in 1870, and of Russia in 1854. We allude to the following:—

"THE POWER OF ENGLAND."

St. Petersburg, Sunday.

The *Novosti*, in a leader headed "The Power of England," says Russia in 1854 and France in 1870 paid very dear for their illusions concerning the supposed weakness of their adversaries. The same might happen now with Germany, if she cherished similar illusions regarding Great Britain. The *Novosti* recognises the enormous real power of England, and refers to her advantageous geographical position, her unrivalled fleet, and her immense wealth and high standard of civilisation.

After the manner of the whole press of Europe, including, we grieve to say, our own secular papers, the *Novosti* takes no cognizance of the power which is behind our nation, being Israel, and is directing all her movements, arming her also for the work she has to do. "This people have I formed for Myself," is the declaration of the Lord, "they shall show forth My praise" (Isa. xliii. 21, R.V.). Having formed them for Himself and for His own service, He has given them power to contend against and conquer their enemies. He has given them with this object "the power to get wealth," the command of the sea, "the Gates," besides an Island Home, which He has guaranteed shall never be molested by their enemies, never successfully invaded, nor conquered. Our own endeavours have effected and could effect nothing, apart from this blessing and presence of God. The latter assured, we may defy all our enemies, as we did in the recent crisis, and await calmly the shock of nations, none making us afraid. Our comfort is, that our promised help from the Almighty King of Israel is perfectly unconditional. God's hand in the creation and building up of His nation is a fact clearly and broadly stated, "This people have I formed for Myself." The result which was looked for and promised was that they shall set forth God's praise!

It seems such miserable ingratitude that men so highly favoured should persistently, in all their public utterances, refuse to admit God's interference in their national condition, their immense wealth, their advantageous insular position, and in their vast real power as a nation. We are ready enough to boast of these things ourselves; but we seldom or never praise God for arming us as He has done, for giving us an impregnable island fortress for a home, for bestowing on us superabundant wealth, with "the power to get it," and "our high standard of civilization." With thankfulness to Him who is forming British-Israel to carry out His purposes to His glory we republish from the *Times* of January, 1895, a part of a Parliamentary paper issued by the Government giving us a comparative return of sea-going war ships belonging to our own and foreign nations, showing our country to possess 52 battleships building or built, 137 cruizers armoured and unarmoured, and 174 other vesels not torpedo boats. Total 363 (with gunboats and torpedo boats 747)! [For table see end of article.]

The full text of the letter or article of the *Novosti* mentioned above is too long for our colums and it is not devoid of venom. But we may venture to republish a few more of its sentences as they appear in the *Times* of Feb. 1st, followed by an opponent on the other side who did his best to show that ours was a "rickety" Empire, which would require a very slight push to upset it. The words were these:—

It is high time, therefore, that all sensible people should know that Great Britain is an Empire of such colossal strength as the world has never seen before. If we measure her power by extent of territory and number of population, she possess no fewer than 20,000,000 versts of land more than

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Russia, and 375,000,000 inhabitants. It is true that her army is small, but she does not require the numbers of Continental armies to protect the seagirt positions of her own island and of most of her colonies, and her enormous navy of 747 vesels is immensely superior to any other fleet. Owing to her political constitution, the highly-developed autonomy of the different portions of her Empire, the inimitable energy of her citizens, and the inexhaustible wealth of the nation, Great Britain, in case of necessity, could exert such a force and power as no other country in the world, except perhaps the United States, could even dream of raising. Add to this the exceptionally high state of culture which renders available all means of science and experience, the incomparable political education, not only of the governing classes, but also of the mass of the people, her great knowledge of other countries for political and commercial purposes, and, again, the unexampled wealth by which to a certain extent the whole world is held in subjection, and we begin to understand that there is no State, no nation, more firmly secure than Great Britain. So great an Empire, of course, has its vulnerable points, but her power is very far from being as rickety at present as some of our home-bred politicians represent it.

This letter was promptly answered in the next number of the *Novosti* by the celebrated painter Verestchagin, who has just opened another exhibition of new and remarkable pictures representing various episodes of the Napoleonic invasion. M. Verestchagin is so well known everywhere that his view of England is interesting. He says :—

In opposition to the opinion of M. Modestoff, I take the liberty of declaring my belief that the world-wide power of the English is, indeed, rickety, and is held together not so much by the actual strength of that highly cultured and wealthy people, as by their astonishing self-assurance and diabolical insolence. This is shown by the example of British India, where 280,000,000 people are kept down by 60,000 English soldiers. Of course, the English are strong and clever enough to set one people against another, and thus to damp all aspirations after independence even among such great numbers. But let political disorders break out in two or three places in two or three different parts of the world and England would have to capitulate. Their lack of all discrimination in the choice of means for enriching themselves at the expense of others, or, in other words, for the economic enslavement of all the careless and unwary peoples of the world, together with their shocking cruelty in avenging attempts at revolt, make this nation, which consists individually of affable, educated, and well-mannered persons, the most unsympathetic for all other States. Let England take the mountain territories of the Himalayas. There is no need for us to dissuade or stop her. The exploit can only be a source of political weakness. The more Khanates and passes the English acquire, the sooner their dominion will break up in India and everywhere else. We took 100 years to conquer the Caucasus with the immense territory of Russia immediately at our backs, while England in her conquest of the Himalayas has to depend upon India, which is hostile. If war breaks out in Europe and simultaneous risings occur in India and Africa, which is not impossible, England would have to think of her safety. Only there must be no fear, no hesitation in acting without a moment's delay if that melancholy necessity ever presents itself. Let us hope it may not. I repeat, the English individually are splendid people and real gentlemen, with whom it is pleasant to have relations, but as for the whole English nation, if it is better to live in peace than a quarrel, then we must at least always keep a stone in our pockets.

The writer of this last specimen of national hatred, forgets that in respect to India we have seen the spontaneous union the whole strength of our Empire there effected by the bare mention of the alternative, that if they could get rid of the British power, they must accept that of Russia ! He forgot also, that on the occasion of the Sepoy Mutiny of 1857-58 we had a war on hand at the same time with China, and were able single-handed and with the help of the native races of the Punjab, then recently conquered, to destroy the 100,000 Sepoys who revolted and to recover the whole country they had overrun. Further he does not see, that if our Government were not founded on justice and equity towards the subject races, our 60,000 British soldiers could never hold in check the 300 millions (many of the military class) who there submit to us as the paramount power. So universally is it admitted in the East that our Indian Government is founded on justice and truth, that throughout the East, in Syria, Palestine, Arabia, and North-east Africa, the British Goverment, as administered in India, is looked forward to by the native races, as a coming welcome substitute for those which tyrannise over them now.

Our national Identity with Israel concludes the matter. The nation which God formed and defends, is bound to be the foremost nation of the world ; and Ezek. xxxviii. and xxxix. tell us in plain language, how she will fare in the coming collision with the Czar of all the Russias, and what then will be boastful Russia's own fate ! To the Lord Jehovah let Israel give all the praise ; for He only is, and will be, our sufficient defence in the coming time of trouble!

SEA-GOING WAR VESSELS.

Countries.	In Commission.				In Reserve.				Building and Completing for Sea.			
	Battleships.	Coast Defence Ships (Armoured).	Cruisers (Armoured and Unarmoured).	Other Ships not Torpedo Boats.	Battleships.	Coast Defence Ships (Armoured).	Cruisers (Armoured and Unarmoured).	Other ships not Torpedo Boats.	Battleships.	Coast Defence Ships (Armoured).	Cruisers (Armoured and Unarmoured).	Other Ships not Torpedo Boats.
British Empire:—												
United Kingdom ...	26	4	64	79	16	10	56	44	10	—	11	43
India (i)	—	1	—	1	—	1	—	1	—	—	—	—
Self-governing Colonies (h)	—	—	4	1	—	1	2	5	—	—	—	—
Other Colonies ...	—	—	—	—	—	—	—	—	—	—	—	—
Total British Empire	26	5	68	81	16	12	58	50	10	—	11	43
France	16	3	29	29	9	11	22	10	9	—	18	4
Russia	4	2	6	12	6	12	8	20	7	4	3	6
Germany	12	2	15	6	8	11	12	6	3	—	6	—
Italy	8	—	8	11	5	—	9	22	2	—	6	5
Spain	1	—	10	45	—	1	2	5	1	—	5	4
Austria-Hungary ...	3	—	4	7	5	—	8	14	—	3	—	—
Netherlands	—	9	5	36	1	10	5	24	—	3	3	1
Portugal	1	—	2	23	—	—	—	6	—	—	—	—
United States	—	1	16	9	—	18	6	8	8	1	1	10
China	—	1	6	59	—	—	—	—	—	—	—	1
Japan	1	—	19	10	1	—	2	11	2	—	3	—
Chile	1	1	4	3	—	1	2	3	—	—	1	—
Brazil	1	1	4	12	1	1	—	2	—	2	—	—
Argentine	3	2	3	9	—	—	—	4	—	—	2	—

CONSTANTINOPLE.

"THE fabled American traveller who declined to leave the deck of the steamer on which he arrived at Constantinople, lest the beautiful impression should be destroyed by the dirt on shore, and so departed as he came, was wise up to a certain point, but it was a short-sighted wisdom. He lost more than he gained. Enjoying the panorama, he missed the diorama, for a walk about the city can be compared to naught else so fittingly, in its sudden and endless changes of points of view. The same features are beheld under half-a-dozen different aspects, and unexpected vistas and vignettes break upon the pedestrian at every turn. It is the paradise of the 'snap-shotter.' No great city has the quality of displaying itself to such an extent as Constanti-

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nople. You never see London, or Berlin, or Vienna, except by bits. Your impressions of them are disjointed. Neither the eye nor the mind can seize them as a connected whole. But Constantinople unrolls herself on her hills around her heart of azure waters, shewing all her charms at once. A German engineer and fellow-resident once said to the writer, 'Constantinople is an immense village, a huge collection of houses without a centre to which the life of the place converged.' To a certain extent this is true, but in the sense that there are several centres neutralising each other. The city of Constantine, the Stamboul of to-day, compact on its peninsula, was more homogeneous than the present capital, and the great hippodrome, the Al-Meidan of modern Constantinople, was undoubtedly the great feature and common centre. Stamboul is still the seat of Government, and the political and Imperial centre, but it cannot be called the nucleus of Constantinople life. The tracts of sleepy, deserted streets, interspersed with great vacant spaces, of which it is mainly composed, the shabby buildings of the Sublime Porte, and ramshackle Government offices, are not compensated for by the life around the bazaars and on the edge of the Golden Horn, and it is far outweighed by the commercial activities of Galata and the social importance of diplomatic Pera. To an inhabitant of either, Stamboul is a vague region, a city distant and apart, yet always in view; a beautiful mirage of cupolas and slender minarets, but little more.

"The real centre of Constantinople is, after all, the sea, which flows through it and embraces it, and winds about it, and comes home to it, with a fondness that not even Venice can claim. For the shallow, dull green lagune is not the strong, deep, laughing blue sea which kisses the feet of Constantinople. Long voyaged ships sail through the triple city, and what a fairy vision it is for the Russian steamers from far off Vladivostock, or the hundreds of English grain ships bound to and from the Black Sea, this apparition of domes and towers, this steaming between hills of houses, and through that magnificent marine street called the Bosphorus—the grandest thoroughfare in the world. There are some twenty-five miles of buildings between San Stefano and Buyukdere, and the aspect of the ships is as strange to those on shore as the metropolis to those on board. They hold on their course as they did in mid-ocean; they are not arriving, but performing their voyage, and the sea is brought home to the city as it is nowhere else in the world. There are three ways of approaching Constantinople, of which the railway within the walls on the Marmara face of the city is the worst. The one from the Black Sea and through the Bosphorus is stately, and if the sun is setting behind the cypresses and minarets of Seraglio Point, it is of entrancing beauty, but the approach from the West through the Sea of Marmora is to be preferred. The sudden revelation of the scene is more complete than in the route through the Bosphorus, which prepares the traveller, and takes the edge off the final effect.

"From the Marmora the sea-face of Stamboul, with its crumbling walls, painted wooden houses, and white mosques, is only seen, until Seraglio Point is rounded, when the heart of the place, hitherto hidden, bursts upon one, as by enchantment, with the suddenness of a transformation scene. It is so startling as to seem unreal at first. Still at sea, you are in the middle of a triple city. The Golden Horn, banked on either hand by hills of buildings, sweeps inland and round to the north, Stamboul to the left of it, and Galata and Pera to the right. Half-way up, the massive Galata Tower springs high above the houses, the dominant feature, and behind, roof above roof, rises the hill of Pera, the mass of buildings crowding round the great Embassies, which seem to keep guard over them. Stretching along the shore of the Bosphorus are Top Haneh and Fundukli, and beyond gleam the white lines of the Imperial palaces. The opposite shore is crowned by Scutari and Kodikeny, the old Chalcedon, predecessor of Byzantium. There are several cities vaster than Constantinople, not one of which gives such an idea of vastness in a single *coup d'œil*. When we enter it the impression of vastness gives place to one of continuity of pettiness, as far as concerns its architecture and plans; but the diversity of its human interests soon absorbs other considerations."

[The above appeared in the London *Echo*, of Dec. 14, 1895, and at this critical time will be of interest to those whose thoughts are occupied by the mighty events which just now seem to be preparing in connection with the Great Gate of all the Gates, promised to God's people Israel. (Gen. xxii. 17, R.V.).

BRITISH EMPIRE LEAGUE.

By H. R. Shaw.

Under the above title the *Daily Telegraph* of January 26th, 1896, contains the report of a meeting held the previous day at the Mansion House, under the chairmanship of the Lord Mayor, for the purpose of forming an association bearing this name, for maintaining and strengthening the connection between the nation and company of nations known just now as the British Empire, with its colonies and dependencies. The speech of Sir John Lubbock, in moving the first resolution, is worthy of being placed upon permanent record in the Banner, containing, as it does, many evidences of Our Identity with lost Israel. It runs thus:—

"Sir John Lubbock, M.P., moved the first resolution, as follows: 'That the attention of our fellow-countrymen throughout the Empire is invited to the recent establishment of the British Empire League, and that their support by membership and subscriptions is strongly recommended.' In support of his motion Sir John pointed out that, much to the regret of the City Branch, the Imperial Federation League had, by a majority of one, been dissolved in consequence of some difference of opinion on the council. Though this resolution had no reference to recent events, and had been arrived at months ago, still the circumstances of the last few weeks had shown the importance of, if not necessity for, some such organisation. In ancient history there were great empires which crumbled to pieces by their own weight, but they rested on the power of a despotic monarch, or were kept together by armed force; ours was knit by affection for our gracious Sovereign, by the force of our common interests, sympathy, and goodwill, and our pride in the great Empire of which we formed a part. (Hear, hear.) Our Army and Navy, like our Volunteers, were for defence, not defiance. We threatened no one, but fully intended to defend what was our own. When he spoke of the Empire he included the colonies as fully as the mother country; he included India, which we were glad to know was loyal, prosperous, and contented. For all this we had to thank our statesmen, our Army, and our Navy, and above all the character and indomitable energy of our own people. No nation had contributed more to the progress of human knowledge. (Cheers.) No nation had a purer or nobler

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literature, and the English language was a bond of union and bade fair to be the general language of the human race. In the art or science of government our country was the Mother of Parliaments. We often spoke of these islands as the Old Country, but that was only by comparison; we still glowed with fire and force of youth; we were still growing, not merely in numbers and wealth and material prosperity, but in those social and moral conditions which constituted the true glory of a country, and formed the only solid basis of the prosperity of a people. We were told that we were isolated. That he denied. There might be jealousy in some quarters, but there were many countries which did us justice. In any case, it was somewhat absurd to speak of the isolation of 300,000,000 men. (Cheers.) We had not owed our position either to the kindness or forbearance of other nations, but had won it for ourselves. There never was, he believed, a time when the Mother Country and the rest of the Empire were more firmly bound together by mutual sympathy and goodwill. Of that the league was evidence, and to promote and preserve happy union was the main object with which the league had been founded. The Duke of Devonshire had consented to become president, and they could have no better, none who would more unite them all. (Cheers.) In founding this league they would be taking a step which would tend to maintain and to strengthen the unity of the Empire." (Cheers.)

Sir John's reference to the crumbling monarchies of ancient history manifestly recalls the Stone Kingdom, whose smiting and growing is now, as ever, that which causes the despotic empires to crumble to the dust, and it is a matter of much surprise that the speaker should apparently miss the obvious conclusion, that given a system of old world empires palpably crumbling to dust before the advance of another system rapidly growing into a nation and a company of nations as is the British Empire, then this latter system can be none other than Israel, the Stone Kingdom foreseen by the King of Babylon, as being about to become the heir of the world. Sir John rightly praises the purity and nobility of English literature, and anticipates that the language will become the general language of the world, as who can doubt? and he accurately gauges the absurdity of talking about the isolation (splendid isolation it has been elsewhere called) of 300,000,000 men!

But, like the rest of our public men, the speaker fails to trace our splendid good fortune to its true source—viz., the love of Jehovah for His Israel whom we obviously must be if Sir John reports truly. Our envious neighbours can see, and are not slow to express the opinion, that we are no better as individuals than themselves, but in their opinion, rather a trifle worse than they, in spite of the patriotic utterances of our countrymen, and, if it be permissible to correct so great an authority as the kind-hearted inventor of Bank-holidays, we would like to say that it was not we, in this generation, who won our present position of splendid isolation, &c., but rather that it was won for us once for all by our Hebrew ancestor Abraham upon Mount Moriah, upon the momentous occasion of the last severe trial of his faith and obedience, as recorded in Gen. xxii.

24, Ludgate-hill, E.C., 8th February, 1896.

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"ISOLATED WE ARE, AND ISOLATED WE MUST REMAIN."

BY E. REEP.

IN the principal magazines for February there has been quite an irruption of articles on the present position of Britain. The *Fortnightly Review* has perhaps the lion's share of these. One which purports to be "A Lesson in German" has a word of admonition for those Englishmen who are as ready to lose their heads and temporarily dispense with brains as the most excitable of their continental neighbours. Instead of "swelling the chorus of clamourous accusations against German impudence, perfidy, and meanness, Englishmen should endeavour to understand their German kinsmen, for it is not Germany's fault that she is occasionally driven to live by her wits." On the contrary, "it is her misfortune, not her pleasure, that her national existence and her colonial enterprise, or something else she values or desires, have so often determined her to trample on the rights of the weak and defenceless, which she would have so gladly defended had it *paid* her to do so."

So long as Germans are designated our "kinsmen" it is as well that we should strive to know them intimately. What is the general line of German policy? Has it any especial features by which we can recognise the Germans as part of the latter-day House of Israel? "A Lesson in German" compels us to rebut any such assumption. All through that lesson we do not detect one link or sign by which Germany can be affiliated to British-Israel.

Neither here nor there, in a national sense, is she taking the Gospel to all nations, educating the heathen, abolishing slavery, conferring the rights of citizenship upon subject races, distributing justice to all, opposing tyranny, and maintaining liberty. It is perfectly true that Germany's lines have not fallen in pleasant places. Her position, as our lesson in German tells us, is well calculated, if not to evoke our moral sympathy, at least to arouse a feeling akin to compassion. She has had to struggle for national existence in fear and trembling. Unlike British-Israel, she has been gathered into no place of safety; she has, as it is said, since Alsace and Lorraine been positively living on her wits. She has endeavoured to hypnotise Austria, to court Russia, to charm Italy, which coquetry has been anything but an advantage to those countries. Russia has been jilted and expelled the Triple Alliance, Austria has not in the smallest way bettered herself, and Italy, by having been induced to supplant Russia, and through her efforts to qualify for the position, has been brought to the verge of ruin.

Thus we cannot recognise Germany as a part or subdivision of that nation in whose seed all the families of the earth were to be blessed. If a section of the latter-day House of Israel, whence the necessity for casting in her lot with a Triple Alliance? Israel's appointed rôle, at this particular period of her history, is obviously that of isolation. And since Germany is perforce entangled in foreign alliances, without whose support she would be a nation of straw, and Britain, on the other hand, is exhibiting more conspicuously every day her individualism, it is patent to all who care about the matter that Britain is Israel and that the Germans have no claim to be called our kinsmen. The very fact that Germany cannot afford to extend mercy and protection to the helpless unless it pay her to do so, is in itself a sufficient disproof of her affinity with the British. Israel was not formed to study her own

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interests before being generous, but to show herself a nation, at whatever sacrifice, in whom God could be glorified (Isa. xlix. 3).

To show that Germany is no friend to England it is alleged that she has aspired to bring about a Franco-Russo-German alliance, to the end that a check might be imposed on the British vampire. "In the Siamese question," it is pointed out, "she was on the side of France; in the Russo-Japanese difficulty she was on the side of Russia; in the Turko-Armenian question she baffled England's disinterested efforts to put an end to wanton bloodshed, and as if that were not enough she hatched a very elaborate plot to entangle us in serious difficulties in South Africa." In short, Germany is our enemy. For our friendship she has nothing to give in return—even if she would—for her magnificent army in Europe is of no use to us.

Therefore "A Lesson in German," in ignorance of the true destiny of the British race, would have us cultivate the friendship of Russia, now that isolation is fraught with danger. "Russia," we are assured, "has it in her power to give us everything we need, without the loss of anything she values, while we are in a position to help her to everything she desires without inconvenience to ourselves."

This now popular conception of a friendly and disinterested co-partnership between England and Russia would, not more than a decade ago, have been regarded by the whole British people as a mendacious joke. Ten years ago there was not a politician in Europe but that was convinced that a collision between England and Russia would sooner or later be inevitable. But to-day we are told that Russia, and Russia alone, can confer upon us the thing we value and need most—a long spell of genuine peace. Of course she would only afford us this blissful condition of well-being for a consideration: the consideration being Constantinople. It was once feared that Mr. Gladstone might, in his desire for peace, jeopardise the honour of England by being too lenient in his treatment of Russian encroachment and ambition. That fear has quietly subsided; hence we have not only a German lesson to learn but a Russian lesson also. Woe, according to the proverb, is bound to follow wickedness. How it will tread on the heels of Russia's future wrong-doing is a lesson set for us to learn in Holy Writ (Ezek. xxxviii., xxxix., R.V.). Englishmen would do better to study that lesson than any put before them in German, even though Germany's policy is as it is described: "Let enemies and friends perish, if only Germany can scrape together enough to live."

As one sheep follows another, so we have in the *Fortnightly's* articles under review, in a paper entitled "Two Eastern Questions," a reiteration of the needfulness of an Anglo-Russian *rapprochement*. We are exhorted to remember that we are the rich man in a den of thieves, and that a good chance of despoiling us would unite all the Powers against us. The colonial mania which has seized France, Germany, and Italy has made them all more or less rivals with ourselves, and this rivalry is progressive. Our hope then should be in Russia, for she of all the Powers is the one which competes with us least.

There are few of us who do not hope for a more peaceful age, but hope grows by what it feeds on. Although Russia may not compete with us on the same lines as France, Germany, and Italy, her history does not inspire a large expectation that from her will proceed the voice of a peacemaker. Faith in Russia requires us to forget India as well as Palestine; to likewise get rid of certain reminiscences of her designs upon Afghanistan, to say nothing of closing our eyes against her partiality for China.

Within the next three or four years we shall see the completion of the Siberian Railway, an event that is not likely to curb Russian ambition. Indeed it is anticipated that she will then be prepared to take the Pekin Government and the northern part of China under her control. Thus, it is foreseen,* that we shall be forced into taking counter measures, which will involve the conquest of Southern China—the richest and most prosperous provinces south of the Great River. With such possibilities in prospect, the probability of an alliance between England and Russia is not very likely. Wherever Russia essays to advance beyond her proper boundaries there is the "British Vampire" an obstacle in her path.

And so, simply because we have a destiny to fulfil, every Power is against us. How unalterable is this destiny is suggested in the "Isolation of England," which of all the *Fortnightly Review* articles perceives that whatever sacrifices we might make to conciliate Russia, such sacrifices would only secure momentary immunity from danger.

In this same article we have a further lesson in German. It is said: "German colonists at present go abroad in search of employment, either to England, America, Africa, or Australia, make homes for themselves in these countries, adopt their nationality, and become lost to the Fatherland." With Germany, as with Russia, England bars the way to her expansion in almost every part of the world open to emigration. She moreover excites Germany's envy "because as a nation, the British are richer, freer, and more successful than their neighbours." Germany, however, has numerous sympathisers, for "there is not a State in the civilised world to whose vanity the magnitude of our prosperity and grandeur is not a cause of constant offence." And so, is the final conclusion, "isolated we are, and isolated we must remain." Nevertheless Britain, as Israel, must be in the midst of many peoples as a dew from the Lord (Micah v. 7).

AN INTERESTING MEETING WITH JEWS.

By Marcus S. Bergmann.

On Saturday, February the 22nd, Colonel Senior gave a lecture to a large Jewish audience in Christ Church Hall, Spitalfields, London, E. (the Jewish quarter). The Rector, Rev. J. H. Scott, presided. After prayer in Yiddish by the Rev. A. Bernstein, B.D., who is helping me in the translation of the Bible, the Rector, with a few well-chosen remarks in English as plain as his Jewish parishioners could understand, introduced the lecturer, Colonel Senior. The subject which the Colonel had chosen to speak on was "Nebuchadnezzar's Dream, illustrated by a large painting in gold, silver, brass, &c., of the wonderful image," as you will see by the enclosed notice (in Yiddish and English), which was widely circulated among the Jews by myself and a few helpers. After the Colonel had fully explained the image and the representing four kingdoms, he proceeded to show who the Stone Kingdom was, and read many passages from the Old Testament, from which he proved God's faithfulness in preserving the nation of Israel and centuries ago leading them into Britain, and that from this island

* See article, "The New Situation in the Far East," in *Contemporary Review* for December last.

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they have been spreading and branching out in the very manner God had promised to our patriarch Jacob, "to the West, to the East, and to the North and to the South." The lecturer also showed the distinction between the Jews of the two tribes, and Israel of the ten, and also pointed out that the prophets plainly foretold that the House of Ephraim-Israel shall be found in the "latter days" as a great nation, possessing "the Gate of his enemies," and shall be a nation and a company of nations, and under a new covenant, or in other words as Christians, and that they were also to be a great maritime people and a missionary people witnessing to all nations by giving them God's Word translated in the various languages of the people. The Colonel also showed that in these "latter 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 God hath given unto their fathers for an inheritance.

The Colonel did not fail to give his large Jewish audience the Gospel. They were very attentive, though they were not able to grasp all that was said unto them in English. But their attention was most marked when I spoke to them in their own native Yiddish, and briefly explained all that Colonel Senior said with reference to the Identity, and especially I brought before them the remarkable manner in which our patriarch Jacob blessed the sons of Joseph, Ephraim and Manasseh, by crossing his hands, thus showing that the blessing was given through the Cross, thereby testifying that in the "latter days" the House of Joseph shall be found a Christian nation. I put the question to my brethren, whether, supposing that the British people are really the Ten Tribes of Israel, there is anything in that fact to make us ashamed that they call us their brethren? I for one am exceedingly proud to belong to such a nation which has the mark of God's richest blessing upon it, and that this nation is indeed His own chosen witness unto the utmost parts of the earth, especially now unto us who have from various causes been driven away from our own countries and led hither that we may hear the glad tidings of the Gospel of the grace of God, and, like our fathers of old, may recognise in this nation our brother Joseph.

An hour and a half has been thus spent in placing before our brethren of the House of Judah the truth, not only of the Identity, but more especially as it is in the Lord Jesus Christ. The Rector again spoke a few kind words and I closed the meeting with prayer in Yiddish.

I think that altogether we had over 200 Jews in the Hall.

I may say that about half an hour before the meeting I took Colonel Senior about to some of the Jewish streets. We also visited a Jewish eating-house, and had some conversation with Jews; Colonel Senior took some views as we went along. Many of these streets now forming the Jewish quarter were a few years ago inhabited by the ordinary English people. But during the last ten years or so the anti-Semitic agitation on the Continent has had the effect of nearly trebling the Jewish population of England. Consequently, there are now in every large town, such as London, Manchester, Liverpool, Leeds, &c., large districts where the Christian population is being gradually pushed out by the Jews arriving from all parts of Eastern Europe. Here we have indeed Jeremiah iii. 18 fulfilled before our very eyes.

The Lord brings them here in order that they may have the Gospel preached unto them, which cannot be done on the Continent with such freedom as here. Though they arrive here full of prejudice against Christianity and the Christ, because of the persecutions and the terrible sufferings they have endured for so many centuries at the hands of those who call themselves Christians, after a short residence in England and their coming in contact with their own brethren, as for instance on the above Saturday afternoon, who thus show them Christianity in its true light, they are obliged to acknowledge that the Christianity of the English is nothing less than the religion of Moses and the prophets.

BRITAIN'S GREAT INHERITANCE.

Col. Senior's Lecture at Wellingborough.

"At the Central Hall, Wellingborough, on Wednesday evening, Colonel H. Senior, lecturer of the British-Israel Association, lectured on 'Britain's Great Inheritance.' The chair was occupied by the Rev. E. P. B. Weber, and there was a large attendance, the hall being filled. The meeting was opened by prayer and hymn, and in his introductory address the chairman said the subject of the lecture was a most interesting one, and at the same time one of vital importance, which they, as Christians, ought to consider. The subject had received great attention from many learned men, and the more the matter was entered into, and the more research made, it was very wonderful how minutely certain things were brought home, and absolutely proved Col. Senior's conviction that the English people were descended in direct lineage from the Ten Tribes of Israel, so-called lost. Proceeding, the chairman referred to prejudicies existing among Englishmen against claiming any descent from the Jews, but he claimed that there was no disgrace attaching to such a connection, because the Jews were God's chosen people.

"Colonel Senior, whose remarks were listened to with great attention, in the course of his address, first explained how he came to study the subject, and went on to remark that at the end of a year's study he came to the conclusion that the British nation was the Lost Ten Tribes of Israel. He characterised the arguments of opponents of the suggestion as weak and mis-stated, and said he had been able to answer every argument brought against him, because the matter was so simple and plain if only the Word of God were studied. God's promises were the base of the conclusions arrived at, and he was sure if his hearers would only look about them they would see that every one of those promises that had reference to the present time had been fulfilled, while others remained to be fulfilled. Proceeding to made deductions from the Bible, the lecturer showed that God had told the Israelites they should not be His people for 2,520 years. That time expired about 100 years ago, and it was a very remarkable fact that since 100 years ago the British nation had been rising and receiving all the blessings. But those blessings did not begin to arrive until the Israelites had finished their punishment, and then Israel began again to get all the blessings. People had not been able to find out the lost tribes because they had been utterly lost and scattered all over the world, and it was in consequence of that people were inclined to believe that the Jews represented the whole Twelve Tribes. That, however, was a mistake. The Jews themselves proved that, because every Thursday morning they offered up prayer for the Ten Tribes. He then alluded to instances in the Bible showing that the Ten Tribes were put into captivity, while

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he also contended that the Bible proved that these tribes were totally distinct from the Jews. He next stated that the punishment inflicted on the Jews would not expire until 1928, or 32 years hence, and then, according to God's promise, the restoration would take place, and the promised land also given. People thought the time of the second coming of our Lord was very near, and also the restoration, because the time of the banishment of the Jews was nearly at an end. The Jews could not represent Israel, because in Jeremiah the Lord said that when the sun should cease to shine, and when the ordinances of the moon and of the stars should cease, and when the waves should cease to roar, then only should His people cease to be a nation; and inasmuch as those ordinances were still going on they had evidence that God was true, and that these people had not ceased to be a nation. That could not apply to the Jews, because they had not got a national existence, but were only a scattered lot of people. Therefore, the lecturer maintained, that since God's Word was true and was fulfilled it followed that one of the nations of the earth must be the Ten Tribes of Israel. That being the case, they must go further, and in Jer. xxxiii. they would find that God promised to David He would establish his throne unto all generations, and he should never want a man to sit on the throne of Israel. Therefore, it followed that not only one of the nations must be Israel, but one of the nations must have a descendant of David sitting on the throne. It was a very remarkable fact that they were able to trace the pedigree of their beloved Queen Victoria through all antecedents to the kings of Ireland, through Zedekiah's daughters, up to David himself. So they believed God had fulfilled His promises in establishing the throne of David unto all generations for ever. Therefore, their Queen and throne was the throne of David, so often referred to in the Bible. Moreover, the Bible said the nation of the Israelites would be a strong nation, while God also said He would make the Ten Tribes the chief nation which should be in the last days, and the last days, Colonel Senior continued, were the present days. He maintained the British were the chief nation, which fact he would prove by the extent of her territory and the amount of her population. Another fact tending to prove that the British nation was the Ten Tribes was that God promised the Israelites that they should be a company of nations and that they should inhabit desolate territories and possess the Gate of her enemies. There was no nation that responded to that description more than the British.

"The lecture was abundantly illustrated with limelight views, demonstrating the greatness of the British nation and showing that the lecturer's remarks applied only to that nation. At the conclusion of the lecture, which was of a lengthy character, votes of thanks were accorded Miss E. Sharman for her exertions in promoting the lecture and to the chairman and lecturer."

Miss E. Sharman, in forwarding the above to us for publication, states that Col. Senior's lecture was very well received by his audience and did much good. She recommends the delivery of such lectures in other places also, as addresses do more good, in her estimation, than many years' labour in other ways. Col. Senior has given great encouragment to believers in the Identity in her town. She wonders why the Metropolitan British-Israel Association's Council do not promote more lectures, throughout the country giving notice of each in the BANNER OF ISRAEL. Literature distributed, she thinks, is good enough if people can be got to read it. "But no one will read it," she remarks, "unless first interested." Her long experience of twenty-three years in Wellingborough enables her to declare for lectures by able lecturers such as Col. Senior is. We also wish that there were a few more like him (half a dozen would do), able and willing to go through the land and make known "the glad tidings" that "lost Israel is found," to the glory of God, and to the blessing of the world at large.

THE FUTURE RULER OF THE WORLD.

By GEORGE COOPER.

FROM across the water, from the land of Manasseh, come frequent acclamations that the omnipotent hand of the Creator is in active operation, through the instrumentality of His "peculiar" people Israel, to perform all His will among all the nations of the earth. But there comes to hand this week, from a New York paper, a flat contradiction to God's assertion respecting Ephraim-Israel, that "he shall eat up the nations." It comes from the pen of a Chinese Gentile, a certain Wong Chin Foo, described as "probably the brightest and best educated Chinaman in America." We should like to know from what source his reported enlightenment has sprung. He describes the Anglo-Israelites as a "besotted, foppish, woman-ruled, debt-burdened, and divided civilized people." Unconsciously he places himself in the front rank of jealousy, beside the Russian and Frenchman, against the Anglo-Saxon people. We wonder whether he or any of his relations were engaged in the "Opium War" or not. Probably he is feeling, with the two above, the weight of that "stone" which was "cut out of the mountain without hands;" and probably the knowledge of such still "sticks between his teeth," as with the others. Twice he emphasizes the effeminacy of them by the fact of their being governed by a woman. It is evident that he has not yet learnt that, although the head of the Anglo-Saxons is a woman, she is, nevertheless, a representative of the throne of David, which He (God) has established over Israel for ever.

We need not here separately dissect the adjectives of sarcasm mentioned above, but leave Mr. Curzon, in the "Problems of the Far East," to silence, as a blind witness for Anglo-Israelism, the arguments of the supposed enlightened Chinaman. The latter's argument runs thus:—

"I am glad to see this war. It is the beginning of the final and inevitable struggle between two masterful civilizations—that of the East and of the West. . . . The virility of Oriental civilization is found in China. China—and China single-handed—must fight out the inevitable battle to a finish with the civilization of women and the West. She will fight it out, and the older, manlier, grander civilization will triumph over the puny civilization of the woman-ruled races and effeminate creeds of the West. China has bulk—homogenous, cohesive bulk—both in religion and race. The West is divided against itself. In religion it has a multitude of sects, all ready to turn upon each other. In time of war, as in times of peace, the almighty dollar rules, and each nation, like each man, will turn a traitor for temporary gain. Honesty is an unknown quality of your Western peoples. 'Swindle your neighbour as he would swindle you,' is truly your golden rule. Against these divided, battling tribes of the West—divided also among themselves—China will some day cast her ponderous bulk, and the civilization that existed thousands of years before the twilight of Christianity will

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triumph. Japan, the traitorous emissary of Western civilization in the East, is but the first; the balance of the world next. What are the advantages of your boasted Western civilization? your civilization is borrowed, adapted, and shaped from our older, more virile form. China has a national history of at least four thousand years, and had a printed history 3,500 years before a European discovered the art of type-printing. In the course of her national existence she has passed through mythology, superstition, witchcraft, established religion, to philosophical religion. She has a population of four hundred millions, and not a single dollar of national debt. There are more dollars within her confines, with which to purchase either the weapons of peace or war, than in all the rest of the world. She is sufficient unto herself. When it comes to this final struggle between this manly, virile civilization of the East and your besotted, foppish, woman-ruled, debt-burdened, and divided civilization of the West, where will the victory lie? The first gun in a struggle that it may take a century to settle has been fired. When the last has been fired there will be but one ruler, one triumphant, conquering race, and one religion, in all this wide world."

Here we see that Wong Chin Foo, in his opinion that China will conquer the world after Japan, is ignorant of the destined supremacy of British-Israel in the future, as recorded in Dan. ii. 44—viz., that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people. But it shall break in pieces and consume all these kingdoms, and it shall stand for ever;" and that contained in Isa. lx. 12, where it says: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

There is a variance of opinion respecting the Celestial Empire, and her destiny in the future, between this Wong Chin Foo and the Honourable G. N. Curzon, M.P., in his "Problems of the Far East." Mr. Curzon evidently sees no sign of the real awakening of China, so often prophesied; still less any probability that the Chinaman will subdue the world either by the sword or the purse! He says:—

"The continued national existence of the Yellow Race may be regarded as assured. But that the Empire which, in the last fifty years, has lost Siam, Burmah, Annam, Tonking, and part of Manchuria, and has already seen a foreign army in Peking; whose standard of civil and political perfection is summed up in the stationary idea; which, after half a century of intercourse with ministers, missionaries, and merchants, regards all these as intolerable nuisances, and one of the number with intolerable aversion; which only adopts the lessons they have taught her when the surrender is dictated by her necessities or her fears; and which, after a twenty years' observation of the neighbouring example of Japan, looks with increasing contempt upon a frailty so feeble and impetuous—that this empire is likely to falsify the whole course of its history, and to wrench round the bent of its own deep-seated inclinations, simply because the shriek of a steam-whistle or the roar of a cannon is heard at its gates, is a hypothesis that ignores the accumulated lessons of political science, and postulates a revival of the age of miracles. I have narrated the stages of China's tardy advance; it is an artificial, and not an organic reform. . . . Politically speaking, her star is a waning and not a rising orb."

Further on in his book, Mr. Curzon is of opinion that the Chinese are neither formidable nor aggressive; and, respecting the emigration of them, he assuredly has the British folk in mind for a contrast, and affords blind evidence that they are Israel in their great efforts for imperial expansion. Finally, Mr. Curzon entirely refutes Wong Chin Foo's statement that China will conquer the world, for he says:—

"It is assumed that the steady infiltration of Chinese emigrants into these regions, and the control of the labour market which they so rapidly acquire, are the inevitable precursors of a complete political and commercial domination. These anticipations I do not share. Chinese emigration I beileve to be dictated by the animal interests of self-maintenance, and by the craving of masculine labour to find an outlet, which is denied to it by the selfish and rapacious tyranny of the Chinese administrative and economic system at home, and to be divorced from any ulterior intent of conquest or dominion. . . . There is no country in this world where the military profession is of smaller account, or where the science of warfare is less intelligently studied, than in China. The phrase, "*Cedant arma togæ*," is there no aspiration for honourable peace, no sigh of satisfaction over the conclusion of a successful campaign, but is the confession of an abiding contempt for the art that prefers the sword to the pen. The Chinese army, under Chinese officers, even with muskets in its hands and cartridges in its pouches, is an undisciplined rabble of tramps, about as well qualified to withstand a European force as a body of Hyde Park processionists would to repel a charge of the Life Guards."

Anglo-Israelites greatly fear that the Chinaman's supposed enlightenment is dark enough; and his education requires an additional course in the study of Isaiah, Jeremiah, Ezekiel, Hosea, and Daniel, under the able tutor, the Rev. E. K. Tullidge, M.A., of America, in order that the future of the woman-ruled British-Israelites may be enrolled before his Gentile vision. Let British-Israelites praise the Lord that Mr. Curzon has, in his recent publication, given the answer to the distinguished Chinaman, that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," shall not fall into the hands of heathen China, but let them be doubly assured by his statements that the kingdom "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Clifton, Bristol, August, 1894.

"THE SECRET THINGS" CONCERNING ISRAEL AND "THOSE THAT ARE REVEALED."

In Deut. xxix. 29, we have the well-known passage regarding "the secret things" concerning Israel which "belong to the Lord Jehovah our God," and the things which are "revealed, which belong unto us and to our children for ever, that we may do all the words of this law," meaning the law given to the tribes at Sinai. There are secrets which are not divulged as yet, and there are things which are revealed, but men will neither believe nor accept them as true: though God Himself, our God, tells us they are coming or have already come to pass. Among "the secret things" in Moses' day was the position of the land, that other land, where the sinning tribes were to be cast out for sin. It was to one single land, the appointed place, doubtless, of 2 Sam. vii. 10, where, if Israel is to be found anywhere, they must be discovered there. Another secret of the Lord was the precise way in which Israel would be dealt with in order that they might return again to "obedience to their God."

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The process was to be through the Gospel, as Deut. xxx. 11—14, compared with Rom. x. 6, etc., teaches us. The commandment, which was to be the test of their obedience, leading to national salvation, pointed to Christ incarnate, Christ sacrificed for men, dead, buried, and risen; Christ preached, confessed, and believed in the heart, unto salvation. These were secrets in those days of Moses, belonging to the God of Israel. Now they are revealed, "belonging unto us" Israelites, "and to our children for ever," that thus we may do, through Christ our law-keeper and Mediator, "all the words of this law" and so become righteous before God, nay, "the righteousness of God in Christ" (2 Cor. v. 21). It was a further secret in Moses' day how the blessing and the curse together were simultaneously to come upon the tribes of Israel in after days, as described in Deut. xxx. 1—20. It was not known then that the House of Judah would crucify and murder the Lord Jesus Christ and so be scattered among the nations in God's wrath; but the Ten Tribes in God's mercy, being not guilty of that awful sin, were followed by His pardoning mercy, were brought to repentance, were restored to God's favour and blessed with the Abrahamic blessings of the birthright of Israel, even in an alien land, made theirs in addition to the Holy Land, by God's special appointment. These truths are revealed now to a few, but the majority of Israel cannot discern them yet, their eyes being holden. To some "it is too good to be true." To others it is simply incredible, though none can deny that the British are enjoying to-day the very blessings God had sworn to give to the seed of Abraham exclusively, such being both temporal and spiritual blessings, as promised (Gen. xxii. 17, 18, Deut. xv. 6). Among the things which are revealed, and therefore belong "to us British and to our children for ever," because we are Israel of the House of Joseph or Ephraim, are such as these: 1, that Israel shall return to the Lord and obey His voice (Deut. xxx. 2); 2, that the Lord will then have compassion on His people and restore them to their land (vers. 2, 3); 3, that He will multiply them (ver. 5); 4, that He will convert them and their seed, and cause them to love the Lord their God, with all their heart and soul (ver. 6; comp. Jer. xxxi. 33, 34, Heb. viii. 10—12). It is further shown by Deut. xxx. 9 that wonderful prosperity will follow; a fact which Jer. xxxiii. 9 corroborates and Ezek. xxxvii. 22—28 confirms. It has been revealed that during their banishment the Ten-tribed House of Israel would develop into a multitude of people, become a nation and a company of nations, that they should be a great and mighty Christian, Sabbath-keeping, Bible-circulating race, blessing all nations, and supreme at sea. These and many other signs are visible now on the British race, and point to them as the House of Israel once lost, now found according to the prophecies. This is a series of facts, which serve to indicate that the British are Israel, and it belongs "to us and to our children for ever," according to Deut. xxix. 29. To the Lord be all the praise and all the national thanksgiving.

"OUR INHERITANCE IN THE GREAT PYRAMID." By Professor PIAZZI SMYTH, late Astronomer Royal for Scotland. For some months there has been a difficulty to obtain this volume. Arrangements have now been made with Messrs. BANKS AND SON to have a supply on hand, and if orders are sent *direct to them*, the volume (the fifth edition, published at 16s.) will be sent post free to any address in the world for 11s. 6d.

NORTH OF ENGLAND COUNCIL.

A CONFERENCE of the above Union was held at the North Bridge Restaurant, Halifax, on January 4th, and among those present were Mr. J. G. Taylor, Newcastle-on-Tyne; Mr. Jas. Paylor, Leeds; Mr. G. W. Surgey, Sheffield; Messrs. R. Wilson and S. J. W. Sherwood, Hull; Mr., Mrs. and Miss Dean, and others.

The following were elected new members of the Council, viz.:—Councillor John Ineson, Mr. Geo. Marsden, both of Birstal; and Mr. T. B. Hurst, of Bradford.

The proceedings of the Conference almost entirely consisted of discussion upon the circulation of Identity literature. It was felt that nothing was being done to bring our books, &c., within easy reach of the people. Among other plans the suggestion was made that every Public Library should be supplied with an Identity Serial, and the question of a van was again mooted. It was decided to start a Penny Sheet Almanack at the end of the year, and a committee was formed to look after this and kindred projects. The proposed magazine received further consideration, and as there have been enquiries about the date of issue, it may be said that the preliminary arrangements for a venture of this character need a good deal of time. This is all the more requisite in the present case, seeing that, outside the borders of the North of England Council the support obtained for the paper has so far been of a very moderate kind. But as such a periodical is absolutely necessary, and is intended for the public rather than for our own people, it will appear as soon as possible—probably in a couple of months.

It was decided to hold the next Conference at Manchester, during the Easter Holidays. All British-Israelites who wish to be present should communicate with the Hon. Sec., Mr. J. Hayden, 2, Grant-street, Commercial-road, Halifax.

THE SEA-QUEEN WAKES!

THE following verses by a Canadian poet, Mr. Clive Phillips-Wolley, lately published in *The Daily Columbian*, called "The Sea-Queen Wakes," are so full of the fire both of poetry and patriotism, that they may well find a place in the BANNER OF ISRAEL:—

"She wakes! in the furthest West the murmur has reached our ears;
She wakes! in the furthest East, the Russian listens and fears;
She wakes! the ravens clamour, the winds cry overhead,
The wandering waves take up the cry, 'She wakes whom nations dread!'
At last, ye have roused the Sea-Queen at last, when the world unites.
She stirs from her scornful silence, and wakes to her lust of fights;
Alone, with a world against her, she has turned on the snarling crew,
No longer the Peaceful Trader, but the Viking North Seas knew.
She calls, and her ships of battle—dragons her seas have bred—
Glide into Plymouth Harbour, and gather round Beachy Head.
She wakes! and the clang of arming echoes through all the earth,
The ring of warrior's weapons; stern music of soldiers' mirth.
In the world there may be nations, and there gathers round every throne
The strength of earth-born armies, but the sea is England's own;
As she ruled, she still shall rule it, from Plymouth to Esquimalt,
As long as the winds are tameless—as long as the waves are salt.
This may be our Armageddon; seas may purple with blood and flame
As we go to our rest forever, leaving the world a name.
What matter? There have been none like us, nor any to tame our pride;
If we fall, we shall fall as they fell, die as our fathers died—
What better? the seas that bred us shall rock us to rest at last,
If we sink with the Jack still floating, nailed to the nation's mast."

[Fine as these lines are, the poet's inspiration would lack the note of sadness if he knew that the Armageddon overthrow is for the enemies of the sons of the Vikings, and that the British being Israel, the ultimate victory is theirs. Let us hope also that the national pride which has not been tamed by man, may be humbled in the dust because of the national

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acknowledgment, which will be taught by the national recognition, that our strength, safety, and preservation has not been because of our own prowess, but because of the covenant faithfulness of the Lord God of Israel.—ED.]

Feb. 26, 1896.

Correspondence.

SCOTTISH CATHOLICS AND THE HOLY SEE.

To the Editor of the "Banner of Israel."

SIR,—The Archbishop of Edinburgh and St. Andrew's, Dr. McDonald, in explanation of the Pope's Encyclical, said, "No words of ours are needed to commend this object to you." We would merely add one word for ourselves, "The 20th September, 1870, witnessed the closing scene in a policy of impious spoliation, when the head of the Universal Church was stripped of his patrimony, fettered in his liberty, which of right and necessity belonged to him, and made a virtual prisoner in his own city."

What a confession to make after our Saviour's declaration, "That He would plant His Church upon a rock, and the gates of hell shall not prevail against her." If Rome is the true Church would Garibaldi ever have been permitted to enter Rome? Would the poor old Pope, who is styled "the vicar of Christ and the chief shepherd of the sheep," have to complain of being a prisoner in the Vatican? No, Rome never was the true Church. The true Church is Hebrew, Israelitish, not Jewish; the Church of God was in existence long before Rome was known. "Hearken, O daughter, and consider; forget thine own people and thy father's house, so shall the King greatly desire thy beauty, for He is thy Lord and worship thou Him."

The Jews have not forgotten their father's house, and are not likely to. The Church of the Old Testament is the Church of the New Testament. St. Stephen says this was He that was in the Church in the wilderness, and St. Paul says they drank of that Rock that followed them, "and that Rock was Christ." "Christ loved the Church and gave Himself for the Church," and that Christ died for our sins according to the Scriptures. Isaiah's declaration is, "For the transgressions of My people was He stricken;" and St. Peter says, "Who His own self bare our sins in His own body on the tree." St. Paul told his brother disciples to feed the Church of God which He had purchased with His own blood. Christ said "He would plant His Church upon a Rock, and the gates of hell shall not prevail against them." And He calls upon them through the prophet Isaiah, "Let the inhabitants of the Rock sing, let them shout from the top of the mountains, let them give glory unto the Lord God of Israel in the Islands." There is only one people, one Church, and one nation in the whole universe against which the gates of hell have never been able to prevail. "He blew with His winds and they were scattered." The only one God has promised to fight for, and defend her from the assaults of all her enemies. "Whoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder."

Yours truly,

JAMES WRIGHT.

Plymouth.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have often thought of writing you to express my thanks for the great pleasure and instruction that I have enjoyed for many years past, in reading and studying your weekly BANNER OF ISRAEL. How anyone can be found to scoff at its teachings, I cannot tell. Its doctrine is, "Search the Scriptures." My experience is, that it is far more difficult to get the clergy (there are many bright exceptions) to study this great and important subject—viz., "the House of Israel, and the House of Judah," than with the laity. I wonder if you would like to hear how it was I first became interested in "Identity literature." I will risk it.

I think it was in 1873 I was staying in a small town in the South of Scotland, with my wife and two sons (both of whom I have since lost in the service of their country). We were trout-fishing; the weather, one day, was too bad, even for a fisherman, so we stayed at home. I asked our landlady, a good old "Scot bodie" if she had any books to lend us. "I have just the Beeble!" was her reply. After a little while she entered the room, and said, "Here is something that will interest you, as you are an Israelite" (this was "Hine's Identifications"). I must here say, I owe Mr. Hine a deep debt of gratitude for putting the Bible in a totally different light to me since that day. "I a Jew!" I said, I fear a little indignantly. "I have not the Jewish type of nose," &c. "That's why you are an Israelite," was the answer I received. I was now puzzled, and said, "But the Israelites are Jews!" Her answer to this was, "Read this carefully, and you won't think so any longer."

We all studied the book, and from that moment our eyes were opened, and we began to "Search the Scriptures, to see if these things were so." Again I thank you. I look forward to getting your weekly "BANNER" with the greatest pleasure. I have been a constant reader of it for the last eighteen years, and I deem those fortunate who have been introduced to these writings. I firmly believe we are a portion of God's "chosen people," and am proud of such an honour.

I am dear Philo-Israel,

Yours very faithfully,

H. I. DYER.

"Laroche," L. Walmer, Kent, Jan. 25, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—With your kind permission, I desire through the columns of the BANNER, to express my thanks to M. Trew, King James'-place, Perth, Scotland; W. H. Billing, Toronto, Canada; and to Mr. D. MacMurray, of Philadelphia, G. Town, Penna, U.S., for their generous response to my request for copies of the BANNER, as per this month's issue. As one waters, and another plants, the increase being guaranteed through Him who never fails, it will doubtless be a pleasure to our friends to know that already the seed so planted and watered has brought forth fruit and will continue so to do. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 5, 6). "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is My first-born" (Jer. xxxi. 9). So with such assurance, we cannot, must not fail to spread His truth, for indeed wonderful and great will be the harvest.

Sincerely yours, GEO. E. INGLISS.

608, Locust-street, Des Moines, Iowa, Jan. 31, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—I do not remember having come across the following points in the pages of the BANNER, or in any of the books I have read on British-Israel truth.

It would appear that not a few of our opponents try to make a little capital over the throne of David being perpetuated through Irish, Scottish, and English monarchs to her Majesty Queen Victoria, in that the promise was, that David should never want a *man* to sit upon the throne. I presume that our opponents do not deny that this promise was made to David, so they have only to refer to 2 Kings xi. where they will see that subsequent to that promise *Queen* Athaliah reigned. She was the seventh monarch from Rehoboam. Regarding Manasseh, is it not only right that we should speak of our American *cousins* as such, for are not the descendants of Ephraim and the descendants of Manasseh cousins? We do not apply this term of relationship to any other nationality.

Yours truly,

J. C. HASSELL.

Sandgate, Brisbane, Dec. 8th, 1895.

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

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



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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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ITALY'S DISASTER AT ADOWA, AND ITS CONSEQUENCES.

THE terrible overthrow of Italian power in the northern limits of Abyssinia has been a severe blow to Italy as an European nation, and an appreciable loss to the Triple Alliance, of which it formed a third. Italy is a poor country, and its inhabitants are not many but few. Why it should have troubled itself to enter on the path of conquest in an African region only ten degrees from the Equator, opposite Mocha in the Red Sea, and not far from Perim, has always been a puzzle. There was not much to be gained by acquiring the Red Sea Gate Massowah, which is too hot for an European colony, and where nothing but hard blows and fighting were to be expected. We refused to occupy it, and offered it to the Abyssinians. In default of the latter, the Italians entered on possession, but their experience has not been a happy one. The overthrow which has just occurred proves the wisdom and truth of the advice tendered by the *Times* to our ancient ally, that it would be well for the sake of Europe if they left North-east Africa to itself, and, clinging only to the coast, refuse to be led inland, where their strength is overmatched by the native forces, such as have just brought upon them so terrible a calamity. The loss of military power and prestige which the Italian people have sustained will work mischief for Europe. It will wonderfully help Russia, without the loss to the latter of a single man. The *Times*, on March 7th, saw this clearly, when the following sentences appeared in its sub-leader that day:—

Unfortunately (it said) it cannot be denied that the situation thus created has crippled the power of Italy for the moment, and hampered her freedom of action, and that, in consequence, the Triple Alliance has been greatly weakened. Like many other events that have happened during the past two years, this tends to strengthen the influence of Russia without any effort on her own part. If the compact between France and Russia were what it is believed to be in the former country, the French might expect to be now aided in recovering the provinces they lost in 1870, and Germany might come near to finding herself isolated. But the Tsar will, no doubt, prefer the safer and wiser course of standing as a benignant patron and impartial arbiter between the two rivals.

Whatever strengthens Russia, and weakens her adversaries, Germany and Austria, weakens the Triple Alliance, and makes Germany's case more deplorable. Russia is being made strong by the Lord to enable her, we suppose, to play her dreadful part towards Europe of the coming "war-woe"; and when that tragedy is over, of fulfilling the destiny which will drive her to the Holy Land, to seize and occupy it, as well as the treasures of Egypt, for a time, till the Lord Himself shall interfere in Israel's favour, and utterly destroy them on the mountains of Israel, according to the prophecies of Ezek. xxxviii. and xxxix., which tell us what Russia's end must be. We would have our readers, therefore, to recollect, as they see Russia growing daily in military and naval power, that thus it must be, to enable her to play the part of "Gog" in the coming times of Europe's discomfiture at her hands, and then of her invasion of Palestine. This she does in order to grasp the dominion of the world, just before the Lord Himself withstands her, and brings her down on the very scene of her anticipated triumph, "the mountains of Israel." We look on the defeat of the Italian army, composed largely of native levies, however, at Adowa, as a link in the chain of coming events, which, sad and terrible as they must appear to us, Italy's ancient ally, are in reality one of the means God is using to strengthen Russia for her work of conquest, but final downfall and utter destruction, by the power of God, in the Holy Land. The Italian people, brave and gallant as they are, are chafing and angry at the humiliation of their present defeat. It will be a bitter pill to them to accept the defeat and never to avenge it. But events are approaching to which this occurrence will be a trifle, and it will be well that Italy should husband her strength and her resources for the tremendous work which

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awaits her nearer home, and leave North and Central Africa to itself, in order that she may save her men, material, and money for the sterner trials coming on her in Europe. The disaster may have other effects in regard to Egypt which will be felt by ourselves as protectors of that land for its good. It may embolden the Mahdi and the dervishes once more to try if they cannot push into Egypt, and so endeavour to get rid of its English protectors before subduing and governing it themselves.

The difference between our case and the Italians' is this. We are Israel, and are in Egypt to bless it, as part of our commission from the Lord (Isa. xix. 20—25). The Italians have gone to the Egyptian Soudan on their own account, and to serve their own interests. They have no mandate to take the Gospel to the heathen in North-east Africa, and therefore they can hardly expect that their way will be made plain, and resistance to their entry into the land subside. Knowing this, we yet feel sincere and true sympathy for a brave and spirited nation in the sore national trial which has come upon them. We believe, with the *Times*, that the safe course will be to abandon all thoughts of recovering the lost ground, or hoping for the conquest of Abyssinia. It will be wiser to hold the sea-coast and Massowah as the Gate of the position, waiting the course of events in Europe without risking further loss in blood or treasure for a conquest which, even if possible, will not be worth the cost.

Our British disasters in the past have been equally tremendous, as in the case of Insandlana and the Indian Mutinies. But God gave us the victory in both cases at last, and to Him we return all the praise for His mercy to His people Israel!

UPON THE LITURGY AND ITS HEBREW AFFINITIES.

COMPILED BY J. B.

PART I.

THE object is to show that our national Book of Common Prayer is drawn up and designed for a revived Israel people. I will begin at the beginning, only taking up the parts that touch on the subject.

The first of the prefatory sentences with which our Service opens is taken from the 18th chapter of Ezekiel, which is addressed to the House of Israel and points to the chosen race, sometime long subsequent to their captivity, turning again to the Lord. This is followed by three verses of the 51st Psalm, a Psalm of David in which we acknowledge our sins, and beseech forgiveness for them in conformity with God's plan of repentance and salvation thus given to His people Israel first. The next is from Joel ii., which has truly been said to begin and end with Zion, and is addressed to the children of Zion. It begins, "Blow the trumpet in Zion," and in the concluding verses we have the first outpouring of the Spirit on Israel promised, to qualify them to call on the name of the Lord. Taking the passage in Daniel from the 7th verse we see it is addressed to all Israel far and near, verses 9 and 10 being in the Prayer Book, and the 11th verse is "Yea, all Israel have transgressed Thy laws." But of all the texts there is no one more remarkably to the point than the Prodigal Son; that being spoken by our Lord, teaches His lost people their own history and the position in which they then stood. At that time the prodigal Israel had left his Father and his home, and we find Judah in possession and saying to him, "Get you far from the Lord; unto us is this land given in possession," and even now it is not known what Christ meant when He said, "When the lord therefore of the vineyard cometh what will he do unto *these* husbandmen?" and they answered, "He will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." Thus said the prodigal (Israel), "I will arise, and go to my father, and say unto him, I have sinned, and am no more worthy to be called thy son, and his father saw him a great way off, and ran and fell on his neck and kissed him, saying, Bring forth the best robe (Christ's righteousness) and put it on him, and put a ring on his hand (the ring of betrothal), and put shoes on his feet (shod with the preparation of the Gospel of peace), and call together his friends and let us eat, and drink, and be merry, for this my son was dead and is alive again, was lost and is found." This also describes us at the present day. The next, "Enter not into judgment with Thy servant" (by which each member of the congregation is made to apply to himself that distinguishing appellation "servant of the Lord") is taken from the 143rd Psalm, where the Psalmist prophetically pours forth his complaints of God's chosen people in the land of their captivity. The first Epistle of John, too, is theirs. It begins, "That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have handled of the Word of Life." What people could say this but His chosen ones?

Let us ask ourselves, How came it that the compilers of our Liturgy chose those texts, so remarkably appropriate and suitable for the descendants of the lost tribes, if they were at the same time in the belief that they were Gentiles, and in no way connected with Israel in the Bible history? The whole question seems to be worthy of further consideration, and I am sure all who are interested in it will find it profitable to study these chapters and Psalms with this thought before them.

In the address of the minister recommending us to confess our sins that we may obtain forgiveness by the mercy and goodness of God, we feel that none can so entirely acknowledge the marvellous goodness of the Lord and thank Him with a fuller heart for all His benefits than those who know that from the beginning of the world till now, they have never altered for us His favoured people. Surely it must be natural and easy for us (who believe in British-Israel) to set forth His most worthy praise.

The first prayer assumes that God is our Father, and He has said, "I am a Father to Israel, and Ephraim is My first-born." Then we claim to be His children who have sinned and strayed like lost sheep, recognising our likeness, if not identity, with the lost sheep of the House of Israel. Like them we are a wayward and perverse people, "following too much the devices and desires of our own hearts," and Israel only has gone astray from the covenants and offended against His holy laws, because it was to them they were given, whilst the Gentiles did not know them. Every sentiment of this prayer is in accordance with the characteristics and necessities of the lost House of Israel. Our petition "to restore them that are penitent," is very like the nation's request not only to be restored to the Divine favour, but also to our long lost inheritance in the Holy Land; and we know it will be so, for Scripture says, "I will bring them again and place them, and they shall be as though I had not cast them off, for I am the Lord their God, and I will hear them" (Zech. x. 6), which is only one of very many passages in which this promise is made to them.

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The absolution is then pronounced to His people being penitent, and the remission of their sins, as in the prophecy of Isaiah, "In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." From the rest of this chapter (the 54th of Isaiah) this is plainly to Israel.

Our Lord's prayer was given to Israel. His words in the Sermon on the Mount are, "When ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking. Be not ye therefore like unto them, for your heavenly Father knoweth what things ye have need of before ye ask Him. After this manner therefore pray ye, Our Father," &c. Christ uses that name twelve times in that one chapter, and at the end of it we have the same idea again. "Take no thought," or, as it is in the Revised Version, "Be not therefore anxious, saying, What shall we eat, or What shall we drink? for after all these things do the Gentiles seek; but seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." We, as Israel, especially ought to desire that His name may be hallowed, His kingdom come, His will be done on earth as it is in heaven. Our Saviour certainly does not endorse the laxity of principle that is so largely prescribed in the present day. Of course, we exclude none, on the contrary we ought to bring all, Jews, Gentiles and heathen, &c., to Christ. Those who are adopted (grafted in) are often those who have endured persecution, great suffering, and even given up their lives for Christ's sake, these have a place given to them even better than sons and daughters; but we want to put the restored of Israel, who are completely consigned to oblivion and have no place at all according to the theology of the present day, into their proper Scriptural place.

"Open Thou our lips, and our mouth shall shew forth Thy praise," is most suitable to Israel, of whom our Lord, through Isaiah xxiii., says, "This people have I formed for Myself; they shall show forth My praise." I need hardly mention, though the Jews are a small portion of Israel, they do not and cannot do that; they at present can only mourn, it does not apply to them, and must therefore be the other branch of the family who are to show forth His praise, and who are they?

"Behold the cross on Britain's shield
Is lifted high all men to draw,
That they to Israel's King may yield
Allegiance, and observe His law."

The Doxology. "In the beginning, is now, and ever shall be," shows the fixity of purpose of our Triune God. "Heaven and earth shall pass away, but My words shall not pass away; I am the Lord, I change not; and lo I am with you alway, even unto the end of the world," was spoken by Christ to His disciples, who were Hebrews to a man.

"Amen" is a pure Hebrew word and untranslatable. It has been used by our race for at least 3,500 years. "Let all the people say, Amen," is the rubric of the Hebrew Liturgy. Mr. Bergmann, a converted Jew, who is translating the Scriptures for the Jews into a language they can understand, says of the prayers of the Church of England, "I found them Jewish in their arrangement, and even in their sentiment, and that 'the Liturgy' was so framed that but for the name of Jesus which occurs so often, it might serve for use in the synagogues." As every sentence of our Liturgy can be met with parallel passages from our Bible, this is not to be wondered at. Bergmann also says, "There are many Jews who take a special interest in the Identity, and I find that through this subject I am able to lead them on to the subject of Christianity. I pray earnestly that the time may soon come when Jer. xxxi. 34 shall have its fulfilment, British-Israelites can help to hasten it." The text he refers to is, "I will put My law in their minds, and write it in their hearts, and they shall teach no more every man his neighbour, for all shall know the Lord from the least first, even to the greatest," not kings, bishops, or learned men. The same is repeated in Heb. viii. 8, which makes it applicable now. So far the Morning and Evening Service is the same.

(To be continued.)

THE NEGLECT OF PROPHECY.

By E. Reep.

At a meeting of the Jewish Historical Society on Feb. 9th, the President is said to have alluded to Oliver Cromwell as the supreme embodiment of the Puritan movement, which had done more to mould the character of Englishmen and English women, and to purify the moral atmosphere of English social life, than any of the complex forces which had made English history. Cromwell it was that made the glorious attempt to work out the salvation of England in the light of Bible truth. It was Cromwell and his followers who made the oracles of Israel a living force in England, and who saturated the land with Hebraic teaching.

Undoubtedly the British race is indebted to Cromwell for much of that transcendant respect for the authority of Scripture which, from the 16th down to the 19th century, has so potentially neutralised ecclesiastical dogmatism and tyranny, to the steady advancement of civil and religious freedom. But it was not Cromwell, nor his followers, that made the oracles of Israel a living force in England; it was God Himself. The time had come in Cromwell's day for the lost House of Israel, hidden away in the West, in the Isles of Britain, to emerge into the light of Bible truth, as predicted in Ezek. xxxvii. It was, however, the study of prophecy, and not the neglect of it, that eventually helped to set Britain free, to pursue her destiny. Yet to-day, in this last part of the 19th century, there is a growing tendency to shelve the Bible, to ignore prophecy. Hence, a revival of what was best in Puritanism would do the British race no harm. It would certainly do good, and it would not be out of place in the light of Our Identity with Israel, for the modern Englishman to say with Cromwell: "My soul is with the Congregation of the Firstborn, my body rests in hope; and, if here I may honour my God either by doing or suffering, I shall be most glad." Nor would it be amiss if the whole British people were to lift up their hearts and acknowledge, like the Puritan protector, that God is not enough owned; that too much dependence is placed on men and visible things, to the hindrance of blessing and success.

Oliver Cromwell put the saddle of failure on the right horse. If success and blessing are to rest upon our nation, without hindrance, we must progress in the right direction. As a first step we must expurgate agnosticism, that we may strengthen ourselves morally, as well as materially. With a more abundant faith in the Divine, we need not to fear "menacing animosities," nor to safeguard our Empire under the wing of foreign alliances. Rather should we seek to discern what the dominion and greatness of our kingdom mean in the inspired word of prophecy. At no time of her

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history has Britain had greater need of enlightened perspicacity, greater need of spiritual discernment in solving the mystery of her world-wide power. Anything like this dominating sovereignty is, we are constantly told, unknown in the history of any nation. Every kindred and tongue and people are more or less affected by it. The well-known Parsee, Mr. Naoroji, at a London Conference of Indians recently declared that such was the benignity of British rule that the native princes and people of India were keenly and sincerely loyal to the British connection and supremacy. Taking it on the lowest and most selfish ground of their own interests he could say "that the British connection was one of the greatest good fortunes that had happened to India, so far as the future of Indians was concerned. It was under British rule only that the people of India could expect liberty and freedom of speech. They had some things to complain of, but they would remain staunch and devoted to the British connection. The people of India had some pride in being British citizens, and they ought to feel that pride, for let them examine the character of every nation on the face of the earth and they would find that during this century the British had been foremost in all works of humanity and advancing civilisation."

To know that hundreds of millions of people are happy under the sceptre of British rule is naturally gratifying to the Bristish race, but to be gratified is not enough. It is not enough for Englishmen and Englishwomen to know this fact without learning the reason why the British are in India, and ruling so vast an empire. Their duty is to endeavour to discover whether or not there is an interposition of Providence in the matter; whether or not the British are a specially chosen people, of whom Balaam prophesied, and whose mission in the latter days was to be a blessing in the earth. On the supposition that we are a peculiar people, the author of "The Hand of God in History" (Hollis Read) assures us that our national parentage was eminently religous. "We were born," he says, "to a rich inheritance, to an undying love of liberty, to toleration, to a high state of intelligence, to the sternest principles of morality, to the unwavering practice of virtue. We ought, therefore, to be the most religious, free, happy, benevolent people on the face of the earth." It is because we, in large measure, answer to this picture of a happy people that we have become the object of envy, hatred, and malice to the continental nations. On all sides it is easy to discern our enemies and slanderers; and were it not true that, as Israel, we are a living force in the world, our national prayer, offered every 20th of June, for peace upon Israel, would hardly lead us to expect, as in the days of our fathers, and in the old time before them, that God will stir up His strength and come and help us. Neglect of divine prophecy, however, can alone depress us. By closing our eyes to it we consider not its warnings, nor its encouragements; we lose the prospect of knowing even as we are known. Let us not suffer for lack of knowledge. In the past God has, in the language of Scripture, been unto the House of Israel as a moth, and to the House of Judah as a worm. But not again will He so appear unto Israel. The devourer will be reproved for our sakes, and we shall, whatever our national isolation in time of trouble, be no more consumed. The nations that purpose to afflict us will, like Mount Seir (Ezek. xxxv.) themselves be laid desolate; for the time of Israel's iniquity or punishment has had an end. Therefore it must be that God will use us for His own good purpose, causing us to blossom and bud, and to fill the face of the world with fruit (Isa. xxvii. 6).

Only to those who neglect prophecy is it forgotten that "The Lord giveth the word: the women that publish the tidings are a great host." As an example of the fulfilment of prophecy, the Rev. A. R. Buckland has published a work on "Women in the Mission Field." Lest it should be thought that women should be excluded from foreign missions, on account of the late massacre in China, he has interestingly shown what the growth of women's work is in the propagation of Christianity. One of the most marked features in the religious life of the Christian Church to-day is, he thinks, the growth of new organisations for the conduct of women's work in the mission field. In India they have worked upon educational lines, little by little, through the instruction of children, improving the general family life. The great need in China for women missionaries has largely increased the number of workers in that country. Indeed, everywhere, British mission women who not long ago were but units or tens, are now, it is said, hundreds. In Africa, North, South, East, and West, they are to be found helping to lay the foundations of a civilisation that will some day rise to prove how true is that prophecy which has declared that in Abraham's seed shall all the families of the earth be blessed. Then will it be seen that the Lord is in the midst of Israel, that the Lord is God and none else. If this be so, can any one of British blood despise a Hebrew origin or justify the neglect of prophecy?

THE COVENANT APPERTAINING TO ISRAEL.

A Paper read at a Meeting of the British-Israel Prophecy Investigation Society, at 29, Blenheim Gardens, Willesden Green, N.W., Feb. 11th, 1895,

By Arthur R. Granville.

Of the many covenants of the Bible there are three, made with Abraham and his seed in the line of Isaac, which are of utmost importance to us who believe ourselves to be subjects of Israel's Empire. They are the *Abrahamic*, the *Mosaic*, and the *Christian* or *New Covenant*, sometimes called the Covenant of Redemption and Salvation. And as they may be called the Magna Charta of that kingdom, a duty devolves upon us to enquire into their scope and import; in other words, to examine the clauses of its charter, and thereby satisfy ourselves as to the foundations upon which our Israelitish privileges rest.

First, let us ask ourselves the question: What is a covenant?

The Hebrew word so translated is "B'rith" or "Brit," upon whose precise meaning I believe commentators are not agreed. It is rendered in various ways, such as "that which is closed, sealed, or confirms"; "that which is a purification or purifier," referring to the end and design of shedding the blood of Jesus Christ, who is called the "Brit" of the people of God (Isaiah xlii. 6, xlix. 8); "that which gives the idea of cutting or cutting asunder," since it was the custom in making solemn covenants to pass between the divided parts of victims; and that which signifies "an eating together, a banquet," because, among Orientals, to eat together is almost equivalent to a covenant of friendship. All these renderings merely express the outward signs of ratification of covenants; and rank on a par with the rainbow, circumcision, and the Sabbath, which were tokens of the Brits made with Noah, Abraham, and the Israelites. But "Brit" also signifies a "compact between parties," for which we use the word "covenant." Our English trans-

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lators sometimes used this word indifferently for a "token" or a "compact," and in such cases the context must be examined to ascertain which is the intended meaning. For instance, in Gen. xvii. 10, 11, we read: "This is My covenant which ye shall keep . . . Every man among you shall be circumcised . . . and it shall be a token of the covenant betwixt Me and you '—*i.e.*, My covenant of circumcision is a token of the covenant. So also the feast is called the Passover, although it was only the sign of God's passing over the Israelites *; and when Isaiah (xlii. 6, xlix. 8) spoke of Christ being given for a covenant of the people, he meant that He is given for a sign or token of the covenant—that He is the medium or means by which a covenant shall be made with the people.†

We need not trouble ourselves about these token meanings of "Brit" when considering the three great covenants of our subject; but confine ourselves to the modern meaning, which is undoubtedly that of the inspired writers—viz., compacts between parties for the performance of conditions, the non-performance of any of which, by either of the contractors, nullifying and voiding the compact. Such is man's covenant. To God's covenants we must however, add this important qualification, that He sometimes covenants without imposing obligations on His creatures.

Now, of the Abrahamic, the Mosaic, and the New Covenant, the Abrahamic is the most important. I look upon it as the genesis of Revelation concerning God's redemptive purposes through the instrumentality of one particular man, and his children in one particular line. The Mosaic was grand and important, and the New Covenant is grander and more important still; but they were designed to bring about the fulfilment of the Abrahamic, and were to that extent subsidiary to it. I say no more on this point at present, but proceed at once to discuss the

Abrahamic Covenant.

he authors of "British-Israel Truth" (page 64) say that this covenant was conditional with respect to Abraham, but unconditional with respect to his descendants. I strongly demur to this statement. It was unconditional to Abraham as well as to his children. Read the Bible as carefully as I can, I find no indication that God gave him the land and multitudinousness, &c., if he performed certain conditions. Not even were these gifts bestowed as a reward for anything already done, although Gen. xxii. 16—18, might lead a superficial reader to suppose they were—viz., "By myself have I sworn, saith the Lord, for because thou hast done this thing . . . in blessing I will bless thee, &c. . . . because thou hast obeyed My voice." This was not a giving of the covenant, but a confirmation of it. The covenant had been already made; the gifts had been already given at the very opening of his Bible history—they were freely and sovereignly bestowed, unaccompanied by any terms of contract.

But, say some: An unconditional covenant is a paradox, for it is a compact between non-contracting parties. The paradox is in appearance only. It is evident from the one made with Noah that God does so covenant:—"And I, behold, I establish My covenant with you and with every living creature that is with you . . . to every beast of the earth" (Gen. ix., 9, 10). Will anyone assert that this imposed obligations upon animals? and if not upon animals then not upon Noah, for both animals and Noah were equally interested in the covenant. Clearly then it was unconditional with regard to Noah; and, if such could be made with him, it is clear a similar kind of compact could be made with Abraham. We may explain the seeming paradox by saying that this class of compacts is not actually made with man, but that the fruits of the covenant are given to him *; and that God Himself is the covenantors, or agreeing parties, who pledges Himself to bring about the end or design of the compact. This gives rise to the question how God can covenant with Himself. My reply is that He can do so as easily as swear by Himself: "By Myself have I sworn . . . that in blessing I will bless thee," &c. (Gen. xxii. 16, 17). Who is the maker of the covenant? It is Elohim, a comprehensive name for the Divine Trinity of Persons, signifying the covenanting parties, the adjudicators, or persons joined together by oath for the common purpose of redemption.† This same Elohim it was who said, "Let us make man in our image after our likeness," &c. (Gen. i. 26), wherein we detect a covenanting principle among the Three Persons of the Godhead to give to man dominion over the earth. Of the same character is the Abrahamic covenant, whose fulfilment does not depend upon anything done, or to be done, by either Abraham or his descendants, but rests solely upon the power and faithfulness of Elohim (the Trinity) to perform his promises.

The Abrahamic Covenant contains the following specific promises:—

1. Gift of the Holy Land for an everlasting possession.
2. That Abraham's seed should be multitudinous.
3. That God would be a God to Abraham and his descendants.
4. That Abraham should possess the Gate of his enemies.
5. That Abraham and his seed should be a blessing to all the families of the earth.

Beyond the fact that these promises were several times confirmed to Isaac and Jacob, we learn nothing more regarding them until Jacob lay dying (Gen. xlxix.) when, "rapt by the Spirit into future times," he prophecied the destiny of each of his sons in the last days. Till then the light of Revelation had been as the first faint blush of early dawn; but now Jacob lifts a small corner of the veil that hangs over futurity, and lets in a bright beam which reveals the pre-eminent positions assigned to Judah and Joseph, and a foreshadowing of the ultimate division of the Twelve Tribes into Two Houses. To Judah was allocated the sceptre, or the kingship, "until Shiloh come." Upon Joseph was bestowed multitudinousness and great temporal blessings in the most emphatic and inclusive language, which, read in conjunction with the special blessings given to Ephraim and Manasseh (Gen. xlviii.) means that Joseph's tribe was to be imperial and richly endowed with all the wealth and power necessary to so grand a destiny.

From the later prophecies we learn that the object of the covenant is the making of Israel "an eternal excellency" (Isa. lx. 15), to educate a people in order that they might educate the world in the knowledge of God, and in His plan of salvation in Jesus Christ.‡ Now, as long as the people remained uneducated the Abrahamic Covenant remained inoperative. Consequently it was necessary that a schoolmaster should be appointed, and for that purpose the

* Inglis' "Notes on Genesis." † Barnes "Notes on Isaiah."

* "And I will make My covenant between Me and thee," should be literally rendered: "And I will give thee My covenant." Inglis' "Notes on Genesis." † See "My name in Him," by J. S. Barton. ‡ "British-Israel Truth," page 65.

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MOSAIC COVENANT

was instituted; whose school premises (the Holy Land) were walled in by strict prohibitions against mixing with outside nations; whose scholars were set the lessons of the Mosaic Law; and to whom, for disobedience, was meted out the punishments of invasion and exile.

The laws, or lessons, are divisible thus :—

1. *The Moral Law* expressed briefly in the Ten Commandments. It is an expression of the Divine Will in reference to duties which arise from the unchangeable distinctions of right and wrong, and is repeated all through the Bible as the fundamental rule of human life. Clear and bold, on the very front of the whole system, was written the truth that there is but one God, and that no image or similitude is to be made in His worship. This law, though fulfilled by Christ, has never been cancelled. It still remains the rule of human life; and sums up our duty to God and man, as shown by Christ when asked which was the chief commandment: "The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this: Thou shalt love thy neighbour as thyself" (Mark xii. 30, 31)

2. *The Ceremonial Law*, which is the wonderful system of Rituals whose types and symbols prefigure the grand truths of the Gospel. These all pointed to Christ, the nation's Messiah. Having proclaimed His gospel of reconciliation and peace, and having fulfilled for his brethren in the flesh the whole of the Ceremonial Law, this part of the Mosaic Covenant has been abrogated because no longer required for the House of Ephraim-Israel, which is now being educated under the New Covenant.

3. *The Judicial Law*, regulating the administration of justice, the rights of property, the punishment of criminals, the care of the poor, the education of the young, the numbering and registration of the people, and other matters commonly regulated by civil law in such countries as our own. This is the social side of the covenant, and sets forth the duties of man to man, without which no stable or peaceful form of government can exist. Its spirit still remains in force.

Such are the wise educational decrees of the Mosaic covenant, made with Israel as units of the nation more than with them as individuals. Its object was the fashioning of the Israelites into a peculiar people separated from every other nation in religion, morals, and social life, and to consecrate them unto God for His after use as instruments for bringing the world into subjection to their Messiah. It taught them morals that they might become teachers of morality to the Gentiles. It trained them for priests to the only true God in order that they might be His priests to heathen races. It schooled them in righteous dealings one with another that they might be powerful to exercise righteous rule over others, when, in the last days, they should enter into their inheritance of the world. Was ever before or after any other people so highly favoured? Was ever other nation so intimately allied to the Lord of Hosts? Israel was His special care, nurtured and trained with a jealous eye; and so closely associated with Him that the closest ties of nature were employed to describe the mutual relationship. Son and father, wife and husband, are some of the affectionate terms; to which must be added, "espoused," "betrothed," and "married." These show how great was the Divine love to an unmeritorious people, and how great was Jehovah's determination to carry out the glorious promises promised to their fathers.

One of the chief distinctions between the Abrahamic and Mosaic Covenants (which we ought constantly to bear in mind) is that the former is unconditional, inviolable, and cannot be abrogated—only delayed; whereas the latter was full of conditions voluntarily accepted by the people on two occasions, and therefore, through unbelief and disobedience, was always liable to become an ineffectual instrument of education. Do this and live! was the reward held out to all Israel for obedience; do that and die! the penalty for disobedience. So high a standard as this it was impossible for unaided human nature to live up to; and, therefore, we are not surprised to find that it proved a failure, became a dead letter, lifeless in power to educate the people—all of which was foreknown by God, as declared by the mouth of Moses: "I know that after my death ye will utterly corrupt yourselves; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord to provoke Him to anger through the work of your hands" (Deut. xxxi. 29).

Not only was the law a schoolmaster, but it was the motive power ordained of God to set in motion the Abrahamic Covenant. The two covenants were to each other as the key to the lock, the trigger to the gun, the fire to the locomotive; for, as the lock opens when the key is applied, the gun goes off when the trigger is pulled, and the locomotive starts when steam is generated, so does the Abrahamic Covenant operate when the terms of the Mosaic law are fulfilled—and only then.

(*To be continued.*)

A NEW ZEALAND DISCUSSION.

PART II.

(*Continued from page 121.*)

WHERE IS ISRAEL?

[BY COLONUS.]

THE interest which has apparently been excited by the question, "Where is Israel?" compels our return to the subject.

There has been a strange awaking within the past decade or two, both in England and America, with regard to the whereabouts of the lost Ten Tribes; and it should not be surprising, seeing that events are hurrying in the direction of a cataclysm over the ancient places of the Bible, which is as pointedly foretold in Scripture prophecy as its nearness is indicated in the gathering of navies to the East, the excitement of diplomacy, and the approaching break-up of the Turkish Empire.

Scripture prophecy is quite distinct in its utterances that Israel is to take a principal part in the struggle which is to culminate in the destruction of "Gog the Prince of Rosh" and his hosts on the hills of Palestine at the hands of the armies of Israel.

In these circumstances it is not unreasonably thought that Israel should be showing to the front by this time, and if that nation is not represented in any of the Great Powers at present in readiness, for trying conclusions in the great struggle of the nations, we naturally ask, Where is Israel?

In another column, a correspondent comes to the root of the matter in attacking the theory which was advanced by us, to the effect that the Anglo-Saxons trace their ancestry, through the Angles, Saxons, Jutes, and Danes, back through the Scythians of the northern shores of the Black Sea, to Media, where the captive tribes of Israel were located by Shalmaneser after he had carried them off from Palestine.

Dr. Giles' opinions deservedly carry great weight in this community, and it is therefore that we make an exception in singling out his letter in order to deal with the difficulties that have presented themselves to his mind.

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Our correspondent asks, "What certainty have we that the whole people of the Israelitish Kingdom were carried away?" and suggests the supposition that only the people of mark were carried off, and that the mass of the people remained.

Our answer to this is reference to the best authority on the subject, that of the Bible itself. In 2 Kings xvii. 18 it is said, "Therefore the Lord was very angry with Israel, and removed them out of his sight. There was none left but the tribe of Judah alone." That seems pretty definite.

But further in the same chapter it is shown that the king of Assyria sent large numbers of people "and placed them in the cities of Samaria instead of the children of Israel;" and so complete was the change of inhabitants, that after lions came among the new residents they sent for someone to teach the "manner of the God of the land," and the king sent them a single priest, and he dwelt in Bethel, and so far as the Bible tells us, this was the only one of the captivity that returned to Samaria.

As the writer of the Book of Kings emphatically says, "So was Israel carried away out of their own land to Assyria unto this day."

Coming to Josephus, who wrote A.D. 70, we find him state "The Ten Tribes did not return to Palestine; only Two Tribes (Judah and Benjamin) served the Romans after Palestine became a Roman Province." And, again, he says, "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."

Further than this, the Jews, in every age and now, avow that Israel is not among them, but must yet be "found," and with them return to Palestine.

Going further, Dr. Giles states that "Herodotus does not intend to assign Media as the cradle of the Scythians, a race whom he describes in such a fashion as scarcely to admit of their identification with a band of captives who had been brought over from Samaria 200 years before."

Our correspondent is quite correct. Herodotus does not assign Media as "the cradle of the race." On the contrary, he says that he traced them back there, but that they were not "Autochthones," or aboriginals of the country; but where they had come from to Media, he said he was not able to make out.

We know whence they came, for the Bible tells us they had come from Samaria, and were Israelites.

But Herodotus distinctly states that these Scythians came from south of the Araxes, the very "cities of the Medes" where Shalmaneser had placed their forefathers some 270 years before.

So careful was this "father of history" to verify his statements that he even visited the land from which these Scythians had come, Media, in order if possible to trace them further back, but failed to find the "cradle of the race," which the Bible had already found for us.

But Herodotus does more than this, for he fixes the age of their nationality. He says:—"The Scythians call themselves the youngest of all nations, as from the time of their first leader to the invasion of their country by Darius is a period of one thousand years, neither more nor less"—a period which exactly carries back to the delivery of Israel from Egypt.

Diodorus, again, says:—"The Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes" —Media again.

Ptolemy speaks of the "Sakai" as a Scythian race that had come from Media; and Pliny says that "the Sakai were among the most distinguished people of Scythia, who settled in Armenia and were called Sæca-Sani"—the sound of whose name is, to say the least, suggestive.

We do not know what further evidence our correspondent might desire as to the identity of the captives of Media with the conquering race whom Herodotus found in Southern Russia, and whose onward progress to the shores of the German Ocean, the home of the Angles and Saxons and Danes and Jutes, has been so distinctly traced by Sharon Turner, the "father of Anglo-Saxon history."

This historian, who could not have heard of the modern Anglo-Israelite theory, and had certainly no particular views on the origin of the race to maintain, in his two volumes on the "Early History, Manners and Customs of the Ancestors of the English-speaking Races," distinctly traces back the Anglo-Saxons to the Scythians of Herodotus, and sums up his conclusions in the words, "The Saxons were a Scythian nation, and were called Saca, Sachi, Saki, and Sach-sen."

As for Dr. Giles' objection to the "sign of the Sabbath," which may be regarded as one of the minor identifications, we may waive it for the present, merely remarking as a singular incident noted in the great whole-world Exposition in Paris, that the British and the American Courts were the only Courts of all the nations that closed their doors on the Sabbath.

Dr. Giles sees a difficulty in identifying the great and powerful Scythians of Herodotus, with a band of captives brought from Samaria 200 years before. But when we see the American branch of the Anglo-Saxon race "breeding as the fishes breed" from a handful of two millions or so to sixty-six millions, not in 270 years but in a century, we can hardly question the possibility of such an increase if the promises of multiplication to the House of Israel in the Bible go for anything.

We entirely agree with Dr. Giles in attaching the value which he does to the historical aspect of this question, as more likely to influence many minds than the lines of prophetic identification.

It is needless to say that it is impossible in our limited space in this column to do full justice to this department of the question. But one thing is quite clear, that the Ten Tribes of Israel were wholly exiled from Samaria to the land of the Medes, south of the Araxes, and that they never returned to Palestine, or were mixed up with the House of Judah again.

That from the place of their exile a nation—presumably their descendants—emerged, and travelled onward to the southern shores of the Black Sea, where they were known as Scythians, Saccæ, Sakasunæ, and Kimmerians or Kymri. That these, becoming numerous, very warlike and powerful, after ravaging the nations, ultimately debouched on the shores of the German Ocean, exhausted and weakened, and there rested; and that from the districts occupied by them the Angles, Saxons, Jutes and Danes, followed at a distance by the Normans, poured over into the British Islands, and blending there with wanderers who had previously reached the country by other routes, became the progenitors of the Anglo-Saxons.

If space allowed we could also show that the tribe of Dan, the maritime tribe of Israel, from an early period had been engaged in commercial and colonising enterprises in distant seas, and there are evidences that tend to the belief that a large portion of that tribe, and of Simeon, its neighbour, fled by sea and settled, the one in Ireland and the other in Wales, many years before the rest of their brethren, after

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their troubled wanderings by land, had reached the same haven of rest.

Historical evidence is also forthcoming to show that the prophet Jeremiah—whose wanderings between Jerusalem and Egypt, with Baruch his scribe, and the daughters of the last king of Judah, Zedekiah, are described in his book in the Bible—disappeared from Palestine, and reappeared in Irish history as arriving in the vicinity of Carrickfergus; and that he proceeded thence to Tara, the court of the kings of Ireland, where he is recorded as a venerable prophet from the East, accompanied by his scribe, Simon Brug, and a beautiful Eastern princess.

It can also be shown that this beautiful Princess, Tea Tephi—presumably the daughter of the last king of the Royal House of Judah—subsequently married Heremon, the chief of the kings of Ireland, who was himself of the tribe of Dan, settled in the country; and that from this princess has descended the succession of the kings of Ireland, the kings of Scotland from them derived; and that from these is descended Her Majesty Our Gracious Queen, Victoria, a daughter thus of the Royal House of David, wielding over the once lost but shortly to be revealed tribes of Israel, that sceptre which was not to depart from Judah, nor a lawgiver from between his feet until the Shiloh come.

Where is Israel?

To the Editor.

Sir,—The trouble involved in the very courteous reply of "Colonus" to my letter demands, not only my acknowledgment, but also a little fuller explanation of my objections, in which, from my desire to avoid prolixity, I somewhat fell short on the last occasion. I shall esteem it a favour, therefore, if you will allow me to state more fully the objections which seem to me to encounter the Anglo-Israel theory at the very threshold.

The passage quoted from the Book of Kings is, as "Colonus" says, "pretty definite" as to the whole of the tribes having been carried away, but the question is whether we can be sure that it is an accurate statement and free from exaggeration. I think there is room for at all events a suspicion of the latter. When the Jews came back to rebuild their temple an offer of assistance was made to them by a neighbouring people who wished to fraternise with them on the ground of common faith and worship, but this offer was repulsed by the returned exiles. At a later date we find the Jews and Samaritans related to each other as rival sects, whose bitterness, as is usual in religious disputes, was intense in proportion to the minuteness of the points of difference between them. All this does not seem to fit very well with the belief that the whole of the Israelitish people were taken away, and indeed some difficulty seems to have been felt about this by the Jewish writers themselves, and so we have the story of the lions to explain the remarkable fact that the new possessors of the deserted cities of Israel had somehow attained to a knowledge of the true faith. Josephus, by substituting a plague for the lions, has made the story a little less grotesque, but not much more credible.

Now for Herodotus. "Colonus" is, I think, mistaken in supposing that Herodotus intended to describe the Scythians as having resided in Media, whence they crossed the Araxes and migrated to the Northern shore of the Euxine. The error arises from identifying the Araxes of Herodotus with the river which is marked by that name on our maps of ancient geography, and which flows eastward into the Caspian Sea. There seems to be a difference of opinion as to what river the historian really meant. Gaisford, the learned editor of Herodotus, thinks it was the Volga; but Professor A. von Gutschmid (in Encyclopædia Britannica) says that wherever Herodotus mentions the Araxes he means the Amu Darya—*i.e.*, the Oxus. This, certainly, better harmonises with the narrative about the Scythians being pressed by the Massagetæ, as well as with the fact that Herodotus describes Cyrus as crossing the Araxes to fight his last battle with the Massagetæ—a campaign which surely had nothing to do with Media. What Herodotus does say about Media in connection with the Scythians is clear enough. He describes the latter as expelling and following the Cimmerians from Lake Mæotis (Sea of Azov) until in the neighbourhood of the Caucasus they lost the trail and went on to invade Media. Not a word is said about their crossing the Araxes to get there, though they must have crossed the river which goes by that name on the classical maps, which again corroborates the notion that Herodotus meant by that name some other river. The Scythians conquered Media, ruled in Asia twenty-eight years, and then returned to their own country to the north of the Black Sea. It is clear, therefore, that to suppose Herodotus to trace the Scythian nation back to Media, and not to be able to trace it any further, is to err entirely as to his meaning. I am quite at a loss to understand how anyone can suppose the Scythians to be the same as the exiled Israelite tribes. The Scythians were living about the lower Dnieper long before Israel was taken captive. It seems that their own tradition claimed for them an origin as far back as the time of Moses, but Israel must indeed have forgotten his own history when he had nothing better to tell Herodotus than the story of his ancestor Targitaus, who was son of Jupiter and a river goddess! These same Scythians in the reign of Josiah threatened Palestine, and fluttered Jerusalem not a little. Yet Jeremiah failed to recognise his kith and kin in these horsemen and bowmen of the North.

Is it necessary to pursue the argument further? Identify the English with the Scythians as much as you please; but that is nothing to the purpose unless you show *either* that the Scythians *were* the lost tribes of Israel, *or* that Israel got amongst the Scythians and preserved his separate identity for centuries, coming out eventually as an Anglo-Saxon. But I scarcely think that either of these things has been shown yet.

When "Colonus" says that at the Paris Exhibition the British and American Courts were closed on the Sabbath, he surely does not mean on Saturday, and, if not, what has this got to do with Israel?

I have tried to be as brief as was consistent with clearness, and I have confined myself to the questions which demand an answer before the inquiry can profitably be pursued into all those ramifications that "Colonus" seems to have traced. I do not pretend in any way to the learning of an expert, and I now leave the matter in the hands of "Colonus," and of those who know more about it than myself—satisfied if I have induced any reader to be a little cautious about accepting a theory which must, I think, tend to make us Anglo-Saxons more bumptious than we are already, by encouraging the notion that we are favoured by Heaven, and that when the general *melee* comes, we are bound, if I may use an expressive piece of slang, to come out at the top of the heap.

I am, etc.,

J. Giles.

Garston, Mauku, November 26th, 1895.

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[SUPPLEMENTARY.]

WHERE IS ISRAEL?

With Dr. Giles we feel the difficulty of dealing in limited space with the ramifications into which this question spreads.

The identity of the Sabbath, the literal accuracy of Scripture, the disputed interpretation of Herodotus, and other questions raised in his latest letter, published in the *Herald* a few days ago, would each require many columns and many issues to enable Dr. Giles or ourselves to exhaust the arguments, even if we were to pass away from the main question of the Identity of Israel, which would require many volumes for itself. If we therefore waive the opportunity of pursuing the ramifications of this contention, it is not from unwillingness to follow up the discussion of a very fascinating subject, but because in the track in which "Colonus" travels, objections are as thick as blackberries on a bush, and if he got entangled in the brambles he would never get on.

However, we may explain to Dr. Giles, and others who have been canvassing the arguments, that though we believe in the soundness of our contention—that Israel in Media were the forefathers of the Scythians that emerged from Media, according to Esdras, Diodorus, Ptolemy, Pliny, and, we think, Herodotus; and that these same Scythians, as shown by Sharon Turner, fought their way to the mouths of the Elbe, and became the progenitors of the Angles, Saxons, Jutes, and Danes that swarmed over into England—the only value which we attach to the historical phase of the contention is its showing that such a migration was not impossible. That is all. It is part of the Anglo-Israelite theory that the clear Identification of Israel in their exile and their wanderings would have been contrary to the specific terms of prophecy. As Judah was to be distinctly known by name and many characteristics, even by the "show of the countenance," Israel was to be literally lost, speaking "another tongue," "called by another name," abandoning the Mosaic ordinances, and losing every vestige of identity till the fulness of the time comes.

If it is only shown, as we believe it has been shown, that the track of Israel from Samaria to England was possible—and it is more than that, for it seems probable—that is all that is wanted, the extraordinary identifications in Scripture do the rest.

A more entrancing study than the Bible in the light of Anglo-Israel truth it it impossible to conceive, and ministers of religion put from them one of the most powerful weapons in the armoury of the Christian faith in neglecting it. This action of theirs is come perhaps of the "blindness in part that is happened to Israel until the fulness of the Gentiles be come in," and ministers of religion are, unwittingly no doubt, performing their part in the dispensation under which Israel, miraculously preserved as Judah is, must lie concealed until the time appointed for the manifestation. The after fate of Israel has been aptly described as the "romance of history"—a nation lost to sight and coming to the front again—and in our case as the "paradox of history," a nation searching for itself.

PRINCESS MARY ADELAIDE DUCHESS OF TECK is particularly devoted to her eldest grandson, whom she calls by the last of his seven names (David), and of whom she is exceedingly proud. He is a fine manly little lad, and bright and sunny of disposition. Should he come to be generally known as Prince David it would be an auspicious cognomen, if unusual, for an English king. It appears, however, to be handsome, genial Princess Mary's special pet name for her grandson.—*Lady's Pictorial.*

"THE GENTILE" AND "JEWISH" CHURCHES.

THE following letter appeared in *The Irish Ecclesiastical Gazette* on the 7th February:—

SIR,—Your correspondent, C. M. Wilson, when writing very well upon the use of the word, "Catholic" in your issue of the 24th January, makes this statement: "'Catholic' only meant originally the same as 'Gentile' Church, as opposed to 'Jewish' Church, which latter has ceased to exist for centuries." Your correspondent states a very common opinion, which is, I believe, erroneous. The knowledge possessed by St. Paul caused him to state that Gentile Christendom was not a separate Church; rather it is a wild olive grafted in upon the original stem, not bearing the root, but being borne by the root. In fact there never was such a body as the Gentile Church. Gentiles were admitted to the Church of Israel, the continuity of which was never broken. The Jewish portion of the Church was broken off and the Gentiles grafted in; but note the apostle's words: they partook *with* and *among* the other branches (Rom. xi. 17). Therefore the original root ever gave its fatness to certain natural branches as well as to the wild grafts. These wild grafts from the very first, boasted themselves against the branches and claimed to be the root, the Church, the body substituted for Israel. But Judah never was and never can be All Israel, and when the kingdom of God was taken from Judah it was to be given to a nation (St. Matt. xxi. 43), not an election from amongst the nations such as Gentile Christendom. In this nation was maintained the continuity of the Church of the earlier dispensation. Gentile Christendom partook of the root and fatness with it, and it has not ceased to exist, for it is to bring forth the fruits of the kingdom; against this national Israelite Church, the wild grafts have ever boasted themselves, and they will continue to do so until men learn to distinguish between Israel and Judah, between the excised branches and her who was once desolate and Lo Ammi, but who, because redeemed by Him who came to be the glory of His people Israel, became Ammi rebetrothed and fruitful, as prophets foretold and history testifies. D. H.

January 26, 1896.

Correspondence.

BRIGHTON BEACH WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—Several friends have very kindly sent me enough to clear off the balance of last year's work and about £12 to the good, most of which I am just about to spend on a good stock of literature to begin what I hope will be my most successful year's work. My sphere of labour, I trust, will be wider than ever. I hope to have some good times in London parks. There are, doubtless, many believers in the South of England, saying to themselves, "I wish something could be done here." Well, dear friends, where is "here?" Why don't they write to me and ask what I think can be done? If they will tell me what they think, I will put it beside what I think, and by God's help between us we will find a way, or make it, for something to be done. I can lecture indoors or out; by the seaside, or on the village green. Only I cannot undertake to do long walks, as my legs are overdone in that direction to get my daily bread. I feel sure that the British-Israel Association will co-operate with me, so that we may make the most of the time that is before us, as we all know that the summer no sooner comes than it begins to go, and I would much rather have fifty enquiries in April than in October.

Perhaps you think I am joking, but if I have health and strength, I would lecture in 50 Southern towns and villages if you will only give me the chance, and I am not over particular whether I receive the hospitality of an alderman or a cottager. If either are ready to work, and my humble

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services are requested the poorest village will be thought of and helped as well as the great city of London. I am a great believer in the village work, because our large towns are replenished from the rural districts. As it is I go to the country one Sunday a month and come in contact with many happy and rejoicing British-Israelites.

As usual I shall be glad of all the old BANNERS and other literature that our friends can spare. There is never any necessity to write and ask me if I want them; my work will consume any quantity. All will be received with thanks and acknowledged by post and in my annual report. Financial help is much more valuable at the beginning than at the end of the year. I do not mean to say that it will not be acceptable at any time. But it is nice to be able to see what one may do rather than wonder if it will be safe to spend another pound. I usually lecture one or two nights a week near Pool Valley. I have no regular nights, as I go by the weather. My Sunday lectures this year will probably be delivered out West. I remain, yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, March 7, 1896.

THE VISION OF THE TWO BASKETS OF FIGS.

(Jer. xxiv.)

To the Editor of the "Banner of Israel."

MY DEAR PHILO,—Since sending you a paper on the above vision, which very recently appeared in your columns (at page 111), I have come across quite a different view taken of this vision by a lady writing under the initials of J. M. in a pamphlet on the Twelve Tribes you have already reviewed (page 344, vol. xix.). J. M. takes up each tribe separately, and under the tribe of Judah she gives her view of this vision as follows. J. M. says only a remnant of Judah returned from Babylon, and that the good figs which represented those of that tribe which remained at Babylon on the termination of the captivity "are somewhere, although unrecognised, under God's blessing."

Whether the opinion expressed by me in the paper referred to above, is the correct one or not, I leave it to your readers to decide, but there are serious objections to the view taken by J. M. of this vision, and which I shall proceed to point out. It has been suggested by J. M. that these good figs which went into captivity for their good "might be the Waldensians, or some of those German princes who at the time of the Reformation protested so strongly against Rome, and whose blood runs in the veins of our Royal Family." 1st, The Jews were never lost or unknown, for had they been unrecognised how could the prophecy have been fulfilled concerning them that they were "to be a reproach, a taunt, and a curse in all places?" (Jer. xxiv. 9). This prophecy applied to the whole tribe and not only to a part of it. 2nd, Our Royal Family are descended from the House of David, and if they are sprung from the good figs that remained at Babylon and did not return, how then was the prophecy fulfilled that Christ should be born in Bethlehem of Judæa? 3rd, Does J. M. suppose that those represented by the good figs, and said to be "somewhere," are under the blessings enumerated in vers. 6 and 7? How could it be possible to apply such blessings to Judah which if not in letter but in spirit are identical with the terms of the new covenant promised to the House of Israel? These could not under any circumstances be applied to Judah, but would be applicable to Benjamin, one of the tribes of the House of Israel and the firstfruits of Christianity in Israel (Rom. xi. 16). Under the tribe of Benjamin, J. M. merely says that some of this tribe went into captivity and the rest on the warning of Jeremiah escaped to a place of safety (Jer. vi.). Scripture does not say so, but on the contrary, that those that escaped into the district and returned to Jerusalem on the murder of the Governor fled into Egypt, form part of the evil figs (ver. 9) and shared their fate. I see no reason to induce me to alter the opinion already expressed in my paper on this vision, which lately appeared in your columns. On the contrary, vers. 6 and 7, which I inadvertently omitted to bring forward, rather strengthen than otherwise my view in favour of Benjamin being the good figs, and on the other hand they raise an insuperable difficulty in the way of the adoption of the view taken by J. M. of this vision.

Yours truly,

W. H. LARKINS, LIEUT-COL.

Bromley, Kent.

ALLEGORIZING.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—May I supplement Dr. Hanan's excellent and useful article on "Spiritualizing" in this day's BANNER, by sending a few extracts from Bishop Marsh's lectures (published in 1810) on "Allegorizing." They should do good. Dr. Hanan has reminded me of having taken note of them sixty years ago, when I was reading for Holy Orders. First contrasting metaphor with allegory, Bishop Marsh says allegory is used of things, and metaphor of words. Allegory uses one thing to represent another thing, and is not a fictitious narrative, a picture of the imagination, but a fact. Some allegorical interpreters, not content with their own perversions, attempt to enlist St. Paul into the service of infidelity. But St. Paul never employed the word (the noun) "allegory." Nor is it found in the New Testament. Had St. Paul meant that the Mosaic narrative was an allegory (as the A.V. unhappily translates it), he need not have used the verb and allegorized it. History may be allegorized (which is the verb employed by St. Paul), without converting it into fable. Therefore the true interpretation of St. Paul's Greek verb in Gal. iv. 26 teaches that the things recorded were true history, only allegorized for illustration.

Your's faithfully,

P. CARLYON.

P.S.—The R.V. is an emendation on the A.V., but only partially.

Clifton, 19th February, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Very many thanks for your kind donation to the "Widow Payne Fund;" also through your kindness in letting the appeal appear in the BANNER, over £15 has been thus "given to the Lord;" the friends have raised over £20 beside, and the relatives are going to *double* whatever is collected. Mrs. Payne has taken a shop to open in the hardware line, and two of the children are to go to the Seamen's Orphange. The eldest is a boy of 13, earning 6s. a week, the youngest a baby nine months old.

I never had so much evident blessing as I have received in connection with this little effort to help one of God's widows, and it is marvellous to observe how the letters come (as from Him direct); no name or address, *frequently* only "one who receives comfort from the BANNER," or from a "knowledge of our Identity," and so on. The truth of GOD is with BANNER readers, and *I have proved it!*

How wonderful that you have been preserved to edit the BANNER nearly *twenty* years!

I suppose it will be better not to trouble you with a further letter on the "Widow Payne Fund" till after the 29th? Meanwhile these amounts have been received since last acknowledgment:—

Feb.	4	C. A. C., Florence	1	0	0
,,	,,	L G., Bournemouth	5	0	0
,,	6	"A BANNER Reader," Canonbury	0	2	6
,,	,,	H. H. P., Bromley	1	1	0
,,	8	"English ISRAELITE," Bournemouth	0	5	0
,,	,,	Miss L., Eltham	0	10	0
,,	15	"Reader of BANNER," Ilford ...	0	2	0
,,	17	Philo-Israel	0	5	0
			£8	5	6

Yours faithfully,

THEODORE S. HILL.

6, Christchurch-road, Birkenhead, Feb. 17th, 1896.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"THEY SHALL SURELY GATHER TOGETHER, BUT NOT BY ME!"

WE have recently had a specimen of the gathering together of the nations against Israel (represented now by the British nation), which has been striking in its sudden and furious development, and remarkable for its equally rapid subsidence. We discovered that the nations, if they had the chance, were quite ready to destroy our Empire and share it among themselves. But the chance was not given them. The Lord would not permit it. The late gathering was not by Him. The British, in the face of the danger, rose as one man. They quelled the devices of the enemy by showing their strength. The Flying Squadron was the means used in God's hands to rebuke those who wished to destroy us. It brought reason to the German Emperor and people, to those also who raged against us amongst our own brethren of Manasseh. It softened the asperity of the Continentals who had no good word to say of perfidious Albion before. The fact is, God has made us far too prosperous and great to enable us to escape the jealousy and envy of our neighbours, who naturally cannot see why we, as a nation, should have all the good things of this world, the wealth, the colonies, and the power, while they are put off with our mere leavings. It was hard to bear that we should be supreme in Australia, Tasmania, New Zealand, and largely in Australasia. But when they saw that South Africa was likely to be ours as well, while Germany and France were in a far worse position in that continent, and failed in whatever they did acquire, human nature could endure it no longer! Hence the German people, and the German Emperor at their head, resolved to humble the pride of these islanders and teach them a lesson, to check their intolerable ambition.

The result we know. There was a gathering of the nations, but not by the God of Israel (Isa. liv. 15, R.V.). The gathered ones have been rebuked. Israel rose in her strength. She has declared that her supremacy in South Africa she will maintain against all opponents abroad, at every cost. That purpose, clearly declared, with sufficient force behind her to make her respected and feared, the gathering of the nations subsided and the hopes of peace are brighter. The *Times* on Feb. 13, expressed opinions on the subject which support this view thus :—

> It is true that the dangers which presented themselves with such extraordinary suddenness and unexpectedness now wear a much less threatening aspect. Her Majesty is able to allude to them in terms which indicate a good hope of peaceful and honourable solutions; while there has been not only a very marked diminution of rancour in the comments made upon our affairs abroad, but also a gratifying display of willingness in certain important quarters to get rid of irritating questions and to enter into more cordial relations. All this is highly satisfactory, but it must not be allowed for an instant to obscure the lesson so emphatically taught by events in Africa, America, and the East. On the contrary, that lesson is enforced in a remarkable manner by the improvement which we so gladly note in the general situation. For that improvement dates from the moment when it became clear that England had large reserves of naval force ready to be brought into line at short notice, and that she had not forgotten that the use of her strength is to defend her rights. It is the Flying Squadron which converted the hectoring of Germany into assurances that nothing offensive had ever been dreamed of; it was that vigorous response to her action in the Transvaal which touched our American brethren with a sympathy and pride in their kin, that have done more than anything else to modify the attitude they assumed upon the publication of President Cleveland's message; and it was the same agency that hushed the outcries against us upon the continent.

The world saw, in fact, that the nation which had grown rich and prosperous, and was filling the earth, had not fallen into decrepitude as they hoped and believed. She was ready indeed to defend herself.

God, too, placed upon us that terror which men call

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"prestige," and the protection of our God has sufficed to preserve us from the attack, which at one time seemed very near indeed, and that from several quarters.

That we are not as men regard it defenceless, is very clear, from the account which the *Daily Chronicle* gave us on Jan. 20 last, in the comparative statement of the naval strength of our own and other maritime nations. The stake we have in the matter, as regards the 13,000,000 tons of commerce and food we have afloat, was compared with France, our next competitor in the list. She deals with only 1,000,000 of tonnage. We quote the passage as important during the present crisis :—

In the matter of battleships England stands easily first with twenty-six in commission, sixteen in reserve, and ten building or completing for sea—in all, fifty-two. Let us compare this with Germany and the United States. Germany has twelve in commission, eight in reserve, and three building or completing for sea—in all twenty-three. The United States has eight building. So that if we put Germany and the United States together, we still have twenty-one more than both, even if we imagine all those in the shipbuilding yards are possible factors in any struggle. France is a more serious competitor in the naval race. In all, she has thirty-four battleships either ready or preparing. Russia has seventeen, Italy has fifteen, Austria has eight, and Spain has two. If we take the battleships, both present and prospective, of all the Powers together, we have roughly a proportion of two to one against England—ninety-nine belonging to the Powers and fifty-two to England.

Under the other headings we compare as follows, taking into account all ships, both in commission, in reserve, and preparing for sea :—

	Coast Defence.	Cruisers.	Other Ships.
England	17	... 137	... 174
France	14	... 69	... 44
Russia	18	... 17	... 38
Germany	13	... 27	... 12
Italy	0	... 23	... 38
Spain	1	... 17	... 54
Austria	3	... 12	... 21
United States ...	20	... 23	... 27

If we compare the totals of all ships, except battleships, we do not come out so very badly from the comparison :—

England	328	Italy	62
France	127	Spain	71
Russia	73	Austria	36
Germany	52	United States	70

Here we are a match in numbers for at least any three of the other great Powers. But it must be remembered that we have a large proportion unprepared—fifty-four, as against France's twenty-two, Germany's six, Italy's eleven, and America's eleven.

But if our fleet is thus larger than that of any other two Powers, we must remember that our stake is far larger, and that we are far more vulnerable on the high seas. The aggregate tonnage of our mercantile marine is hugely out of proportion to that of any other nation.

England	13,227,185	Italy	778,941
France	1,094,752	Spain	554,238
Russia	487,681	Austria	304,970
Germany	1,886,812	United States	994,675

Altogether, the return is very interesting and suggestive, and though it will reassure anyone who may have fears as to our strength on the seas, it will breed a wholesome caution in those who are here reminded of the tremendous issues at stake for us, as a Naval Power, in any combat for the supremacy of the ocean—the highway of our commerce and our food.

We do not rely upon the greatness and power of our ships. But God works by human means, and He looks to His people to prepare themselves to resist their enemies, to defend His wondrous gifts to them, leaving the final result of all to His providential care.

"No weapon that is formed against us," He promises, "shall prosper," and every tongue that shall arise against us (His people), in judgment, "we shall condemn." He calls this "the heritage of the servants of the Lord," being Israel, and "their righteousness which is of Me, saith the Lord" (Isa. liv. 17, R.V.). Herein is the secret of British-Israel's security! They are the people of the Lord, His chosen ones, His servants. They are set apart to experience His protection and favour, because the blood of Christ is sprinkled upon them as a nation, and their righteousnes therefore, by virtue of the blood, is His own!

Can there be anything too good or too precious for the Lord to give to a people so equipped and so sanctified? Christ died for them! God's own righteousness, which is Christ's, is their's by God's own determination! Do we claim too much, when we say that the Lord must, as He promised, protect and bless them? He swore by Himself to Abraham, their forefather, that "blessing He would bless them," and make them in their turn, as Abraham's seed, to bless all nations of the earth (Gen. xxii. 18, R.V.).

The ennumeration of our naval ships of war with their fighting strength, as compared with that of other nations, is satisfactory as far as it goes. We are fairly equal to any two of our opponents, but not for three or four. We have however, as we all well know, an enormous area to guard, and our rivals are striving hard to overtake us in commercial activity, as well as colonial expansion.

We have, therefore, to provide for a greatly increased navy, and signs are not wanting that our nation, too, perceives the necessity, and means also to provide for it.

This is from the Lord, and we are bound to praise and thank Him for His sleepless care over us, His people (Psa. cxxi. 3, 4).

WHAT BRITISH OFFICIALS HAVE DONE FOR EGYPT.

THE *Glasgow Herald* has been publishing a series of letters on the subject of "Britain and Egypt," the final one of which appeared on February 1st, last. The conclusion of the correspondent is highly satisfactory in regard to the British officers who have done so much for the land, and we gladly draw attention to it. He wrote thus :—

"Before parting from the subject of these letters, a tribute must be paid to all these British administrators who have severally succeeded in doing various things that had previously been deemed impossible. They have, to a great extent, cured the native Egyptian of his aversion to military service; the conscription has now become almost popular. They have organised an efficient police force; have set up a coinage which substitutes for the previous chaos a currency combining the pound sterling with the decimal system; and they are only debarred from pushing on a large scheme of education by the absence of funds. I have presented many witnesses in the course of this inquiry, and I have not in any instance, although it has not invariably been of the same purport, warped or modified the evidence collected. Let the concluding sentences be yet the words of others :—'I do not know if the English govern everywhere as they govern in Egypt,' said to me at Cairo a native of high and responsible position—a gentleman whom

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Mr. Chamberlain saw and questioned very minutely when he was in Egypt—'but if they do, then I declare that they must be sent by God to rule the world.' The Arabesque of language and Oriental decorativeness may be pardoned in a man who has lived beneath the miseries of the misrule in the past. For an utterance in a different tone, and from a different source, but not less vigorous in corroboration, I may quote the verdict of a somewhat cynical Hellene, who closed a survey of human liberties and international politics with this paraphrase of a *mot* long famous—'*Si l'Angleterre n'existait pas, il faudrait l'inventer.*'"

The popularity of the British Government in Egypt is testified by the following, from the same pen, and is, as far as it goes, in the same direction, and in British favour.

"When at the capital I repeated to a personage well situated to follow popular sentiment throughout the country the assertion by the well-known Austrian financier at Alexandria, that a plebiscite through Egypt would certainly yield a majority in favour of the British occupation. 'He might have gone farther,' was the response; 'he might have added that if the vote could be secret it would yield not a majority, but unanimity.'

"And what will be said of this, by way of testimony to the progress achieved under the British—that a movement has latterly arisen in Syria for union with Egypt! A Syrian gentleman of independent position, and of the remarkable culture which is the splendid fruit of the work done in that province by the American Missionary Society, admitted the existence of the movement to me in the cautious words —'Many Syrians would be ready, on a partition of Turkey, to propose to the Khedive that Syria should be annexed to Egypt.'"

If Syria would desire in the coming collapse of the Turkish Empire to be attached to the Egyptian Government, we may be sure that it is to Egypt when ruled by British officials she desires to be united. Syria wishes for British annexation even now, and would hardly care to belong to the native Government of the Khedive, apart from the British Protectorate and guidance which now exists in fact, though not in name.

It is a pity that late Governments in these islands have allowed it to be understood by the French and others who wish us out of Egypt that "we shall go when our work is done, and when Egypt can stand alone." The question arises and is discussed in "the final letter" of the *Glasgow Herald* correspondent's letter, "Can we go out of Egypt?" Lord Cromer, called, it is said, "The King of Egypt," declares (it is thought) that he does not see "how Britain possibly can go out of Egypt!" The machinery by which such prosperity has been brought about in Egypt as now exists, cannot possibly be allowed to collapse, which it would do if we departed and left it to itself. The idea of our leaving Egypt at all will have finally to be abandoned! That country is now, as it always has been, a strategic land. It is the Gate of the approach to India, Australia, and China, from Israel's home in "the Isles of the West." It is the land which is the Key, or Gate, of the two routes by which Israel and Judah, with Manasseh united, must march to the land of the inheritance from the West, as well as from the South and South-East. It must therefore remain in Israel's possession until and after the tribes have been restored to the Holy Land. After that event it is impossible to say how the possession of Egypt may affect our occupation of Israel's ancient home, but it will remain "a Gate" even then, because the Gates are Israel's for ever by God's solemn oath recorded in Gen. xxii. 17, R.V.

Egypt, Israel, and Assyria are to be united for ever with Israel, "the third," to bless her inseparable partners, as Isa. xix. 24, 25, R.V., assures us. We are in Egypt now, a veritable blessing to the latter, as men of all shades of opinion agree. Geographically it is inconceivable that a land which is the Gate between the West and the East, between Britain's Western home and her Eastern possessions in India, Australia, Western, Southern, and Central Africa, can be allowed to slip away again from our own grasp, and fall into that of our opponents and rivals, the French, or of those who hate us, like the Russians and the Germans.

On scriptural and prophetic grounds, therefore, we argue that Egypt having been given to us by God's direct gift when Alexandria was bombarded on July 11, 1882, we shall never again relinquish or surrender it, until the Lord returns to reign. The country will then be left to be disposed of by His divine will, and not by ours. But that the connection between Israel and Egypt can be severed even then, we cannot conceive, since, by Isaiah's prophecy, Egypt's blessing will be the result of Israel's union with her, but not otherwise. Egypt is to be blessed, but it can only be by Israel's home being the adjacent land of Palestine —and so be "the third" with Egypt and with Assyria, "a blessing in the midst of the earth" (Isa. xix. 24).

THE COVENANTS APPERTAINING TO ISRAEL.

By A. R. Granville.

PART II.

(*Concluded from page* 140.)

The honour and faithfulness of Jehovah are pledged to the fulfilment of His promises to Abraham; and the children of Israel having miserably failed to keep the Mosaic Covenant, Christ came in the likeness of sinful flesh to keep it for them: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil" (Matt. v. 17). By this condescending act, and the sealing of it with His blood, He proclaimed Himself a new schoolmaster, and instituted the

NEW COVENANT,

which is not however "new" in the sense of the old being replaced by an entirely fresh one. It is a Covenant based upon the Mosaic, infused with Christ's energising Spirit, and thereby renewed—just as the old world was renewed by the flood; or that there will be new heavens and a new earth, a new heart, and a new spirit.

This New Covenant is like a diamond with many facets, each of which reflects its own particular ray of the Divine Spectrum, and all of which, united, reveal the totality of God's purposes towards Israel and mankind in general.

Its concern is the redemption of National Israel, as well as the salvation of individual souls. Christ, the servant in whom God delighteth, is the sum and substance of it. As already inferred, it grows out of, is an offshoot from, the old Covenant of works, which, by the infusion of Christ's Spirit and the superaddition of His life-giving words and teachings, becomes a New Covenant of Grace empowering Israel to bring forth the "fruits of the Spirit," or the "fruits of the kingdom." The basis from which it springs is a national observance of the *moral* and *judicial* (but not of the ceremonial) precepts delivered from Sinai's mount. I purposely exclude the ceremonial law because the types of

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the Mosaic religion were changed for the more ennobling and exalted worship of the Christian faith.* By our Lord's fulfilment of the whole law (moral, ceremonial, and judicial), He became a covenant of peace to national Israel (if so be He be accepted and acknowledged in faith), and His fulfilment of the law is imputed unto His people. For that reason they are no longer called upon to justify themselves by the Levitical law, but have, through faith, already vicariously justified themselves. This is the difference between "justification by works" and "justification by faith."

Israel, under the old dispensation, could not keep the law; but, under the new dispensation, the precepts of the law of the New Covenant are engrafted into her nature, and she is able to obey them through the power of the Holy Spirit and faith in Christ. "This is My covenant with them. . . . My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." So spake Isaiah (lix. 16—21); and thus spake Jeremiah (xxxi. 31—34), "Not according to the covenant that I made with their fathers . . . but this shall be the covenant . . . I will put My law in their inward parts and write it in their hearts."

From what has been said it will be seen that the first of the three covenants is entirely distinct in character from the second and third, and that the second and third are closely allied to one another. This distinctiveness is not, however, generally understood; and hence arises much confusion when reading those portions of the Old Testament which have reference to the Abrahamic and Mosaic Covenants, and they are, in consequence, curiously jumbled together. Many examples can be given, but the following must suffice:—"On reaching the summit of Mount Sinai the Lord called unto Moses, and made known His intention of *renewing* the *patriarchal* covenant, which, though it might seem to have been forgotten during the weary years of bondage in Egypt, had never been annulled (Gal. iii. 17) and was now to be solemnly republished. Like all covenants it contained a stipulation and a promise." † Here we have the unconditional and everlasting Abrahamic Covenant confounded with the conditional, and, therefore, terminable Mosaic Covenant. The former stretches from eternity past into eternity future, when the kingdom of God, planned for, will be perfected and delivered over by the Son to the Father. The latter, made in time, is the means designed for fulfilling the former. How Dr. Maclear can have imagined Gal. iii. 17 to refer to one covenant, instead of two, is past comprehension. The quotation runs thus:—"And this I say, that the Covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should be of none effect." Though involved, the language clearly mentions two covenants, one of which could not annul the other. The Revised Version is somewhat clearer, but not so clear as that given by Ferrar Fenton in his "Translation of the New Testament into current English:—"And I assert this—the rituals, being 430 years after, could not cancel a covenant previously established by God, so as to abolish the promise."

This inability to distinguish between the Abrahamic and Mosaic Covenants is largely responsible for the "spiritualising" method of interpreting the prophecies; by which, whilst all the curses pronounced upon the Houses of Judah and Israel are accepted as literal, the blessings upon the same Houses are asserted to be "spiritual," *i.e.* not given to the literal Houses but to spiritual believers in Christ of every country, clime, or kindred. This system reduces the glorious promises of God to an absurdity, and one wonders at the perverseness of the clergy in rejecting the light of British-Israel revelation which intelligibly interprets these prophecies with honour to God. In former days, before Ephraim-Israel was found, it was concluded that that house was Lo-Ammi for ever. To those early theologians we are not so surprised that the prophecies were tangled and incomprehensible. A people had, they thought, entirely and for ever disappeared, of whom great future promises were made. Consequently a theory of substitution was invented—viz., that the blessings promised to Abraham were not literal, but symbolical of the spiritual blessings of the Christian Dispensation. Acting upon this assumption, the terms of the prophecies themselves became symbolical: the "House of Israel" was made a figure of speech for "the Church," Abraham's "seed" was deemed to signify "Christ," or, if forced to admit that the "seed" is multitudinous, that it meant Christ and His spiritual brethren; and the "Wilderness" became synonymous with the world of unbelievers in which the Church is said to dwell. The force and beauty of the prophetic narratives are spoilt by this curious spiritualising process; and makes one ask why the prophets were commissioned to speak in such ambiguous and misleading language if the House of Israel of the later prophets is not the House of Israel formed under Jeroboam, but simply a church?

But we are thankful that these errors are now dispelled by the light of British-Israel truth, which advocates a literal interpretation of the Bible. When God spoke of the House of Israel He meant that house, and none other. When He promised great temporal blessings to Ephraim-Israel, He intended to fulfil them to Ephraim-Israel, and to none other. Our truth gives stability, continuity, and grandeur of purpose to the three great covenants. It destroys the necessity for denying the existence of the House of Israel; or for declaring that the two Houses of Judah and Israel have been amalgamated, and that the whole people are now known as Jews. It relegates the Church to its proper place as a gathering of saints. It shows how Christ is Redeemer of national Israel, *and* the Saviour of lost souls; how by His death He opened the door of entry into the great literal promises of the Abrahamic Covenant. And it adds force and charm to those beautiful references to Israel's espousals, marriage, divorce, re-betrothal, and re-marriage to their God, with which the sacred pages are loaded. For instance:—"I remember the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilder-

* It was asked during the discussion that followed the reading of this paper whether Christ's words, "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. 18)," do not militate against this statement. I think not. It rather infers that when all is fulfilled the law may, and will be, changed. When these words were spoken Christ was just entering on His work, and the fulfilment was still future. But as soon as the solemn cry went up from Calvary's cross, "It is finished" (John xix. 30) *all* was fulfilled, and the whole system of ceremonies and types of the Mosaic ritual was replaced by a new worship in spirit and in truth. The House of Judah, it is true, still practise their old form of religion—or as much as they can without temple, priest, altar, ark, or mercy-seat—but it is no longer efficacious in God's sight. Christ, having descended to earth and ascended into heaven the Great High Priest for His people, has for ever put aside the worship which pointed to Him as the coming Messiah.

† Dr. G. F. Maclear's "Class Book of Old Testament History," p. 106.

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ness" (Jer. ii. 2) is correctly expounded by spiritualisers in its literal sense as an expression of God's close relationship to the literal descendants of Abraham; but the New Covenant prediction "I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness" (Hosea ii. 19, 20) is wrested from its connection (by the same expounders) as not applying to literal Israel in the latter days, when they shall have returned to the Lord, but to a totally different people who are called "spiritual Israel." Continuity is broken and the whole sense of the prophecy marred. Can anything be more sad than this twisting and straining of Scripture? So absurd is it, that I feel sure that the clergy would perceive their error, were it not for their life-long education in the practice and the centuries of episcopal authorisation it has received. Let us hope that public opinion will soon compel them to unclose their eyes; for, not only will their flocks be then induced to investigate for themselves through force of example, but the gain will be greatly to their own advantage in the enjoyment of a beautifully harmonised Scripture and a wider scope for their pulpit powers.

I do not forget that Abraham never owned so much as a single foot of the country given to him—except the cave of Machpelah, which he purchased—nor that in their palmiest days under David and Solomon the nation never conquered, much less occupied, the whole of it; that the Israelites in Palestine were never a company of nations, nor populous above other nations. The land was unquestionably given, and multitudinousness promised; but the time of fulfilment was movable and dependent upon the faith and obedience of the legatees. We can illustrate how a gift can be made and its possession postponed, by citing the case of a parent who leaves to his son and heirs an estate already occupied by a tenant for a long term of years. The son cannot enjoy possession until the termination of the lease; nevertheless, the property is his although his own actual possession of it may be problematical. To his heirs it is, however, assured. Such were the gifts to Abraham. Actual possession of the promises was not to be "until Shiloh come" (Gen. xlix. 10)—a fact apprehended by the patriarch himself:—"Your father Abraham rejoiced to see My day: and he saw it and was glad" (John viii. 56).

It is now time for me to close by summing up and contrasting the three covenants.

The first, the *Abrahamic*, gives certain unconditional great promises of world-inheritance, power, and wealth, to Israel. It is an everlasting covenant which God has sworn to carry out into effect upon Israel, and Israel only.

The second, the *Mosaic*, is entirely conditional, and quite distinct from the first. It was designed for the purpose of fitting the people to receive the Abrahamic promises. It pointed by its system of types to Christ, "the one Seed," through whom alone an entry to the promises can be secured to the "multitudinous seed." But it was faulty through Israel's disobedience.

The third, the *New Covenant*, is separate from the two others, though allied to the second. It is in a sense conditional, but Israel is helped to keep it through faith in Christ and the power of His Spirit: "The promise that Abraham should be heir of the world was not . . . through the law, but through the righteousness of faith" (Rom. iv. 13). It is primarily founded on the moral and judicial precepts of the Mosaic Covenant, to which it is consequently subsidiary. The Law, or the Mosaic Covenant, must be fulfilled in every jot or tittle before the promises can take effect, and since Israel failed to fulfil it, Christ came in the likeness of sinful flesh that "the righteousness of the law might be fulfilled in us" (Rom. viii. 3, 4); and to Israel (Abraham's real flesh and blood descendants) this fulfilment is imputed through faith, so that she is justified before God, receives a new heart, is re-married to the Lord of Hosts, and inspired with the will to be obedient to Him.

If we bear these characteristics in mind, when reading the sacred pages, they will be found to shine with a light we never saw before. The Divine purposes of God with respect to the "restoration of all things" will be more fully evident. God Himself will be honoured, and we, His creatures, shall be abundantly edified.

ENGLAND'S SIN—THE GREED FOR GOLD.

THE Rev. C. E. Eastgate, the Vicar of St. Paul's, Ramsgate, preached a sermon at St. George's Church, on Sunday, January 19th, from Psa. xxx. 6—8, as "A warning against national avarice." The preacher drew his illustrations from the history of the Israelites, and applied the facts to that of our own country during the troubles we have recently passed through. The conclusion was very much against our people, who, according to the preacher, are open to the charge that the love of money will be the ruin of us. Our failing is national avarice, "the sin of the trader, the greed for gold." He admits we are the richest nation upon earth, but our one national object seems to him to be to keep what we have got, and get more. He believes that even though our cause of quarrel with other nations be a just one, we cannot be sure of God's protection. For God used the heathen nations around "the Jews" (He meant the Israelites), though more wicked than the latter, to punish them for their sins, and so He may do again with us, though our cause as respects our enemies may be just. Our nation's sin, in Mr. Eastgate's sight, seems to be that we give so little compared to our income towards Home and Foreign Mission, that in India and "the far wilds" of Africa "the missionaries of the Roman Catholics outnumber our English ones,"(!) and we spend but little of our profits from trade for the benefit of those lands. He complains too at our national sins in respect to Home Missions, which are so inadequately supported that our Churches have lost their hold on the working classes, and on many of the educated classes too. In all this, of course, the preacher did not recognise our national position as the House of Ephraim. He did not stop to recognise God's promises to, and covenants with, His Ten-tribed people of Israel, or notice the provision God has made to correct the sins and shortcomings of His people, which we do not attempt to deny or extenuate. In Jer. xxxi. 33, 34, and Heb. viii. 10—12, we have Israel's sins passed in review by God Himself; and the remedies He proposes are not punishments but blessings of a spiritual kind, which leave nothing for His people to do to earn them, but which will have the desired effect, since God Himself will work the whole plan out and see that it succeeds. "This is 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 in their heart will I write it, and I will be their God, and they shall be My people; and they shall teach no more every man his neighbour, and every man his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest of them, saith the Lord; for I will forgive their

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iniquity, and their sin will I remember no more." This will, indeed, be an effectual remedy, and Mr. Eastgate will hardly deny it?

The sermon, however, was well intentioned, and will bear repetition in the BANNER. The report of it in the *Thanet Advertiser*, of January 25, was to the following effect:—

"He founded his address on Psa. xxx. 6—8: 'In my prosperity I said, I shall never be moved. Lord, by Thy favour Thou hast made my mountain to stand strong. Thou didst hide Thy face, and I was troubled. I cried unto Thee, O Lord, and unto Thee, Lord, I made supplication.' "In the course of his remarks, the rev. gentleman said: Many times during their history must God's ancient people have had to re-echo the experience of the Psalmist. The maintenance of their prosperity and of their national life itself depended on their faithfulness to Him who had covenanted to be their Keeper as well as their Ruler. They were to live in isolation, free from alliances with the different races around them. 'The people shall dwell alone, and shall not be reckoned among the nations,' was the prophecy of Balaam concerning them; and yet in their solitariness they were regarded with envy and jealousy by rival nations in the days of their national greatness, on account of the strength of their position and the vitality of their national life. Their security and prosperity rested on their allegiance to the God who had made them what they were, and who demanded in return their respect and obedience. And then arose time after time the source of their great danger. 'They forgot God their Saviour, who had done so great things for them;' they counted their national stability as a thing of their own making, that would go on irrespective of the conditions upon which it rested. They lost sight of the fact that they had to be true to God if He was to be true to them. The rights which He demanded, although continuing in theory, were evaded or laid aside by many; the mingling with the heathen and learning their works, so strictly forbidden, was gradually connived at, and then tolerated, with the effect of degrading and sullying the whole religious life of the nation; and in the days of the tottering Jewish monarchy we find them ready to seize eagerly the chance of any alliance against the foes that threatened them regardless of the prophet's warnings that it would be unavailing. And when the crash came they were simply startled to find that the protection of Jehovah with which they had started had failed them. They seemed unable to understand that the mere fact of a religion being recognised among them was useless unless it was ever kept before them as the moving principle of their lives. Habits foreign to the simple lives of their forefathers, inconsistencies between profession and practice, a general neglect of putting God's claims first and their own inclinations last, undermined the bulwarks which protected them, and brought them to their last condition of a feeble people, groaning for their lost liberty, under the iron heel of their Roman conquerors. I venture to think (the preacher resumed) that after the period of terrible anxiety on many sides, and perhaps over-confidence on some others, through which our country has been lately passing, it may not be without profit to see if we can apply some of the lessons of Israel's self-assurance and failure to ourselves. I do not, of course, mean to say that we are in a like position to theirs as the only nation on the earth among whom God was at all recognised. There are, thank God, other nations as Christian as we are ourselves, at least. But there seem to be points of resemblance between the position and dangers of Israel and our own which we shall do well to lay to heart. God has given England a special position in the world—a position from which she has sent out her children to occupy and thrive upon the waste places of the earth as no other race has hitherto succeeded in doing. And this has brought prosperity and wealth—and wealth has engendered avarice; and England's sin of to-day, at home and abroad, is the sin of the trader—the greed for gold. She is the richest nation on earth, and the one national object seems to be to keep what she has got and get more. It is a sickening and humiliating thought that the trouble that she has experienced lately, both in South Africa and America, has arisen from one cause: not the difficulties of *bona fide* colonists, not the need of opening up new countries, but because the lands in which disputes have arisen are rich in gold; and where the gold prospector goes, he carries all the demoralizing influences of the world in his train. Yes! God has given England wealth and the means of acquiring wealth, but we know of old, from St. Paul, that it is a dangerous gift if its responsibilities are not duly recognised —that the love of money is a root of all evil. Perhaps God, in the late crisis, is giving us a warning as He did many times to the Jews—not merely that we should look with pride to our national defences, but that we should ask whether, standing alone as we do, we have so used our opportunities and recognised our responsibilites at home and abroad as to warrant our believing our cause to be secure in His hands. And we must not take for granted that if a dispute arises with other nations, and our grievance with them is a just one, that God will therefore fight for us. The nations who attacked the Jews were heathen, and far worse morally than they, and yet God used them to chastise His people, because those people had not been faithful to Him. They did not realise this, and it bewildered them, because their cause for the moment was just; and they did not see how by their inner national life they had forfeited God's protection. We need to understand this, so as to reform the sins of our national life ere it be too late. And these sins arising from national prosperity do infect every class of society. Long years of peace will breed, and have bred, habits of luxury and selfishness in every class. With those who have the means it has led to the mad determination to get all the pleasure possible out of life with the very slightest regard to the claims of others; and with those who have not, it has fomented a spirit of envy and sense of injustice which is not by any means without foundation. And so class and class draw farther away from one another for lack of that charity of each to each by which alone Heaven's law of unity can be preserved. And then, again, we are too apt to say with the Psalmist, "I shall never be removed," in a spirit of self-reliance with a due remembrance of divine order, taking for granted that England's prosperity is of her own making, or, at least, the due reward of her merit. We have seen—we ought to know it well by ordinary common sense —that wealth has its responsibilities, and one of the leading responsibilities is the claim of the Giver. Do we recognise that? Let us take a few cases. (*a*) Foreign missions. Is it not a shame that in British India and in the far wilds of Africa French Roman Catholic missionaries outnumber our English ones? And that missionary organisation in all countries is crying out for some of that wealth that Englishmen are heaping up by means of those very countries day by day; and that all missionary enterprise is hampered by the comparatively paltry contributions made to it out of the millions of pounds that are being raked in? (*b*) Home missions. Why is it that in our large towns so much hold has been lost on the working classes and many of the more educated classes too? Because men have been content to let

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their brethren shift as they may, while they spend the wealth they have gotten on their families and themselves; and so it comes to pass that in so-called Christian England many a soul for whom Christ died has hardly heard His name, or turns it into derision as he sees the selfish indifference of those who profess to be called Christ's people. (*c*) The needs of God's poor, who too often look upon their better-off neighbour as an enemy, when God intended they should regard Him as a Father: wretched and often without fire or food, within a stone's throw of those who complacently hug their better fortune close to their own bosom, and spend on themselves and their own pleasures the money that should meet the first claim of God and His people. Surely it is sad that there are so many who forget that self-denial is one of the first of Christian duties, so strongly insisted on in Holy Scripture as a leading feature of our imitation of Christ; and who will not stint themselves in pleasures, gaieties, and expensive food and drink, so that they might have the more to give to him that needeth. It may be said that much money is given for good works. But compare it with the national income: let each man compare his gifts with his own income, and see what it amounts to. A pound here and there out of an income even amounting to a few hundreds is an unworthy return to the Giver of all good things. Generous giving, making the offering to God a first charge on what we receive from Him, instead of the residue when we have taken all we want for ourselves, is the only antidote for the danger of national avarice. Our Master says: 'Give alms of that ye have and behold, all things are clean to you.' But we must see that the alms form a respectable proportion of the receipts, and thus test the truth of the prophet's promise: 'Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' In the prophet Ezekiel there is a terribly-fulfilled description of the fate of Tyre, a place built up by trade; in the Revelation there is described a more awful fate of some city or nation under the name of Babylon under similar circumstances. Who shall say that that chapter may not be a warning to a great country like ours, if in its prosperity it forgets what is due to God, and to those who need a share of the national wealth, from the hands of those to whom it has been entrusted? We have to be aroused from a selfish indifference to the welfare of those whom God has placed at our gates to receive our ministrations and to share the good things He has given us. For these, as far as this place is concerned, I am here to plead with you to-day, and I would ask you to accept as a warning the danger which has lately threatened our country, and, like the Psalmist, 'to get me to my Lord right humbly,' and by renewed activity in God's cause, by cutting off many of the luxuries which have grown up so thick around us, and by generous help to those whose needs are so many, to aid in making our land earnest and zealous in the work God has given it work to do."

With all due allowance for the wickedness of our race and of our times, we cannot but think the preacher, in the above, has put out of sight all the good our nation is doing with her God-given wealth; and that when all is said and done, there is no nation like ours so noted for the world-wide extent of her national beneficence, or for the strenuous efforts all classes of the people make for the publication of the Gospel, and of God's Word among the nations and kingdoms of the world, or for the sacrifices they make to alleviate the miseries and suffering of the godless races. Her government of India and of the heathen nations under her hand, are models of the world. Her benefactions to all suffering peoples, whether of her own or alien stocks, are notorious. These would be a hundred-fold what they are now, were only our people individually converted to Christ, and all made by the power of God true Christians indeed as a nation. We wait and long for that time, and we can pray for its advent too, because this is precisely the most glorious and magnificent of all God's promises to His people. It is therefore, sure to come pass, as He is true. Let Israel, therefore, rejoice for this consolation, and praise the Lord for His mercy to us His chosen ones.

UPON THE LITURGY AND ITS HEBREW AFFINITIES.

COMPILED BY J. B.

PART II.

(*Concluded from page* 137.)

THE "Venite," taken from the 95th Psalm, has been used from time immemorial. In it we say, "He is the Lord our God, and we are the people of His pasture, and the sheep of His hand." If we be not they, why do we say we are? And in the rest we apply events in the history of Israel to ourselves. "Forty years long was I grieved," &c, would be very appropiate if they were our fathers; but if not, quite inapplicable. Truly we English have sins enough of our own to confess without taking on our shoulders the sins of the Israelites in the wilderness. One sentence suits us all, Jew and Gentile, or more correctly speaking Gentilized Israel, "It is a people that do err in their hearts, for they have not known My ways." True then and now; still they are a people.

The chapter appointed to be read in the Old Testament seems to give a new impulse to join in the glorious hymn of praise known as the "Te Deum" which was written by Cyprian, Bishop of Carthage, A.D. 248 or 258. The Roman Catholics use the same. It is, however, a mistake to say our Liturgy comes to us through a Latin channel. Its service books were essentially its own, and much more allied to Eastern and to primitive uses than to Roman. In fact, the contrast of its worship with that of the Mass is one strong evidence of our being Israel. It was designed to correct and overthrow that apostate Church, though some parts inserted at different times by the Whitby Conferences have been retained. The above is on the authority of an episcopal clergyman. In this wonderful hymn we join the angelic host, the Church triumphant of the apostles, prophets, martyrs, and believers in all ages, past and present, in singing the praises of the Trinity, and the Lord God of Sabbaoth, or of the people of the Lord. "The holy Church throughout the world may well be ourselves, as we certainly are everywhere, and I believe all Israel should be the Church, and the time is soon coming when we shall see eye to eye and be one as He is." "Help thy servants whom Thou hast redeemed." Isaiah xli. 9 says, "Thou art My servant, O Israel; I have chosen thee and not cast thee away." "Make them to be numbered with Thy saints in glory everlasting." In the Bible, saints generally mean those who were under the covenants of the Old and New Testaments. All these titles—Servants, Saints, Thy People, Thy Heritage—are names of Israel, but of none other. The Redeemed, too; the word meaning those whom the Lord has bought back, having been His own before. The Gentiles are saved, Israel is redeemed, of course understanding they only are Israel,

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which is being miraculously fulfilled to us in the present day. No wonder that a lady says she always thought the prayers were for the Jews. "Govern them and lift them up for ever" is our petition.

In the "Benedicite" we praise and bless Jehovah, or the God of Israel, for His wonderful works, it is in the song of praise of Shadrach, Meshech, and Abednego in the Apocrypha. "It is not found in the Hebrew of the Book of Daniel, but in part of the Greek addition to it in the Septuagint. It is a paraphratical exposition of 148th Psalm, and was used in the later Jewish Church, and commonly sung in the Christian Church in the 4th Century" (from "Book of Common Prayer," by Procter and Maclean).

The "Benedictus" coming after the second lesson, seems most suitable, expressing the believer's joy that he lives in the time of the Messiah. It is sung every Sunday in all the Churches, but not understood either by preacher or people, it has been said. It is the prophecy of Zacharias being filled with the Holy Ghost. "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a mighty salvation for us in the house of His servant David." "He hath redeemed His people"—that is done, which was the result of Christ's mission—"as He spake by the prophets which have been since the world began;" not only the writers of those books which we call the prophecies, but Noah, Abraham, Isaac, Jacob, Moses, David, &c., were prophets. "Our forefathers" we say, and "to perform the oath that He sware to our forefather Abraham that He would give us." Then we are Abraham's children. A friend of ours has said, How can we repeat the verses of Luke i. if we do not believe that we are the sons of Abraham and that He has redeemed His people? "That we might serve Him without fear," as we at present certainly can. History repeats itself, and it would be in keeping with the rest of this Canticle if the child who is to prepare His way "was a call to us to prepare for the Second Advent of our Lord; and instead of waiting idly for a future when it is expected that the Jews are to teach the world, we are to give knowledge of His salvation through the tender mercy of our God, whereby the dayspring from on High hath visited us to give light to them that sit in darkness and in the shadow of death and to guide their feet into the way of peace." When these words were first spoken we (Israel) were indeed sitting in darkness and in the shadow of death, but Christian light was at hand,—now birthright light is bursting through the veiling clouds, yet men draw down the blinds of prejudice and indifference, and say, We see it not, and sing the songs of Israel believing they are Gentiles. But the time will come, and soon, when our Church will be forced to open her eyes to the real meaning of much of the language she has been providentially led to use in her daily worship, and to realize what it is to sing, "Blessed be the Lord God of Israel." Not only in the Benedictus but the whole order of our morning and evening prayer, the marriage and commination services, and in fact the Liturgy as a whole, is suited for a restored Hebrew people; nor can we doubt that the minds of the compilers of it were overruled by the Holy Ghost for this reason and end, and we surely in especial as British Israelites can now pray to Him with more intelligence and intensity than before.

"Jubilate," "O be joyful in the Lord, all ye lands." It is for us as Israel to spread the glad tidings into all lands, to be thankful unto Him, and speak good of His name, to show that His mercy is everlasting and His truth endureth from generation to generation. Where is the place for a Gentile parenthesis here to inherit the promises which were made exclusively to Israel? Our Lord said, "Abraham rejoiced to see My day, and he saw it and was glad." Why was he glad if it was only Gentiles that were to benefit for 2,000 years at least?

The Creed, which comes next, and all the 39 Articles may be accepted and believed along with Our Identity. There is nothing to prevent it; in fact when the trumpet call awakes us, we shall find that God has so provided that we can answer, "When I awake I am still with Thee."

Putting together the different prayers for the Queen, we have, "O Lord, save the Queen; with Thy favour behold her; grant her in health and wealth long to live." And in the Litany and Communion Service, "That it may please Thee to keep in righteousness and holiness of life Thy servant Victoria, our Queen and Governor; that it may please Thee to rule the heart of Thy chosen servant in Thy faith, fear, and love, that she may evermore have affiance in Thee, and that, knowing whose minister she is, she may above all things seek Thy honour and glory, and study to preserve Thy people committed to her charge in wealth, peace and godliness; and that it may please Thee to be her Defender and Keeper, giving her the victory over all her enemies." These blessings we ask for her are all promised to Israel and abundantly bestowed on her (Deut. xxxii. 9—14, viii. 18; 1 Sam. ii. 32). Returning to our place in the Prayer Book, "Make Thy chosen people joyful" (Deut. vii. 6). "The Lord hath chosen thee to be a special people above all peoples that are upon the face of the earth. O Lord, save Thy people, and bless thine inheritance." This is taken from Psalm xxviii. 9, a Psalm of David, who was speaking of his own people, not Gentiles. "Give peace in our time, because there is none other that fighteth for us but only Thou, O God." This is a promise given to Israel, and literally fulfilled to them and to us, and confirmed in Scripture. Now may Israel say, "If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick. Great shall be the peace of Thy children. I will extend peace to her as a river" (Exod. xiv. 14, &c.).

In the last prayer, "Fulfil, O Lord, the desires of Thy servants as may be most expedient to them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting."

This concludes the Morning Service, some of the last prayers being again the same morning and evening.

FOREIGN ARMIES AND THE HOME FORCES.

A MILITARY correspondent to a newspaper has prepared an interesting article on, "Up-to-date Details of Foreign Armies," including the details of the European and Asiatic Resources of the various nations. The figures he gives us are terrible in their magnitude, and plainly point to the coming convulsion among the nations, which we see reason to believe is not far distant. The writer quotes from the very latest authorities the following figures, dealing with "the peace effective strength" of the following European Powers: Thus Russia is credited with 858,000 soldiers (9 soldiers per 1,000 inhabitants); Germany with 580,000 (13 soldiers per mille); France, 512,000 (14 per mille); Austria Hungary, 380,000 (10 per mille); Italy with 300,000 (or 1 per mille); Switzerland, 131,000 (46 per mille); Spain, 100,000 (or 6 per mille); and Belgium, 31,000 (8 per mille). The list gives us 3,400,000 fighting men on the peace establishment. The military correspondent thinks the figures are

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terribly misleading, when the war strength is called for. Russia, for instance, is said to have a war strength of seven millions of soldiers. But it is ridiculous he adds, to suppose that the Czar will ever have the chance of calling out more than a quarter of that number, or about 1,800,000 men. The following from the correspondent's paper had regard to the comparative times it will take now, to "mobolise" the armies of the various Powers to enable them to cross the frontiers of the enemy and to deliver their attack. He wrote:—"A couple of striking instances may be given to show how much modern procedure on the outbreak of war differs from the leisurely methods of even fifty years ago, as well as to demonstrate in a simple and effective manner the military strain to which Continental nations are subjected in comparison with our happy insular selves. As noted above, the regular active army of Germany is about 580,000, of which about 100,000, plus 50,000 cavalry, are ready to move in 48 hours, and could be concentrated in four days. But on the ninth day from the issue of the order to mobolise, Germany could have nearly three-quarters of a million men either over or within easy reach of the frontier. As France would not be ready before the twelfth day, and the Russian mobilisation takes some weeks, it will be seen that Germany would at any rate have a fair start, even if she had to take the initiative in a war upon two fronts. But it must not be forgotten in this connection that, although Russia might not be able to assume a brisk offensive against either Germany or Austria, she possesses in the Warsaw military district alone a force of all arms which would probably enable her to act effectively on the defensive until her colossal system of mobilisation was complete. On the left flank, facing the Austro-Hungarian frontier, Russia has 47,200 men, in the centre at Warsaw and Petrokov 52,000, and on the right flank facing the Prussian frontier 49,000; in all, about 110,000 rifles, 26,500 sabres, and 344 guns. The large proportion of cavalry is significant, its *raison d'être* being, on the outbreak of war, to promptly cross the frontier, or frontiers, and not only to strike hard and often but, more particularly, by cutting telegraph wires and destroying communications generally to render the enemy's mobilisation as difficult and as tardy as possible."

The correspondent bears testimony to the sinister fact that the nations are still preparing for war with the most feverish haste and anxiety; while compared with them we are supine and sluggish, as if we had nothing to fear in the coming crash of the nations.

He writes: "Further instances could, but surely need not, be given to show that all over the world, so far from there being any rest from military progress, the cry is all for greater efficiency and, above all, more rapid means of mobilisation for war. It would be wrong to say that all this makes for war itself, but it is certainly wonderful that where so much inflammable material is lying about there has been such comparatively little conflagration, especially where hot-headed little nations with new guns and other material are concerned. For ourselves perhaps the most soothing reflection is that, while we can to some extent afford to move more slowly as regards our army than most Continental nations, we, too, in the course of the next few years, shall be marching in the van of progress, and shall have all these excellent models on which to shape our own creations in the way of organisation, administration, or equipment. We may also, perhaps, further congratulate ourselves that whatever else foreign armies may have brought forth, they have never yet produced anything to quite equal that often maligned but not unpopular article of home growth—the British soldier."

Our own achievements in the way of preparations for war, it seems, are all to appear in due time—in the future. At present there is not much to show but the raw material, the British soldier, a most excellent article, but with hardly enough of him if he be meant to do much mischief to other nations. It will be seen, if we reflect upon the matter, that God has given us remarkable protection from attack from our enemies, in the fact that we are an isolated people, "dwelling alone." In our northern home, we are surrounded by water, and to those who want to destroy us, their attack is sure to prove rather hazardous while we command the sea. God is helping and protecting us in so doing. In regard to India, we are vulnerable at only one point, the Northern frontier; and there God has pushed us forward to the North till He has given us the Himalayas to protect and defend us, with their Gates or passes in our hands, to prevent the approach of the Russian Bear to our invaluable strongholds there. In Australia, Tasmania, New Zealand, and Australasia, we have island possessions for the most part to defend, and here again the command of the sea is our sure and adequate defence, for it is the gift of the Lord God to Israel, dependent upon the possession of the "Gates" of our enemies (Gen. xxii. 17, R.V.). South Africa is ours because our colonies there follow the coast lines and the sea; and the circumstances are such there, that the paramount power is British, and towards the North we have none to fear. In the Canadian Dominion we have only one frontier to defend; but as our brethren of Manasseh hold the country beyond it there will never be feuds between us, and the possession of those vast territories is as safe as are the British counties at home. There remain only the Gates and ocean fortresses of Israel to consider. These will stand or fall with our possession of the command of the sea. The Gates minister to our mastery of the ocean, and are promised by the Lord to His people, obviously in order to make the supremacy of the sea our nation's property for ever. We see, then, as compared with the nations of Europe, why it is that, being Israel, we can afford to live "confidently and carelessly" in the Isles (Ezek. xxxix. 6, R.V.), while the other nations, wherever they may be, are alarmed as to their own vulnerable and dangerous positions, exposed to the attacks of their neighbours, and without the invaluable protection of the sea, or of the supremacy thereof, conferred by God's gift of the Gates to them. Thrice happy are God's people, the British-Israelites, seeing they have God for their Guide, Guardian, and Protector, for ever (Isa. xlii. 16 R.V.); also the Lord Jesus Christ as their Redeemer, solemnly pledged as "a Minister of the circumcision for the truth of God, to confirm the promises made to the fathers" (Rom. xv. 8, R.V.). Well may Moses our prophet sing to the praise of the Lord in those grand verses which close Deut. xxxiii. 26—29 R.V.:—

"There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in His excellency on the skies.
The Eternal God is thy dwelling-place,
And underneath are the Everlasting Arms;
And He thrust out the enemy before thee,
And said, 'Destroy.'
And Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of corn and wine;
Yea, His heavens drop down dew.
Happy art thou, O Israel;

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Who is like unto thee, a people saved by the Lord,
The shield of thy help,
And that is the sword of thy excellency,
And thine enemies shall submit themselves unto thee,
And thou shalt tread upon their high places."

Let Israel therefore, praise the Lord and bless His holy name.

Correspondence.

WIDOW PAYNE FUND.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In closing the above fund permit us to express, on behalf of Mrs. Payne and her fatherless children, as well as on our own, our gratitude to the Lord God of Israel for His bountiful goodness in again hearing the cry of His children, and providing for their wants. In seeking to assist in this matter we have been greatly blest ourselves—have felt our Father's smile resting upon us, and proved that religion is mainly *active benevolence*, which all the super-abundant attendance on outward observances, (which we see on all hands to-day) cannot supersede. We have also proved that among the BANNER readers are numbered very many whose discipleship leads to acts of kindness done for our Master's sake.

We have been much struck with the many acknowledgments, from donors to this fund, of "comfort," "help," and "encouragement," received, by a world-wide circle of readers, from the BANNER; a testimony to the solid value (God-given) of your efforts, dear sir, in conducting our paper, which we feel it would be wrong to withhold.

The amounts received since the last acknowledgment are: C. A. C. Florence, £1; L. G., Bournemouth, £5; "a BANNER reader," Canonbury, 2/6; H. H. P., Bromley, £1 1s; "two friends," Chichester, 5/-; R. H., Chiswick, 5/-; Chester, 5/-; Birkenhead, 2/-; "Anglo-Israelite," Bournemouth, 5/-; L., Eltham, 10/-; "BANNER reader," Ilford, 2/-; Philo-Israel, 5/-; W. C., Wandsworth Common, 5/-; J. B., Bradford, 5/-; Total £9 12s. 6d., making, with £7 1s. 6d., the amount previously acknowledged, £16 14s. contributed in answer to the BANNER appeal. Including the subscriptions of Identity friends in the district a sum of £37 1s. has now been raised, and the relatives of Mrs. Payne's late husband are also helping to stock a hardware and chandler's shop for her, which is situated at No. 135, Walton Breck-road, Liverpool. Two of the children are to be assisted by the Seamen's Orphanage; two girls will help their mother (the youngest child being only nine months old); the eldest son, 16½ years old, is at present earning 6/- a week, and the other children are attending school. We think it right to let the kind friends who have so generously helped know these facts, for they will thus see what substantial benefit has accrued from their efforts, and what a stupendous *fact* it is that our dear Master takes these gifts as to Himself; "Ye did it unto Me!" (Matt. xxv. 40, R.V.).

Yours faithfully, in Israel's hope and glory,
THEODORE S. HILL.
6, Christchurch-road, Birkenhead, and
C. R. COLQUHOUN,
48, St. John's-road, Bootle, Liverpool.

March 2, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your article on "How Manasseh Loves Us," in your issue of January 8th, betrays a fear that there is a possibility, if not a probability, of hostilities between England and America.

I am glad to be able to assure you that there is an immense and still rising tide of feeling against any such monstrous thing as that.

That Mr. Cleveland did not rightly represent American feeling, as he did not rightly interpret the Monroe doctrine, is beginning to be a settled conviction amongst millions. Some of us believe that, reading between the lines, we detect the *fine Italian* hand of our common foe.

Be that as it may, however, there is another very weighty consideration which may have possibly inspired Mr. Cleveland's letter, and that is, the fact that himself and his party through him had been rapidly dropping to zero in the political thermometer, and a move like this was calculated to check the falling tendency. There is that in us, as in you—a common heritage—that is quick to resent even a fancied interference with even a fancied right, but I firmly believe that neither Rome nor France will ever rejoice at the sight of our two great peoples imbruing their hands in each other's blood. The day for such a possibility is past. There is, however, a large element here who would gladly hail the beginning of hostilities. I mean the Roman-Irish. You have doubtless heard of the A.P.A., an organization that stands for the protection of American institutions; chiefly as against Roman aggression. It came into existence none too soon. This organization has unearthed a good many things concerning Romanism and its designs; amongst others, its official organs made the statements two years ago that Rome was arming—that thousands of her able-bodied men were ready at a moment's call—that arms and ammunition were stored away in church and monastery and convent. These charges were assiduously denied from altar and rostrum and in public press, but presto:—Mr. Cleveland's manifesto elicited in an unguarded moment, from head-quarters of these nefarious rebels and plotters, an offer of almost a million men all ready for the field.

The question that is now bothering a great many Protestants is, Where did they come from, and what is the need, of their existence anyhow?

That question may take us some time to answer, and may fill our hands in the answering ere it is settled. We have a foe in our midst, and one of her designs is to create animosity and secure a rupture, if possible, between these two great Protestant nations, who ought to be, for mutual advantage, practically one.

I know there are not a few who still have a spirit of antagonism to England. I mean among others than Romanists, but it is rapidly and surely dying out. I sincerely hope the day is not far distant when all the past shall be covered up in one mighty wave of brother-feeling and brother-love. The near future has wonders in store for us.

A crisis is evidently approaching. Yea, we are in its rapidly intensifying beginnings. We shall ere long, I believe, be in a *fulness of time* that will call for the positive interposition of a Hand divine.

Oh! that Christians everywhere could be brought to a keen realization of the situation and be led to voice the prayer of the Revelator in one mighty chorus of petition, "Even so, come, Lord Jesus." Yours in His name, H. R. BALDWIN.

Omaha, Neb., U.S.A.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reading over your article in the BANNER of Jan. 8th, "How Manasseh Loves Us," I see you say "Apparently there is but one influential newspaper in the United States, '*The World*,' which opposes the president and his policy, as unjust and unworthy of the nation."

I send you a digest of the question issued from the office of *The New York Evening Post*, with a summary of leaders from that paper. The *Post*, I may say, is one of the most respectable and best read papers in New York, or the United States, and there are plenty more which see matters in the same light as it does.

I am a regular reader of the BANNER, and there are plenty such in this country. With every good wish for the success of the BANNER, and the propagation of the Identity,

Believe me, very truly yours, HERBT. WALLIS.

239, Drummond-street, Montreal, Canada, January 26, 1896.

WE are compelled to hold over the Monthly Report of the Anglo-Israel Distribution Fund till next issue.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE TWO ELECTRC STORM-CENTRES ABOUT TO BURST OVER "YONDER ILL-CONSOLIDATED EUROPE."

THE existence of the two storm-centres over Europe, is the fact that underlies all the anxieties of European statesmen at the present time. The one has reference to the loss of the two French Provinces to Germany, as the result of the war of 1870, and the resolve of the French nation to recover them one day.

The other storm-centre is the Eastern Question, the last word in which is, "Who shall have Constantinople?" Men in all parts of the world are considering these two imminent dangers to the well-being of Europe at the present hour, and are busy devising ways and plans of their own, by which the impending wars may be avoided, and profound peace be the result, instead of the state of universal war which men are anticipating.

The Age newspaper, for instance, at Melbourne, discussed the position of affairs on January 13th last, and came to the conclusion that if British statesmen would be satisfied with the guarantees that Russia would offer, that Egypt shall be safe, and that the Suez Canal and all the British Gates in the Mediterranean shall remain in British possession undisturbed, Russia might to-morrow occupy Constantinople, but once inside could never be dislodged. These, with other convenient arrangements, the *Age* thinks would suffice to get rid of the Turk, and restore peace and safety to Europe.

But who is to answer for Russia's guarantees, and how is she to be trusted after her conduct for the last 100 years? With Europe at her feet and the key of the East in her possession, how long would she respect our right of way by the canal, or the safety of the Land of the Inheritance, or of Egypt?

The following, which are the words of *The Age*, puts the question in a nutshell, and describes the two storm-centres in much the same language we are accustomed to use regarding these subjects. It said:—

Only by some such arrangement as this does it seem possible to secure a general disarmament of the nations, or to substitute a peace of any duration for the armed truce that mocks our hopes. At present every nation is waiting to spring at its neighbour's throat, and no nation can relieve the tension with safety. One armament begets another. France is eager to fight Germany for her lost provinces, and this necessitates Germany maintaining an enormous force to repel her. Russia covets Constantinople, and Austria and Italy must be ready to take the field to check her march. Both France and Russia are suspected of harbouring concerted designs against Great Britain, and increased activity in English naval dockyards is the result. The Franco-German question in the West, and the Russo-Turkish question in the East, are the two storm-centres about which the electric cloud is gathering that must shortly burst over Europe and the world. If Great Britain likes to take the initiative, as we have shown, both those questions can be settled peaceably to-morrow. To be sure, the settlement means the aggrandisement of Russia by the acquisition of Constantinople, but the acquisition of Constantinople, or rather the eviction of the Turk by some Power or other, is imminent, and cannot be postponed. Russia is the Power which is designated by tradition and local circumstances to succeed to his inheritance; and whether Great Britain acquieces or not, the free passage for her fleets through the Dardanelles, to be followed probably by the conversion of the Black Sea into a *mare clausum*, will most certainly accrue to her out of the present imbroglio. The acquisition of Constantinople will remove the political centre of Russia from the north to the south of Europe, but the advantage she will gain will not be an unmixed one. She will still have all Europe on her western flank, and there will not be a country in Europe that will not have an additional motive for treating her colossal growth as a common danger, to be suppressed if necessary by a common resort to arms. The real gainer by the new situation will be Great Britain, who will see France isolated, the Mediterranean littoral under the joint protection of Italy, Austria and resuscitated Greece,

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and the greatest maritime power on earth next to herself pledged by gratitude as well as policy to give her a free hand in the colonisation of Africa.

These are man's plans for settling the coming "war-woe," but it puts God and His determinations quite on one side, and ignores His intentions and purposes as if they did not exist, and had never been revealed.

The Bible is never so much as mentioned, much less consulted, with a view to obtain light upon a terrible catastrophe, which all men see to be nigh, even at the doors. The Book teaches us that the British are Israel, and that the Lord having His people's interest at heart, means to protect them in the hollow of His hand while He visits upon the nations "His indignation, and all His fierce anger," in order "to devour the earth with the fire of His jealousy." At that dread crisis He will turn to His people Israel "a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 8, 9, R.V.).

God's purposes are those of love, mercy, and protection towards British-Israel, but of vengeance and punishment towards the nations of the earth. "For it is the day of the Lord's vengeance, the year of recompense in the controversy of Zion" (Isa. xxxiv. 8, R.V.). It is not then a question of confidence in the promises and guarantees of Russia! Her aim is the domination of the world, and the possession of Constantinople would give it her! It is really a question of God's promises to Abraham in respect to the possession of the Gates. To whom did He promise it? And as Constantinople is the chief of all the Gates, to whom must that spot be transferred when the Empire of the Turk breaks up? To Abraham and his seed for ever! The British are Israel. To them, therefore, the reversion of that stragetic position belongs by promise of God. How it will fall out we cannot say, for it is not revealed; but that it will be so we cannot but make sure. Some entertain the idea that it may be God's will to place the Russians first in possession of this splendid Gate, and that it will then, somehow, be transferred to the British-Israelites! This can hardly be, without a sanguinary war, in which the strength of Great Britain must be taxed to the very utmost. As, however, "the Lord will ordain peace" for His people, according to Isa. xxvi. 12, we cannot see how this great Gate can be transferred to the arch enemy of Israel, in the very teeth of the promise that the latter shall ever be the heirs of this stupendous earthly blessing. The fall of the Turkish Empire will settle almost immediately the fate of the Gate of Russia's house, and we shall see then that the promise of the Gate has not been inserted in the very forefront of the Bible for nothing.

In regard to the other storm-centre (that which relates to the coming war of revenge between France and Germany), there is not much to say. The facts are palpable to all, and the settlement of the dispute can only be by the sword. The matter is in the hands of God, and it will be well if we leave it there. Whether by war or peace, maybe by both, the glory shall be His, and it is for Israel to praise the Lord for His goodness and mercy towards us, His people.

N.B.—We much regret that John Shootingham's "Random Shafts" have been crowded out this week. They shall appear in the next issue.—Ed.

We thank J. G. L., of South Africa, for his valued help in spreading the news of Our Identity. We have also been gratified with several letters received recently from America.

GOD'S PROMISES TO ABRAHAM: TO WHAT EXTENT HAVE THEY BEEN FULFILLED?

By J. Bradley.

In my previous paper I tried to make it plain that the special promises and blessings given to Abraham must now be in possession of his children, the House of Israel, but allow me to take you back just for a few moments to Abraham, the founder of the Hebrew race, and note the special blessings vouchsafed to him, the reward for his exceptional faithfulness, promises that his descendants should become great, mighty, and prosperous. This Abrahamic covenant passed on through Isaac, and then through Jacob, to the rejection of Ishmael and Esau. Jacob's name was changed to Israel, hence the appellation of the Twelve Tribes. Israel had twelve sons, ten of whom each founded a tribe, and named it after himself. Of the other two, Joseph and Levi, Levi was not reckoned a political tribe, as it is written in Numbers xvi. 9: "Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?" (Joshua xiii. 14): "Only unto the tribe of Levi He gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as He said unto them." But Joseph, although having no tribe of his name, was doubly represented by his two sons (Joshua xiv. 4): "For the children of Joseph were two tribes, Manasseh and Ephraim." (1 Chron. v. 1): "Now the sons of Reuben the firstborn of Israel (for he was the firstborn); but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright." This birthright portion was double that of the others (Deut. xxi. 17): "But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his."

In reference to Abraham himself, the promise was not fulfilled (Acts vii. 5): "God gave him none inheritance in it, no, not so much as to set his foot on." And although Abraham resided in the land of Canaan for a great number of years, and that after Jehovah had promised that He would give it to him for a possession, yet he dwelt in it as one who had no right or title to it whatever. He dwelt in it as one whose abiding in it was merely tolerated, and out of which he was liable to be driven every moment. For in Heb. xi. 9. it says, "By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." The only possession, if such it could be called, which Abraham ever had in the land of Canaan, was that of the field of Ephron; and the cave which was therein, as a burying place, both for himself and family. And even this he was obliged to purchase as a favour from the sons of Heth, which he most assuredly would never have done, had he had any inheritance in the land itself; and especially had he possessed the whole of the territory which God had promised.

But so far from having any inheritance in the land itself, Abraham, in the very petition which he made to the sons of Heth, for a possession of a burying-place, acknowledges that he had none; for he confessed himself a stranger and a sojourner in the land, which is very certainly not the

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character of a permanent resident in it, or lawful possessor of it (Gen. xxiiii. 3, 4): "And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight." And in the 16th verse of the same chapter, we find that the field and cave were made sure to him by the sons of Heth for a possession of a burying place, the only possession which he ever had in the land of Canaan, a very plain proof that "God gave him none inheritance in it; no, not so much as to set his foot on," since to purchase was the privilege of others besides Abraham. So that in this respect the heir of Canaan, or of the world, as in Romans iv. 13, was not more distinguished than any other individual who had similar means at his command. And here it may be necessary to revert to what indeed I have already hinted at, namely, that the promise of all the land of Canaan was made not only to the seed of Abraham, but to Abraham himself (Gen. xvii. 8): "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." These are the words in which this deed of gift are couched.

If the promise of Canaan for a possession was not fulfilled to him to whom it was first made, neither was it fulfilled to Isaac and Jacob, his immediate descendants. These righteous characters had no more inheritance in the land than the patriarch himself (Heb. xi. 9): "For by faith he sojourned in the land of promise, as in a strange country, dwelling in moveable tents with Isaac and Jacob, the heirs with him of the same promise." And yet nothing can be plainer than that the promise of Canaan, for an everlasting possession, was made to themselves individually as well as to their posterity: so that if it could be proved that the posterity of these holy men possessed the land, and that to the fullest extent which God had promised, yet since these holy men themselves had none inheritance in it, the promise, to all intents and purposes, is unfulfilled, and yet in the future.

But it is evident that the promise of Canaan for an inheritance was not fulfilled to their posterity. It was not fulfilled to the twelve patriarchs who descended from the loins of Jacob, inasmuch as during their lifetime those circumstances occurred which, under the overruling providence of God, took them away from the land of Canaan, even as a place of residence, and brought them into that of Egypt, in which they died. Nor was it until after their posterity began to multiply, and had continued in it for the space of two hundred and fifteen years, that there was even an appearance of the fulfilment of the promise to any of the seed of Abraham. At that time, however, the providence of God began to move toward the partial and temporary accomplishment of it. For the cry of the children of Israel, by reason of their taskmasters, having entered the ears of Jehovah; and, having beheld the cruel oppression under which they suffered, He was determined to effect their deliverance from it, and to bring them out of the land of Egypt, preparatory to their entering into that of Canaan. Moses was selected to accomplish this great deliverance, and the instrument by whom it was at length effected (Exod. iii. 7—10): "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto a place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now, therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharoah, that thou mayest bring forth My people the children of Israel out of Egypt."

But, notwithstanding, the children of Israel were thus delivered from the land of Egypt, and were brought within a very short distance of that of Canaan, they were detained for the space of forty years in the wilderness, before they could obtain even the smallest possession of it, during which the whole of the men that came up out of Egypt, and whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai, died in the wilderness. And there was not left a man of them to see the land which God sware unto Abraham, unto Isaac, and unto Jacob, save Caleb the son of Jephunneh, and Joshua the son of Nun (Num. xxvi. 64—65).

The first occupation of the land by the seed of Abraham was at the termination of their forty years' wandering in the wilderness, when, under the command of Joshua, they obtained possession of the city of Jericho, which Jehovah, in a very miraculous manner, delivered into their hand. The next possession which they obtained was the city of Ai. The next were the cities belonging to the Gibeonites, which were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. After which, a considerable number of cities, belonging to the different inhabitants of the country, fell into their hands. But, notwithstanding the number of cities which, in the time of Joshua, the children of Israel had obtained, and the large extent of territory which, by means of it, they had acquired, it was nevertheless small, when compared to even that particular portion of the land of promise which constituted the first allotment of the Twelve Tribes, as very plainly appears from the declaration of Jehovah Himself to Joshua His servant, when old and stricken in years (Josh. xiii. 1—6): "Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. This is the land that yet remaineth: all the borders of the Philestines, and all Geshuri, from Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite, five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites, also the Avites; from the south, all the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites, and the land of the Gibbites, and all Lebanon, toward the sunrising, from Baal-gaa under Mount Hermon unto the entering into Hamath. All the inhabitants of the hill country, from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee."

Such, then, was the great extent of territory which, upon the death of Joshua, remained to be possessed by the tribes of Israel. But had even the whole of the extensive country above mentioned been possessed by them, it would not have equalled in extent the limits of the land which God had promised. For, although coinciding with the line of the Mediterranean, and reaching as far as Lebanon, it would, I believe, be found impossible to extend them to any part of the Euphrates or the Red Sea: and that in the time of the

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Judges the people of Israel did not effect any permanent inroad upon their enemies, or acquire any greater extent of territory than that which Joshua had left them, is plain (Judges ii. 20—23): "And the anger of the Lord was hot against Israel; and He said, Because that this people hath transgressed My covenant which I commanded their fathers, and have not hearkened unto My voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep it, or not. Therefore the Lord left those nations, without driving them out hastily; neither delivered He them into the hands of Joshua." In Judges iii. 1—4 we not only have these nations enumerated, but are told for what purpose God left them, to prove Israel, and to teach them the art of war. "Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know to teach them war, at least such as before knew nothing thereof; namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwell in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses." And these particular nations not being driven out, it is added in ver. 5, "And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites."

(To be continued.)

BIG CHEQUES.

By Henry Francis Gordon.

Under the above heading the *Leisure Hour* for this month has the following interesting brief article:—"We have been hearing a good deal lately about big cheques. Some of the wine merchants and whisky merchants have been sending out as advertisements copies of the cheques they have paid the Government on account of duty. These puny amounts, however, sink into insignificance when compared with the gigantic sums that have been changing hands at the Bank of England on account of the thirty-seven millions of indemnity that China has to pay to Japan. In the old days a good deal of fuss would have been made about handing over some five millions of money. If it had been paid in specie about thirty-five vans would have been required to carry it, but we do not do business in that way now. A gentleman representing Japan and a gentleman representing China call by appointment on Mr. Bowen, the chief cashier, who solemnly presents the Chinaman with a cheque for £4,900,000, which the Chinaman, probably wishing it was all his own, hands over to the Japanese with a dignified bow, and the Japanese, in an equally dignified way, and with perhaps similar private sentiments, gives back to the cashier, who fills up a pay-in slip, and promptly passes it through the till-book. Nothing could be simpler; bows all round; that part of the account is settled; and Japan will evacuate the Liao-Tung Peninsula. This, however, was a small affair to what occurred a week or so before, when the first quarter of the main indemnity was paid. Then the cheque was for eight millions—£8,225,000 1s. 10¾d., some more or less veracious newspaper man informs us. Anyhow, it is the largest cheque on record, and its handing out and paying in occupied ten minutes, all told. As China has about a couple of dozen more millions to dispose of in this pleasant, gentlemanly way, we may soon hear of similar cheques, or even bigger ones, and Japan will have a nice little credit balance to draw upon when the bills come in for the new ships and guns that are making business lively up Newcastle way. The most striking thing about the affair is that the two far-eastern powers have to come all the way to the metropolis of the monetary world to settle their little arrangements. We should not be surprised to hear that China sold some of her consols to honour the drafts, for the methods of finance are intricate and peculiar, and the banks of the world are as one, with the old lady of Threadneedle-street to back them."

In this cutting from one of our leading church papers of a Protestant and Evangelical character, *The English Churchman*, January 30. 1896, reproduced from *The Leisure Hour*, we have dignity, fun, and interest combined.

The interest upon such vast gigantic loans must be immense, and the funny part is the account of the Chinese gentleman receiving so large a cheque, and *wishing it was all his own*, whilst with a dignified bow he hands it over to the Japanese gentleman, who also probably has similar private sentiments. Then, yet again, the cheque is handed on with a solemn bow, and the head cashier fills in a pay slip, and promptly the cheque passes through the till book and it is carefully preserved in the Bank of England.

When nations borrow money, or pay a war indemnity, the amount is sure to be a very large one; yet, still more wonderful is the fact that the business for these Eastern, and indeed, most other nations is done—and the money changes hands between representatives of the nations in the Bank of England. There, in that mansion of solid financial security, gigantic sums of money can pass rapidly, even in ten minutes, from one nation to another through the hands of their representatives.

Truly, a wonderful nation, and a marvellous Empire is that of Great Britain. In their central metropolis they control the money market of the world. They, and their brethren, the Jews, are the great financiers of the world. The rich Jews are safely consolidated in our national security, and are combined with the rich capitalists and merchant princes of Great Britain, so it may truly be said the Bank of England is at "*the head*" of all the intricate financial methods of the world's finance, and provides the cash. Therefore in their national financial life the British are fulfilling that promise of Jehovah, quoted many times by the Banner, "Thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. xxviii. 12, 13).

Is this nation Israel, or do we look for another?

John Baptist sent disciples to the Lord Jesus with a similar question, "Art Thou He that should come? or look we for another?"

The Lord performed many miracles, as the Messiah, in full view of the messengers, and having fulfilled prophecy in that wonderful way, then, He answering said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the

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lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached" (Luke vii. 22).

This to one like John Baptist, who knew the prophetic Scriptures, was the surest proof that our Lord Jesus was indeed the Messiah.

So the various fulfilments of prophecy by the British national life, reported from time to time in the BANNER OF ISRAEL, ought to convince every reader with a judiciously balanced mind, that here indeed we have Israel, with Ephraim's birthright blessings.

BRITISH-ISRAELISM EXAMINED AND NOT FOUND WANTING.

CONTRIBUTED BY J. S. BARTON.

PART I.

IT will be in the memory of some of the readers of the BANNER that in the Nos. for Dec 4th and 11th, 1895, was given in full, a paper read at a meeting at Willesden Green, N.W., entitled "Cui Bono?" which at the time was taken exception to by a young Congregational Minister who was present, but time not allowing to discuss the matter on that occasion, he was asked to formulate his objections at a later meeting. This he engaged to do, and stated them at the same place on January 14th, to the following effect. (We will call our friend C.M., as short for Congregational Minister).

The British-Israel theory was very fascinating, but unfortunately was untenable. Men of learning were unable to sustain it, and its central positions would not stand examination. His position and duty on the occasion was to show where the theory was unsatisfactory, not to substitute another for it; therefore he would divide his objections into:

I.—THE HISTORICAL ARGUMENT. It was a mere assumption that the Sacai of Herodotus were the same people as the Israel of Esdras, and it was disproved by the history of the Sacæ, dates being assigned in the "Handbook" to certain events quite impossible. Josephus also contradicts the assumption.

II.—THE PHILOLOGICAL ARGUMENT. (1) "Saxon" from "Isaac" not proven and impossible, and if possible, the *sudden* change of name about 700 B.C. from Israel to Sacæ, needs explanation. Israel was not known as "Sons of Isaac," notwithstanding Gen. xxi. 12 and Amos vii. 16, which mean something totally different. What has become of the first syllable in Yitzkhaq-Isaac? (2) "Angle" derived from *metaphor* applied to Ephraim, is apt to strike one as ridiculous. Besides the *n* remains to be accounted for, for according to Dr. A. B. Davidson "it is decidedly wrong to represent '*ayin*' by the nasal *ng*." (3) Cymri from Beth Omri raises more difficulties than it solves. The Cymri are also identified with the Cimmerians of Homer, who existed long before Omri. The German language also is closely allied to the English, and especially to the Anglo-Saxon, in having the verb at the end of the sentence.

III.—THE SCRIPTURAL ARGUMENT. (1) The expatriation of Israel not *perfect*, nor possible; *many* Israelites were left in the land, 2 Chron. xxxv. 17, 18 has reference to such. Sargon's recently discovered inscription says, "27,280 of inhabitants I carried away, the rest of the people I caused to keep their possessions." Josephus also speaks of those "Israelites who had escaped captivity" (Antiq. x. 4, 5). (2) Ezra and Nehemiah mention 42,360 as the number of Israel returning from exile, yet give only 30,000 according to families; might not some of the 12,000 be Israelites? (3) The distinction between Israel and Judah was broken down after the captivity (comp. Ezra ii. 3; Neh. vii. 7; Ezra vi. 17, viii. 35; Esther iii. 6); and that the two Houses should be united in their return, C.M. relied upon Isa. xi. 11, 12, Jer. iii. 18, Ezek. xxxvii. 23, Hos. i. 11. Other passages prove, as Philo-Israel admits in BANNER No. 977, p. 395, 6, that the "rigid distinction between Judah and Israel cannot be maintained." That is described by a supporter as *destructive* of ANGLO-ISRAELISM (*vide* same No. of BANNER). Let a critic therefore say the same. In studying prophecy we must not read into it our own preconceived ideas. The messages of the prophets had reference to the prophets' own day, and it was exceedingly dangerous to regard their words as having to do with events still in the future.

C.M. having thus stated his case, was replied to by Messrs. Onslow, Weller, Granville, Stubbs, and others, and in so doing it was thought best to invert the order of the argument, taking No. 3 first, No. 2 second, and No. 1 last. Nineteen persons were present, and the following embodies the replies given.

That *some* Israelites remained in the land of the Ten-tribed kingdom after the taking of Samaria, no British-Israelite will deny, and seeing that in Elijah's day Jehovah had 7,000 there that had not worshipped Baal, and that He will always have a remnant even in the most evil times, it is only natural to suppose that these would be attracted to Judah to cast in their lot with them under such kings as Hezekiah and Josiah. These, sharing the Babylonish captivity with them, may have formed *part* of the 12,000 named, but we take it to be more likely that the 12,000 were chiefly composed of those mentioned in Esther viii. 17 and ix. 27, as those of the people of the land that joined themselves to the Jews, like the mixed multitude that went up with Israel out of Egypt. Also most likely there were many Gibeonites, Jebusites, &c. amongst them (2 Sam. xxi; 2 Chron. viii. 7, 8). In New Testament times we read of Anna of the tribe of Aser, but this is a case in point. It is expressly stated 2 Chron. xxx. 11, that "divers of Asher and Manasseh and Zebulun" did hearken and attend the feast of Jerusalem, but had 12,000 of such returned from Babylon, surely we should have had more than one mentioned in the New Testament. Silence is often as eloquent as speech. It is evident that the great bulk of the inhabitants were carried away into Assyria, or escaped (*teste* Josephus), either by sea, as Dan had left the land long before, or overland and into Europe. In fact, when Darius invaded Europe, 513 B.C., he found a colony of Getæ (Gadites or Gittites?) in Thrace, and subdued them and enrolled them in his army. That the passages referred to point to a future return, and possibly a very near future return, there can scarcely be reasonable doubt; if otherwise, we challenge C.M. or anyone else to tell us when the land of Israel was redivided according to Ezek. xlviii., or where the highway of Isa. xxxv. 8, 10, is to be found. As regards the drawing a rigid distinction between Judah and Israel, when in later times Israel alone is mentioned, the context and circumstances are sufficient to guide, otherwise it is best to take Israel to mean Israel. That the distinction between Israel and Judah utterly broke down after the captivity is disproved by the testimony of the New Testament, as see Heb. viii. 8, quoting Jer. xxxi. 31, "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel and the House of Judah;" and going on to verse 10 we find the covenant with the House of Israel only mentioned. The fulfilment of the new covenant with the House of Judah is

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being reserved to the time pictured to us in Zech. xii. 10, xiii. 1, and xiv. to end. It is obvious in reading the prophecies that two distinct destinies are marked out for Judah and Israel, the one of affliction and the other of prosperity. This is evident in such passages as Micah iv. 6, 7, where Judah that halted (stayed behind) was kept back for the manifestation, betrayal (Zech. xi. 12—14), and rejection of Messiah, and became a remnant, while the other that was driven out—Israel—should be made a strong nation, and this immediately precedes the reign of Jehovah over them, both in Mount Zion for evermore; and certainly this is future.

Read also the two experiences marked out by Moses (comp. Deut. xxviii. and xxix. 24—29); and by Ezek. (comp. iv. 4, 5, and 6; also xvii. 1—10, explained in 11—21, whilst 22—24 refer to the Divine preservation of the royal family of David to the throne of Israel during the period of expatriation). Respecting Acts xxvi. 7, what we have already said holds good as to some of the Ten-tribed house being in Judah during Paul's day and until the breaking of the staves Bands and Beauty (Zech xi. 7—14) at the last stage of the siege of Jerusalem, when, as Philo-Judeus tells us, on the retiring of Titus from the walls of Jerusalem for a short time, all the Christians mindful of their Lord's words in Matt. xxiv. 16, and Luke xxi. 21, fled to Pella, and so were saved from destruction with the city. The Parthians, Medes, &c., of Acts ii. 9—11, were called Jews, being proselytized to Judaism, as is evident by their presence in Jerusalem to keep the feast of Pentecost, but by their coming from the parts they did, proved themselves members of the House of Israel, on the westward journey to these Isles of the West.

We next take our friend's philological argument. He says that to derive the name of Saxon from Isaac is impossible, and that the *sudden* change of name about 700 B.C. from Israel to Sacai needs explanation, and that Israel was not known as "Sons of Isaac"; and notwithstanding Gen. xxi. 12, and Amos vii. 6, what has become of the syllable in Yitzkhaq (Isaac)?

We reply that seeing that other names have dropped the initial "I," which forms no part of the root word, but is simply the prefixed sign of the 3rd pers. masc. of the future tense of the verb "tzakhaq" = to laugh, it is by no means difficult of explanation. We have the same thing in the name of Jeconiah changed to Coniah in Jer. xxii. 24, and respecting which the commentator Rev. Thomas Scott remarks, "that he is called Coniah in contempt, as it is generally thought, the first syllable of his name, being a part of the name of Jehovah, is cut off, perhaps as an intimation that the Lord no longer owned him." Without endorsing this, we may suggest that as Israel of the northern kingdom had cast off the worship of Jehovah, and adopted that of Ashtaroth and Baal, the worship of these being attended, and in fact mainly consisting in, festivities, revellings, and the grossest of obscene orgies, as it is written, "the people sat down to eat and drink and rose up to play," it was consistent then that they should cast off also the covenant name of Israel, and adopt that of Isaac (Yitzkhaq), as being the house of laughter, at the same time altering the laughter of holy joy intended in the name Izaac into Isaac, indicative of the laughter of fools, which is mad—becoming scorners and deriders of those who still clung to the worship of Jehovah the God of Israel, as see 2 Chron. xxx. 10, 11: "So the posts (from Hezekiah) passed from city to city through the country of Ephraim and Manasseh even unto Zebulun; but they laughed them to scorn and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem." Thus from Isaac to Sakai was but a very small step. We have also the same contraction of name in Jehoshua to Hosea, Jedidiah to David, Iconium to Konia, Hispania to Spain, Idumea to Dumah, Istamboul to Stamboul, Ibrahim to Brahim, Iskanderson to Skanderson, &c., &c. On this change of the name of Isaac, Dr. George Moore, in his very scarce work, "the Saxons of the East and of the West," says, "Could we find the word Sacæ spelt in characters equivalent to the three letters that form the root of the word Isaac, the question would be almost decided, for the word is too peculiarly Hebrew in its form to have any other derivation than that assigned to it in Holy Writ (Gen. xxi. 6.)" (p. 107); and at p. 90, "That these Sacas or Sacs, were of a race identical with those races that entered India and overran a great part of Asia, is either implied or expressed by all historians who mention them, whether in the east or the west;" and at p. 97, "The word Isaac, is from Yitzkhaq;" p. 98, "The origin of the name Sacæ or Sakai, for the inhabitants of that part of Armenia which the Sacæ occupied after the expulsion of the Scythians, is thus naturally accounted for. That they should be confounded with the Scythians is equally natural, especially as there is reason to suppose that they afterwards colonized amongst that widespread race of marauders, and gave their name to the country they occupied beside the Massagetæ."

Having thus, we trust, proved the identity of the Sacæ with the exiles of the northern kingdom, we shall by and by show that neither the Sacæ, Getæ, Massa-getæ, Goths, Danii nor Scythians, stayed in the parts to which they were exiled, but became as Hosea ix. 17 said they should, "wanderers among the nations" or "goyim."

Exception is also taken to the derivation of "Angle" from the Heb. word for calf or heifer. Without the use of Heb. characters this is exceedingly difficult to explain, the pronunciation of the initial letter being disputed by Heb. scholars. It is the letter "ayin," by some pronounced "oiyin," "ghain" or "gnain," or being in the position of our letter "*o*" in the alphabet, it is by antipunctists taken as the equivalent for that letter. It is the initial letter of such different names as Adah, Eber, Gomorrah, Hebrew, Ibri, Omri, Obed, and Uzziel; altogether it begins 268 names in the Old Testament Scriptures, and is pronounced by punctists according to the accompanying vowel pointing. C. M. quotes Dr. A. B. Davidson's Heb. Gram. which says, "It is decidedly wrong to represent either of its sounds by the nasal '*ng*.' As this is a matter of so much importance in our friend's estimation, although a mere trifle as effecting British-Israel teaching, it may be as well to know what can be said in opposition to Dr. D's dictum. Gesenius says, "*Ayin* is represented on Phœnician remains as '*o*,' and has two sounds, represented by the Greek *spiritus lenis* or *asper*; the first to resemble a *furtive a* or *e*, the other called by the Arabs '*Ghain*,' has a harsh sound uttered in the bottom of the throat, together with a kind of whirring, so that it comes near to the letter *r*, and this the LXX. generally express by the letter *gama*, as Gaza, Gomorrah, &c." The late Dr. Margoliouth, in his prospectus to his proposed "Hebrew Student's Library," says, "In giving the pronunciation of the Hebrew words in English characters, I have represented '*ayin*' in certain positions as '*ain*,' the *n* to be pronounced as it is in the French language in '*on*,' *i.e.*, ong." Ewald, Fürst, Bythner, Sebag, Ballini, and many others, both English and foreign writers, agree to these descriptions, and the present writer would add that he has read the Heb. S.S.

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with three Jews of different nationalities, who, though differing in their pronunciation in some other respects, all agreed in pronouncing "*ayin*" as the French terminal "*on*," *i.e.* "ong," and as in the Heb. newspaper "the Shamang," or in Jacob as *Yangcov* (in the Englishman's Heb. concordance written *Yah-ngakohv*) and in the English Heb. con. it is invariably written *ng;* so that as far as authority goes we are right in pronouncing the word *Angle* or *Ongle*. Dr. Parkhurst gives as derivatives from the Heb. word, the Saxon "*thwogal*" or Eng. "*Wheel*" and *Ogle* and *Goggle*. The idea is roundness, and Julius Bate on the word says, "It is surprising what rounds upon rounds a young calf will fetch in a field," like the Druids in their ceremonies.

Then C. M. says, "Cymri from Beth Omri raises more difficulties than it solves. The Cymri are also identified with the Cimmerians of Homer (? where) who existed long before Omri." With the declaration that the Cimmerians of Homer existed between Omri we fully agree, but who identifies the Cymri with the Cimmerians? We certainly do not, but this will be dealt with under the historical heading. That the names given as Omri in our Bibles, and Cymri or Khumri on the Black Obelisk in the British Museum are identical we take it to be impossible to dispute; it is this letter "*ayin*" that causes the difference both in spelling and in pronunciation, and is impossible of entire explanation in English.

(*To be continued.*)

HAVE THE TEN TRIBES RETURNED WITH THE TWO FROM THE BABYLONIAN CAPTIVITY, UNDER EZRA AND NEHEMIAH?

By the Rev. Marcus S. Bergmann.

It is maintained that several prophecies foretell the settlement in Palestine of all the tribes of Israel; and therefore, the return from Babylon included the Ten Tribes. But it is certain that from Babylon no more than two tribes returned. Besides the work of Josephus, Holy Scripture itself contains four books especially calculated to impart correct information respecting those who returned from Babylon. Ezra, Nehemiah, Haggai, and Zechariah were personally engaged in offices of the first importance during that event. Is it not reasonable to expect that the historical and prophetical books of these inspired men would so coincide with the prophecies of those prophets who preceded them; that, whenever predictions most momentous in the history of Israel were being fulfilled, they would take particular care to record such a fulfilment. And was the recovery of the Ten Tribes, who had been so much longer in captivity than Judah, a fulfilment of prophecy of so little importance that not one of these holy inspired men judged it worthy to announce such a fact? Surely, such questions may be well considered by those who maintain that the Ten Tribes formed part of the Babylonish restoration. It is true, that many years after the arrival of Zerubbabel in Judea, a small body of Israelites reached Jerusalem under Ezra. But Josephus, when speaking of the supplementary return under Ezra, observes, "So Ezra read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Media; and when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras, they were all greatly pleased. Nay, many of them took their effects with them and came to Babylon, as very desirous of going to Jerusalem; but then 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 are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers" (Book xi., ch. 5, s. 2, Antiq.). The testimony of Josephus is decisive as to the fact that the great body of the Ten Tribes did not return to Judea with the two. It cannot be denied that some of the Ten Tribes joined the two at Jerusalem, but it cannot justly be considered an adequate representation of the several tribes to which they belonged. On the contrary, Josephus expressly declares that the Ten Tribes remained in Media.

If we examine the Scriptures especially dealing with the restoration from the Babylonian captivity, we shall find that the Ten Tribes have never returned. In the accounts given in Ezra and Nehemiah, we find that both these writers employ the names of Judah and Benjamin in such a manner as to imply that they considered the restoration from Babylon was limited to those two tribes. A few passages will suffice. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites" (Ezra i. 5). "Now when the adversaries of Judah and Benjamin heard" (chap. iv. 5). "And Judah said, The strength of the bearers of the burdens is decayed" (Neh. iv. 10). "And the rulers were behind all the House of Judah" (*Ibid*, ver. 16). "Moreover, in those days the nobles of Judah sent many letters" (Neh. vi. 17). It cannot, however, be denied that both Ezra and Nehemiah often employ the words *Israel* and *children of Israel*, but a close examination of such passages will soon convince us that the terms *Israel*, all *Israel* and *children of Israel*, were given by Ezra and Nehemiah to the people of Judah and Benjamin, who were after the Babylonian restoration the only ostensible representatives of their nation, of which the majority of the Ten Tribes were still in captivity. When Ezra was enumerating the people who returned with Zerubbabel, the son of Shealtiel, he certainly says in the 2nd chap., ver. 2, "The number of the men of the people of Israel," and then proceeds to reckon those who, it is clear, belonged to the two tribes, viz.: Judah and Benjamin with the Levites. For in the first ver. he said that they "came again unto Jerusalem and Judah, every one unto his own city." Later on, in chap. vi. 16, when the temple was finished and consecrated he says, "And the children of Israel, and the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy." In the 21st ver. of the same chap., mention is again made of "the children of Israel, which were come again out of captivity, and all such as had separated themselves . . . to seek the Lord God of Israel, kept the feast of unleavened bread with joy," &c. But on close examination we find that the events to which these passages refer, took place before the return of some of the Ten Tribes under Ezra himself, as is evident from the first ver. of 7th chap., "Now after these things." This proves it very plainly that Ezra was recording in the former chapters events which took place at Jerusalem before he arrived there himself with the Israelites who accompanied him, though he calls the former "people of Israel" and "children of Israel," whom he mentioned in chap. i. 5 and iv. 1, as Judah and Benjamin alone. But after Ezra had reached Jerusalem, we are told in chap. x. 1, that although there assembled unto him out of Israel a very great congregation of men and women and children, yet Ezra writes of

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that "very great congregation" in the 9th ver. of the same chap., as "all the men of Judah and Benjamin." So we see that even after the addition of Israelites under his own leadership a very great congregation of Israel was held, it was still, in his own opinion, only a gathering together of Judah and Benjamin. Similar arguments may be drawn from the book of Nehemiah. Just one or two references where the term Israel is mentioned by this inspired writer will suffice. Chap. vii. 7, 73; xi. 3, 20; and xii. 47. From these it is evident that both Nehemiah as well as Ezra considered that the restoration from the Babylonian captivity was limited tribally to Judah and Benjamin, who became for a time the ostensible representatives of the whole nation, and were, therefore, frequently called by both these inspired writers "Israel," "children of Israel," or "people of Israel," although only certain members of the Ten Tribes were among them.

As a Jew, I am able to state, without fear of contradiction, that we are agreed that the Ten Tribes did not return with the two from Babylon, but that their descendants, at least some of them, either emigrated or yet remained in the neighbourhood of their original captivity.

The inspired records of Jeremiah and Daniel are also authorities equally to the purpose. For the seventy years' captivity was only predicted of the two tribes, for the ten have been made captives long before. They, therefore, who maintain the restoration from the Babylonian captivity extends to more than the two tribes, perceive more than the Holy Ghost was pleased to reveal to Jeremiah, and more than Daniel, "a man greatly beloved," was permitted to understand.

Upon the whole we must conclude, not only from the authority of Josephus, but more especially from the inspired books of Ezra, Nehemiah, Jeremiah, and Daniel, and other prophets, that the restoration from Babylon was limited only to the two tribes. It is not doubted that many devout Israelites were among those who returned from the Babylonish captivity, but these were the very same who had incorporated themselves from time to time with their brethren of Judah and Benjamin, taking refuge from the idolatry of Samaria in the yet remaining purer worship of Jerusalem at the time of the separation of the kingdom; for we have the authority of Scripture to this effect in 2 Chron. xi. 16, and in Hezekiah's time (xxxi. 6).

Kimchi, one of the most trusted of Jewish commentators, speaking of some of the descendants who were left in the land by Shalmanezer, says expressly, "These went into captivity with the tribes of Judah and Benjamin to Babylon, and returned with them when they returned." But these few Israelites who thus were among Judah and Benjamin, were not considered a real and fair representation of the Ten Tribes to which they belonged; these were captives in Media.

There is a good reason for the frequent mention of the terms, "Israel," "people of Israel," and "children of Israel," so often occurring in the books of Ezra, Nehemiah, and those prophets especially dealing with the people forming the House of Judah, because Benjamin did belong to the House of Israel and not to Judah.

In the Talmud the question is asked, "Why was Mordecai called a Jew, seeing he was not of the tribe of Judah but a descendant of the tribe of Benjamin? The answer is, "He was called a Jew because he feared the Lord, as all Jews should do."

OUR LORD'S PROPHECY RESPECTING "THE OTHER SHEEP."

Among all the prophecies of the Old and New Testament, there is surely none other so direct, so clear, and coming to us with the direct authority of the Son of God Himself as that which is contained in John x. 16, R.V. The Lord Jesus was speaking to Scribes and Pharisees who, being blind, professed that they could see. He told them that He was the Good Shepherd, and His sheep, His own sheep, those among the seed of Abraham who hear His voice and follow Him. He laid down His life for those His sheep. Just so in Isa. liii. 8, R.V., it was declared that "for the transgression of My people was He stricken" (to whom the stroke was due). In the Gospel referred to, the Lord said, continuing the subject, "Other sheep I have, which are not of this fold," meaning, of course, not of the Jewish fold. These other sheep must be those mentioned in John xi. 52, R.V., for whom Christ also died; sheep spoken of thus by Caiaphas, as a prophet, "Being high priest that year he prophesied that Jesus should die for the nation (the Jews); and not for the nation only; but that He might also gather together into one the children of God that are scattered abroad." The next clause of the Lord's prophecy was this, "Them also (these other sheep) I must bring." This is the announcement of a fixed and decided purpose. These other sheep, outside the Jewish flock, must be somewhere. "Them also I will bring." "And they," this other flock, "shall hear My voice." The Lord will provide for their conversion and submission to His Gospel. "They shall hear His voice." "And they shall become" (or, marg., "there shall be") "one flock" (not one fold), "one Shepherd." The Lord's flock are men, Israelite men; and He is their God and their Shepherd, as Ezek. xxxiv. 1 to 31, and xxxvii. 27, 28 teach us. Surely the Lord, when He uttered His prophecy in John x. 16, R.V., was looking down the vista of the ages, and saw in our own days the nation, even the British nation, He has made so strong for Himself. These having heard and followed Christ, and being now "the sons of the living God," the Christian nation of Hosea i. 10, are alone among the nations, preaching Christ to the whole world, and benefiting them in every imaginable way, as His missionary agents. So believes, and almost as clearly declared, the Rev. Canon Hurst, the secretary of the Colonial and Continental Church Society, when he preached in Clifton Parish Church for that Society on Feb. 23rd last. He has strong faith, we believe, in our nation's Israelitish origin. His statement, almost to the effect above described, was no doubt received with astonishment by his hearers [illegible] it was no less true and welcome to those who know th[illegible] the British are carrying on the work of Ephraim-Israel in the last days, to God's glory, according to the prophecies. It is a comforting thought which those who talk to us of "*Cui bono?*" sadly miss, that the Lord Jesus Chris[illegible]; when upon the earth delivered such a prophecy as that we have noticed from John x. 16, respecting His other shee[illegible]p, then existing in separation from the Jews, and not then "[illegible]olded" with them. These also He resolves to bring or lead [illegible]in. He "must," He says, do it. They are to hear the [illegible]oice of Jesus and become "the sons of the living God" as [illegible]romised to the House of Israel in Hosea i. 10, R.V. The t[illegible]o flocks then will be occupants of one fold in Palestine acc[illegible]ding to Isa. xxxiv., and He promises to be their Sheph[illegible]rd, the Shepherd of the whole twelve-tribed nation, not e[illegible]cluding Manasseh. To this effect, too, was the Lord' deeply

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spiritual promise and prophecy, made in Matt. xxi. 43, R.V., in Israel's favour, but against the Jews. "The kingdom of God," He said, "shall be taken away from you, and given to a nation" (the other flock of Israel) "bringing forth the fruits thereof." The Lord's mercy towards Israel, as distinguished from Judah, is clearly illustrated by Isa. lxv. 1 and 2, R.V., which reads thus: "I am inquired of by them that asked not. I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by My name." Here was Israel sought out and found of the Lord Jesus. Them also He must bring. They shall hear His voice. But in regard to the rebellious House of Judah, the record is this: "I have spread out My hands all the day unto a rebellious people, which walketh in a way which is not good, after their own thoughts; a people that provoketh Me to My face continually . . ." In the end, however, there is mercy yet in store for Judah too, as Ezek. xxxvii. and the two following chapters show. In the restoration and blessing of Israel, Manasseh, and Judah united, there is promised abundant blessing to the world at large through the instrumentality of His people. To Him who has redeemed His chosen ones be all the praise.

ANGLO-ISRAEL DISTRIBUTION FUND.

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

ONE HUNDRED AND FORTY-EIGHTH MONTHLY REPORT.

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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, March 14th, 1896.

We shall be obliged if the friends who have been sending the BANNER OF ISRAEL and other literature to Mr. John May, Malta (who has returned to England), will be good enough to address packets to Mr. J. Carey, 66, B. Strada Mercato, Florina, Malta, who can make good use of a large amount of literature for many coming to and going from the island.

SOWING THE SEED.

Our anonymous friend through many years, "N. E. V," has again most kindly sent a welcome gift, for the distribution of the BANNER OF ISRAEL, accompanied by pleasant words of cheer, shewing, as aforetime, such sympathetic and appreciative thought for our work that to express adequate thanks is impossible. It is a particular pleasure to receive from friends, wishing to remain incognito, the gifts they put so trustfully into our hands. Our real desire is to work worthily of the trust, and while we would gladly send the usual receipt and note of thanks, we can but acknowledge here the favour shewn, and thank most gratefully one and all for the confidence placed in us, and the help given.

We rejoice when feeling free to keep up the usual number of BANNERS for despatch each week, and to be able to have an extra supply from time to time; for the little paper throwing light, by the knowledge of the British being Israel, upon much that transpires in the world, is a good guide through matters political, as well as helpful in things spiritual, and so has a peculiar value for many who care to watch the signs of the times. Here is a postcard, about as concise in the expression of the writer's wide interest as could well be. It has come from the far East, and indicates how keenly alive our Sowers can be to the special difficulties which accumulated these early months of the present year for our home Government to deal with.

"Your Postcard of Jan. 8th, 1896, recived, also BANNERS for which many, many thanks. Events in America, at the Cape, in Europe, and Armenia closely watched. Russia, cause of Armenian massacres; Johannisburghers desertion of Jameson a shameful affair; Cleveland's interference in South America, and William II. in the Transvaal uncalled for. Great comfort in 2 Sam. xvii. 10; Isa. liv. 17. M. O. for ten shillings posted Feb. 3, 1896."

Truly a disturbing element has passed over the earth; matters of great moment remain to be settled peaceably, if so they may be for our people. How should we rejoice if our rulers and responsible guides could act with assurance of the foreordained destiny of British-Israel, and rest, as our Sower evidently can and does, upon the word of truth of our God, while yet there is much to learn concerning what has passed, much to see settled in the immediate future. We would that literature upon the British-Israel question could be before all minds; still we must be patient while we continue to push on with all possible energy in private study and public proclamation of British-Israel truth.

From as far West, as we have been looking East, has come evidence of activity to encourage us, and prove again how men's minds are being instructed in the great truths we desire to see universally accepted. Later on, we hope, BANNER readers will be given the papers referred to.

From Scotland has come a letter, which we have been pleased to receive, appreciative of good things sent. "I have been far too long," wrote our Sower, in "acknowledging your kindness in sending the 'Covenant People,' and other publications connected with 'Identity.' I have sent them round after reading every one myself. I very much enjoyed accounts of the Conference, and discussion, &c., on Identity truth. I thought opponents had a very poor case indeed. My wife lends BANNERS and 'Covenant People' to neighbours. You will be glad to hear that two different families have, quite recently, had their eyes opened to the truth, and in consequence have enjoyed reading their Bible more than they did before. I continue to give away all on the subject that I can get hold of to the soldiers. Some of them do not seem to care to hear anything if I cannot give them a BANNER, they mostly hear me patiently on this subject."

Knowing this, how thankfully we rejoice to help our Sower in his work. May our God bless the sowing of the seed in the minds of these young soldiers, who, in time to come, may, we trust, let it root in their hearts, and render their service all the more faithful as they recognise the faithfulness of their Divine Guide and Master. Our Sower refers also to civilians, saying, "I find even among the civilians that the people are quite ready to embrace the truth, but we cannot have it generally accepted until the Lord opens the blind eyes of the shepherds. Let us hope it may be soon." Yes, indeed, let us so hope and pray that the Holy Spirit may speedily influence all to whom the truth about Israel is presented, that the blind may "see," that our hearts may be cleansed, and the glory of the Lord God Almighty be magnified upon the earth.

During the last four weeks, 173 book post packets of the BANNER OF ISRAEL, and 132 general parcels of literature have

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

Westgate-on-Sea, March 14th, 1896.

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

BRITISH-ISRAEL PRAYER UNION.

THE total number of members is 1,567, none having joined during the last month.

The Secretary would be pleased to receive the names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God, and hopes that many will do so.

Subject for prayer on last Sunday in March: "That the children may be taught of the Lord."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

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Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

Correspondence.

To the Editor of "The Banner of Israel."

DEAR PHILO-ISRAEL:—I send you another brief note from America, for the BANNER OF ISRAEL. Long may it wave!

Yesterday morning an address of great interest and power was delivered on the awful condition of affairs in Armenia, by H. L. Wayland, D.D., before the Baptist Ministers' Conference of Philadelphia. It was followed by an animated and thrilling discussion, in which Lemuel Moss, D.D., quoted with general approbation, the words of Senator Frye, uttered the other day in the Senate of the United States, in which he said, there was one quality of the English Government which he admired. "England protects her citizens at all times and under all circumstances. This is a trait to call forth admiration unstinted." As an illustration, the Honourable Senator drew a vivid picture of the rescue of an Englishman imprisoned by the King of Magdala some years ago. "Ten days after the news of this subject's peril reached England, there were 10,000 English soldiers and 5,000 Sepoys on their way to his rescue, which was accomplished. This was done at a cost of no less than $25,000,000, but it was a mighty achievement, and no one could withhold his admiration." The Senator then exclaimed, "In God's name who would not die for such a country?"

Dr. Moss closed his address by giving what he termed a word picture of the Sultan, from an English poet. In the discussion that followed the general impression seemed to be that in the present case we could do nothing but pray and hope that God would move Russia, "which is a progressive empire," to do something for the protection of Armenia.

The author of "Anglo-Israel and the Jewish Problem" then arose and said: Mr. President, I have no compliments for Russia. The Turkish and the Russian empires are twin sisters in intolerance, barbarism and cruelty. Dr. Moss has given us a word picture of the Sultan. I will give a word picture of the situation of my own, as I have just drawn it.

THE PROMISED LAND.

Under the Crescent and the Bear,
There's nought but dread and ill to fear:
The lurid skies pour down red rain,
And desolation rules the realm.

The Lion and the Eagle there,
Would fill with joy the very air;
The vines again on Carmel's hill,
And olives would the valleys fill.

Old Bashan would again rejoice,
Sweet Sharon's plain lift up her voice,
And all the hills of Galilee
Resound with anthems of the free.

Mount Zion would her songs resume,
Jerusalem her rights assume,
And sing hosannahs to the King,
Who came His Israel to redeem.

Then all the world would join the strain,
And sing with joy beneath His reign,
And kingdoms of the world become
The kingdoms of the Risen One.

The words of prophets long foretold,
Thus bring the promised age of gold
The reign of sin for ever gone,
The kingdom of our God is come.

The will of God on earth is done,
As once it was in heaven alone:
The kingdom here and kingdom there,
Is heavenly kingdom everywhere.

T. R. H.

"England and America, two nations but one race, can save Armenia, and rescue the 'Holy Land.' God speed the day when this shall be done."

At the close of the meeting a number extended personally their thanks for what they termed my "brave words." One, a distinguished preacher and a D.D., said contemptuously, "the Ten Tribes will settle the Armenian Question." I replied, "They will, if God's council stands." And thus closed another "Red Letter Day" for Anglo-Israel. Thus the work moves on in America. The God whom we serve is removing "the blindness in part that is happened to Israel."

T. ROSLING HOWLETT.

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

WE record, with regret and sympathy, the death at Clova, Ripon, on the 24th of March, of Mrs. Piazzi Smyth, the devoted wife of Professor Piazzi Smyth. We believe Mrs. Piazzi Smyth greatly assisted her husband in his work at the Great Pyramid.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE NAVAL ESTIMATES AND THE NATION'S APPROVAL OF THEM.

THE Government's prosposals regarding their shipbuilding scheme, and the men required to carry out their policy were brought before the House of Commons on March 9th, and carried by immense majorities. Mr. Labouchere was right when he said what virtually amounted to the fact that whereas formerly there were two parties in the House and the country in regard to war and navy expenditure there was now only one. Men are all of one mind in regard to its necessity. The idea of Mr. Labouchere is that the desire for "universal dominion" was at the bottom of the proceedings of Government on the subject! It may be very certainly affirmed that our nation never has aspired to universal dominion, and does not wish for it now. At the same time, universal expansion and conquest in many directions have been going on for years, and the result is that without wishing or working for it, our nation is in fact going in for "universal dominion" which is the goal which the Lord places before the children of Israel of the House of Joseph in such passages as Dan. vii. 27; Rom. iv. 13; Gen. xxii. 17; and Deut. xxviii. 1, 13. At the present moment the strange outburst of world-wide jealousy against our nation exhibited by the Germans and Americans, provoked by the conduct of President Kruger and by the hapless raid of Dr. Jameson, lead us to look to our defences. We find them defective, and our floating commerce coming from the ends of the earth, is in jeopardy, because our command of the highways of the ocean is not quite so decided as it ought to be. Hence the great increase of our naval preparations, and Mr. Goschen's able defence of the proposal of the Government at the present juncture. The addition of the cost to the nation will not be small. It will amount to over 22 millions sterling, for which provision will be gladly made by our people. That the increase was needed independently of the late war scares, appears from the fact that these navy estimates were prepared in November last, before our late troubles began, and that they are not based upon the foreign policy of the Powers, that so suddenly sprung up to assail us. The division list shows how entirely the nation is with the proposals of the Government, for they were carried by 261 votes to 45. This occurred in a House where the Government majority is 150, showing that 110 of their usual opponents joined hands with them and deemed this a vital question. Mr. Goschen in his speech gave us good news, and true comfort on many points. We indicate a few of them. He said:—

"Hon. members sometimes complain of the comparatively small number of men who are left behind when ships are commissioned. I do not know whether the House is aware of the enormous number of ships which we have in commission at the present moment—a far larger force than, I believe, has ever been in commission in time of peace before. If you compare them with the ships in commission in foreign countries, excluding the torpedo-boats and similar vessels, you will find that we have nearly as many ships in commission as all the Great Powers of Europe put together. (Cheers.) We use our ships so much more. It has been stated that the Government have said—that I have said—that we must have a navy as large as all the navies of the world combined. None of us has given expression to so preposterous a statement. (Hear, hear.) On the contrary, the leader of the House pointed out very effectively that such a policy is impossible. Some hon. members who take an extreme view of our necessities, and think our proposals inadequate, ask us what will we do if there is a war combination of various Powers against us? That question brings back a classical incident to my mind. When the statesmen in the Athenian assembly were asked—'What will you do if there is a combination of the other States against you?' they replied, 'Trust in Providence and in a good admiral.'" (Cheers.)

If our leading statesmen, if only Mr. Goschen, would look at the matter from a Scriptural standpoint, and allow the Lord God of Israel to have some influence in the disposal of the destiny of His own people Israel, they and he would soon

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find out that God Himself has given a very direct reply to the question he says people ask him, "What will you do in the case of a combination of States against you?" In Isa. liv. 15, 17, R.V., we have the Lord's answer clearly stated: "Behold, they may gather together, but not by Me! Whosoever shall gather together against thee, shall fall because of thee." . . . "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn!" But why is this? Why is the Lord so favourable to His people British-Israel? The Lord answers even this presumably daring question. "This is the heritage of the servants of the Lord; and their righteousness, which is of Me, saith the Lord." Israel's heritage, their right by inheritance and covenant with God is that He will always appear for their defence. As He fights for His people by human means He views with favour no doubt our proper and adequate preparations for our national defence, and that must succeed, since "no weapon formed against us can prosper," and no offensive alliance of our enemies against us can succeed, because God engages that it shall fall, and dissolve because of His people. These considerations are without any value to our political statesmen, who never so much as breathe the fact that God rules in our human affairs, or that He has anything whatever to do with such a matter as our navy estimates for 1896, or the object we have in view in spending 22 millions sterling on them to-day. How the Lord can restrain His anger in the face of His people's persistent refusal to acknowledge His presence, direction, and disposal of all our national affairs, is to us a perfect enigma. He is patient and long suffering, and hence as regards our nation, "mercy and truth are met together, righteousness and peace have kissed each other" (Psa. lxxxv. 10, R.V.). May we early realise our Israelitish origin, and rejoice in Him for the consolation He has given us in regard to our national and personal righteousness in His sight through the precious blood of Jesus our King. To Him let Israel give all the praise.

BRITISH-ISRAELISM EXAMINED AND NOT FOUND WANTING.

CONTRIBUTED BY J. S. BARTON.

PART II.

(*Concluded from page 161.*)

THEN C.M. remarked that "the German language was more allied to the English and especially so to the Anglo-Saxon" in its idiomatic structure, which he says has the verb at the end of the sentence. This is contrary to Tyndale's idea and that of many other learned men. But let this pass. Philologists are generally agreed that language is not a sufficient test of race in itself; the Jews having lost their language in so short a time as the 70 years of Babylonish captivity (see Neh. vii.), and the same in the cases of the Huguenots and the negroes of America. But R. Govett, the author of a little work, "English Derived from Hebrew," says in the commencement, "As the result of my enquiry, I should be inclined to say that there are not five per cent. of Saxon words which cannot be traced to Hebrew," and he makes good his assertion. And now having devoted so much space to this part of the question, let us consider

THE HISTORICAL ARGUMENT.

C.M. says that "it is a mere assumption that the Sakai of Herodotus are identical with the captive Israelites, an assumption disproved by the history of the Sakai, and dates assigned to certain events. Josephus also contradicts the assumption." The appeal being to history, we will let history speak. Rev. Isaac Taylor in his "Names and Places," on p. 28 says: "It is mainly from the study of local names, that we must reconstruct the history of the Sclaves, the Celts, and the Basques, as well as the earlier chronicles of the Scandinavian and the Teutonic races," &c; and again on p. 29, "If we were entirely ignorant of any historical records of the actual course of American colonization, it is evident that with the aid of the map alone, we might put together an outline of the earlier history of the continent. The study of the local names would enable us to reconstruct the history of the country," &c. And again on p. 47, he says: "Conquering tribes, numerically insignificant when compared with the other elements of the population, have not unfrequently bestowed their names upon extensive regions. England for instance, takes its name from the Angles, who only colonized a portion of the country. In the case of Scotland, we may believe that the Angles, the Norwegians, and the Cymric Celts severally constituted a larger element in the population than the Scots, yet this conquering Irish sept, which appears to have actually colonized only a portion of Argyle, has succeeded in bestowing its name upon the whole country."

In 2 Kings xv. 19, and 1 Chron. v. 18 to the end we read that in about B.C. 750—740 Pul or Tiglath-pilneser, king of Assyria, carried into exile the tribes of Reuben, Gad and the half tribe of Manasseh and placed them in Halah and Habor and Hara, and to the river Gozan, *i.e.*, in Media Atrophane, the mountainous district west of the Caspian Sea. These would be, there can be no reasonable doubt, the same people that we read of known as the Massa-getæ, a name corrupted from the twin name Manasseh-Gad; and these remained there until the time when 1 Chron. was written, say B.C. 400. These people came prominently into view in the days of Cyrus, who made war upon them, and according to Herodotus, under very tragical circumstances fell in so doing, B.C. 530. Dr. Geo. Moore says in his preface: "As to the connexion and origin of the Danes, the Goths and the Saxons, we here find a people or tribe named Dan distinctly associated with the Goths and the people of Saka, while Cyrus is referred to as the desolater of Saka, in his conquests that extended over Northern India as well as Bactria and the country of the Massa-getæ. It may be interesting to remember that in the distribution of the Israelitish tribes, that of Dan embraced the country of the Gittites or people of Gath," and on p. 149, he traces the name to the Heb. Gété. Rawlinson in his essay on "The Ethnic Affinities of the Nations of Western Asia," § § 10—12 says: "The scene of the original development of the Indo-European dialect, was the mountainous district of Armenia." And this is the district to which the captives were deported; and he goes on to say that "as Cymri, Gaels, Pelasgi, Lithuanians, Teutons, Arians, Sclaves, &c., they poured forth, spreading themselves in three directions, North, East and West." Amongst the first he puts the Celts and Teutons amongst the second, the Pelasgi; and amongst the third, the Arian tribes, fixing their home on the Pamir Steppe, and Affghanistan and the Upper Indus. Again, he says: "It is perhaps allowable to conjecture that the Massa-getæ and Thyssa-getæ (Greater Goths and Lesser Goths) of the Steppe country near the Caspian . . . and the Thracians of Asia Minor appear to have been an eddy from the first stream." And amongst those of the western migration he places the Matiene. The Matiene mountains was the district west of

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the Caspian, and of them, Rawlinson says: "The term itself may not be a real ethnic title; it is perhaps only a *Semitic* word signifying 'mountaineers,' and may not have been really borne by the people. It certainly disappears altogether from the locality after the time of Herodotus," &c., B.C. 484—430. Hence, then, we deduce these facts, that subsequently *and not before* the time B C. 740 we find certain tribes called Gimri, Scythians, Massa-gatæ and Sacæ present in the very district to which the Ten Tribes were deported, and that after the time of Alexander, B C. 330—324, they ceased to be found there, except a few existing amongst the Parthians in the 1st century B.C. to 1st A.D. and now represented in the Armenians. Let us now see if we can find any Scripture reference to these facts that will throw any light hereon. We think we can. We have a most remarkable historical landmark given us in Ezek. iv., which unfortunately is comparatively ignored by British-Israelites. The late Surgeon-General Grant says in his "Origin, &c., of the Kingdom of God," at p. 73, that "no explanation has ever been offered as I know of the 40 days" or the 390 days, therein spoken of, notwithstanding that the following (which we hold to be conclusive) explanation appeared in the BANNER vol. xii., p. 435 (Oct. 31st, 1888):—

"Ezekiel wrote about B C. 592—570, and in ch. iv. is pourtraying the siege of Jerusalem by Nebuchadnezzar in B.C. 601—599, and says that 'the House of Judah' should bear her iniquity 40 years. King Josiah was slain by Pharaoh Necho at Megiddo in B.C. 610, and the battle of Carchemish took place B.C. 609, in which Nebuchadnezzar defeated Necho, and followed him beyond Jerusalem, where after confirming Jehoiakim in his kingdom as a tributary, and bringing Palestine and Philistia and Syria under his sway, he bound Jehoiakim in fetters to bring him to Babylon, but being recalled to Babylon by the death of his father Nabopolasser, he left him to govern as his suzerain, contenting himself with taking with him Daniel and his brethren; this was in B C. 605 (see Rawlinson's "Egypt and Babylon"). We then read in 2 Kings xxiv. 1 that "Jehoiakim became the servant of the king of Babylon for three years; then he turned and rebelled against him." This brings us down to B.C. 602. News of this rebellion coming to the ears of Nebuchadnezzar, and it not being convenient, on account of troubles nearer to Babylon, to undertake a distant campaign, he commissioned Judah's neighbours to molest him, with "bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it."

Concerning this multitude that came against Judah, Rawlinson ("Egypt and Babylon," p. 38) says, quoting Polyhistor: "That the expedition was one in which Nebuchadnezzar called in the aid of his allies, among others, of the Median king, called by him Astibaras, who seems to represent Cyaxares. The number of troops employed was unusually great, amounting, according to the same authority, to 10,000 chariots, 120,000 horsemen, and 180,000 infantry. These numbers," says Rawlinson, "imply an army gathered from many nations, and account for the expression in 2 Kings xiv. 1—7, as well as for the following in Ezek. xix. 8: 'Then *the nations* set against him on every side from the provinces, and spread their net over him; he was taken in their pit.'" These nations, not being able to capture Jerusalem, at length Nebuchadnezzar appeared upon the scene, and Josephus tells us (Bk. x., c. 6, s. 3), "That Jehoiakim received him into the city, out of fear of Jeremiah's prophecies, supposing that he should suffer nothing terrible; yet Nebuchadnezzar did not observe the covenant he had made, but slew such as were in the flower of their age, and such as were of great dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial (see Jer. xxii. 18, 19), and made his son Jehoiachin (*i.e.* Jeconiah or Coniah) king (B.C. 599). He also took the principal persons captives, three thousand in number, and led them away to Babylon; amongst whom was the prophet Ezekiel, who was then but young. And this was the end of Jehoiakim. But Nebuchadnezzar only suffered Jehoiachin to reign for three months and ten days, putting his uncle, Zedekiah, upon the throne instead" (in B.C. 598). "As Jehoiachin was carried captive to Babylon in the eighth year of Nebuchadnezzar, and he (Nebuchadnezzar) reigned forty-three years, according to Berosus, Ptolemy, and the tablets, commencing his reign in B.C. 605, and ending it in B.C. 562, the thirty-seventh year of Jehoiachin's captivity (see 2 Kings xxv. 27—30) would exactly coincide with the first regnal year of Evil-Merodach, which was B.C. 561" (Rawlinson).

So it is from this date B.C. 601 we date the commencement of Judah's 40 years of bearing her iniquity, which was terminated in B.C. 561 by the death of Nebuchadnezzar, as related in 2 Kings xxv. 27—30.

We now turn to the House of Israel's bearing her iniquity for 390 years, which we take to commence with the siege of Samaria in B C. 724—1, and during which time (the 390 years) only, the captives remained in the country of their captivity. 390 years onwards from B.C. 724—1 will bring us down to B.C. 334—1, the era of Alexander's triumphs over Darius. Born in B.C. 355, he entered at the head of his army into Asia, fought and gained the battle of the Granicus in B.C. 334, that of Issus in 333, and after spending two years in the reduction of Syria, Palestine, Philistia and Egypt, he met and conquered Darius with an immense army on the plains of Arbela in B.C. 331. Thus he became the master of all Asia, and turning his hand against the Sacæ and Massa-getæ, who had proved themselves the best troops in the Persian army, he drove them westwards, some taking the northward course encompassing the Euxine, whilst others took the course through Asia Minor, and were found here in the days of Josephus, not staying there until to-day, however, but pressing westward still, their graves, dated the 1st century A.D., being found in the Crimea and border of the Black Sea, and the grave stones preserved in the St. Petersburg Museum. Thence, as "the names of ancient tribes are also very frequently preserved in the names of modern cities" (Taylor, p. 48), and countries, and rivers, we trace these Sacæ and Massa-Getæ in Susiana, Saxonia, Saxony, Gothland, &c., to Britain.

But, though we have occupied so much time and space in thus tracing our ancestors, the Sacæ, it must not be forgotten that these were not all of the kingdom of Israel that escaped destruction. For although C. M. declares that "the expatriation of Israel was not actual, nor possible," we prove it to be both actual and certain.

It is not reasonable to suppose that the greater portion of the inhabitants of the northern kingdom, with the knowledge of the capture of the trans-Jordanic tribes, and Sennacherib's capture of Damascus, would stay to share the same fate, if escape were possible in any other direction. Moses had said 700 years before, "Dan is a lion's whelp, he shall leap from Bashan," and elude his pursuers. How? Bashan was situated on the east of Jordan, and Dan was the most northern city of the territory of Israel, but this was within 50 miles of the seacoast of Tyre and Sidon, with whom the Danites were always on familiar terms. Dan also had territory assigned

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to him directly on the sea, which included the important seaport of Joppa (Jaffa). Dr. Latham, the ethnologist, in his "Ethnology of Europe," p. 137, says: "Neither do I think that the eponymous of the Argave *Danai* was other than the Israelite tribe of Dan; . . . the seaports between Tyre and Ascalon, of Dan, Ephraim, and Asher must have followed the history of seaports in general, and not have stood on the coast for nothing." It is by this means we trace Dan as settled in Ireland in the Tuatha de Danaans centuries before, and in the names Don, Danube, Dneister, Rhodanus, Dantzic, and the like, and last, but not least, in Denmark, whence the Danes came to England, and put their names on Danbury, Doncaster, Darenth," &c. (see Taylor, pp. 111, 112). In these journeyings the Israelite Sacæ, &c., were accompanied by the previously well-known Scythians, and were often called by their name, hence *Scyth* has been derived from the Heb. *Succoth*. Taylor (p. 52) says: "The name of the *Scots* has been deduced from an Erse word, *scuite*, meaning 'wanderers,' which is preserved in the English word *scout*. The name of *Scythians* may possibly be allied to that of the Scots. The Parthians are also the 'wanderers' or strangers."

We have now dealt, we believe, with all C. M.'s objections or arguments, except that concerning the Cimmerians, who, he says, existed before Omri. Perhaps they did; but let us first determine who they were, and not confound them with Cymri or Gymri, who, we contend, were Israelites. We first read of the Cimmerians, not in Homer's time, but as dwelling in the Crimea; and in the reign of Ardys (B.C. 686—637) were driven from their homes into Asia by nomad Scythians, captured Sardis, and one hundred years later formed a permanent settlement at Sinope." Rawlinson gives them a kinship with the Celtic Gauls, who afterwards settled in Asia Minor, and from whom that part of it was called Galatia. But Josephus ("Antiq." Bk. i., c. 6, s. 1) says: "Gomer founded those whom the Greeks now call Galatians, but were then (*i.e.*, in the earliest ages) called Gomerites," and consequently Japhetites; whilst Rawlinson identifies the Gymri with the Sacæ, calling them Gymri-Sacæ. The solution of this problem is in the meaning of the name Gymri, which, Rawlinson says, is met with for the first time in the cuneiform records of Darius Hystaspes (cir. B.C. 500) as the Semitic equivalent of the Arian name, *Saka*.

Rawlinson (in Appendix to Bk. i. "Herodotus") says: "Strabo expressly states that the Cimmerians made several distinct incursions, and seemingly brings them into Asia across the Thracian Bosphorus. To some of these incursions he gives a high antiquity. In this he is followed by Eusebius, who places the first Cimmerian incursion in B.C. 1076. In the minds of the Greeks upon the coast, Cimmerians and Treres were confounded together. The Cimmerians were neighbours of the Thracians; but the Cimmerian invasion spoken of by Herodotus, he says, came from the East, by the Caucassian Gates, B.C. 686, in which no Thracian would participate. Alyattes, grandson of Ardys, king of Lydia, drove the Cimmerians out of Asia B.C. 603.

On the other hand, the Assyrians had held the empire of Upper Asia for 520 years (cir. B.C. 1140 to 620), when the Medes set the example of revolt, and upon their success the other nations (among them the Sacæ and Massa-Getæ) revolted also, and gained their independence, but only to fall again under the rule of the Medes, and afterwards of the Persians. Thus was fulfilled Nahum i. 12, 13; but Nineveh was not finally destroyed until B.C. 603 or 601; and the Gimri-Sacæ remained under the yoke of Media and Persia until 330. Thus, following Mr. Grainger in his "Seed of Isaac," we distinguish between the Gimri and Cimmerians.

Thus, we trust, we have satisfactorily answered all C. M.'s objections, and commend him to further study of the subject, assured that by so doing, he must, as so many have done before him, acknowledge that "the Israelite's grave is the Saxon's birthplace."

29, Blenheim Gardens, Willesden Green, N.W.

GOD'S PROMISES TO ABRAHAM: TO WHAT EXTENT HAVE THEY BEEN FULFILLED?

By J. Bradley.

PART II.

(*Continued from page 158.*)

During the first occupation of the land by the Twelve Tribes, it was divided into twelve portions, each portion called after the tribe that possessed it. These so-called twelve, were, with the Levites, virtually thirteen tribes of Israel, but the Levites were dispersed throughout all their cities. At first the Israelites were content in being under a Theocracy, but afterwards desired a king. To gratify their wishes, Saul, of the tribe of Benjamin, was selected, and he reigned over them. The kingship, however, was not permitted to remain in his family, but was taken from it because of certain presumptuous uses he made of his power, and was transferred to David, of the tribe of Judah, for to him was given the right to reign in Genesis xlix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." During the reigns of these two monarchs the separation of Judah from the other tribes of Israel in actions, thoughts, and political history became strikingly manifest.

We are told (1) 1 Sam. xi. 8, when he numbered them in Bezek, the children of Israel were 300,000, and the men of Judah 30,000, thus reckoned separately.

(2) 1 Sam. xvii. 52: That after David had killed Goliath, the men of Israel and of Judah arose, and shouted, and pursued the Philistines. Again spoken of as distinct people.

(3) 1 Sam. xviii. 16: That when David was made captain over a thousand, all Israel and Judah loved David.

(4) 2 Sam. ii. 4 and 10: That after Saul's death, David was anointed king over the House of Judah, and Ishbosheth Saul's son, over all Israel, so at that time they were two separate kingdoms, each with their own king.

(5) 2 Sam. v. 5: After the murder of Ishbosheth, that David reigned in Hebron over Judah seven years and six months; and in Jerusalem, he reigned thirty and three years over all Israel and Judah. Again spoken of separately.

(6) 2 Sam. xx. 2: "So every man of Israel went up from after David, and followed Sheba the son of Bichri; but the men of Judah clave unto their king, from Jordan even to Jerusalem." Here they are quite antagonistic in their action towards their king.

(7) 1 Kings i. 35: That when David transferred his throne to Solomon, he said, I have appointed him to be ruler over Israel and over Judah; and we read that Judah and Israel were many, and Judah and Israel dwelt safely, &c.

These are only a few of the test cases, and show the general recognised distinction between Israel and Judah, incidents all tending to bring about that great and important disruption which occurred in the reign of Rehoboam. There is, therefore, nothing very remarkable in Israel and

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Judah being distinct to-day, since, when together, they each had their own kings, the one reigning in Jerusalem, the other in Samaria (1 Kings xii. 19), "So Israel rebelled against the House of David unto this day" (1 Kings xi. 30, 31): "And Ahijah caught the new garment that was on him, and rent it in twelve pieces; and he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee." Not only do the books of Kings and Chronicles speak of this division in the tribes, but all the prophets. These I shall hope to bring before you when we consider their several books.

With David, indeed, there began a new and more prosperous era in the history of Israel. In a succession of victorious battles, he subdued the Philistines of the west, the Geshurites, Gezrites, and Amalekites, of the south, even unto the land of Egypt. He subdued also the Jebusites in the midst of Canaan; the Edomites, Moabites, the Ammonites, who till then had confined the Israelites within narrow limits. In addition to these he subdued the Syrians of Damascus, Zobah, and other kingdoms, as far as the Euphrates. So great, indeed, was the influence which he had obtained, and such the authority of his name, that Tyre and Sidon became his voluntary servants, and Hamath courted his protection. The consequence was, that Solomon, his son, inherited a glorious dominion. And, having reduced those which remained of the Canaanitish tribes to a state of servitude (1 Kings iv. 21), "Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt; they brought presents, and served Solomon all the days of his life." In proof of which, he built Tadmor in the wilderness, with other cities in Lebanon, in Hamath, and in all the land of his dominion; and, as if to show the magnificent establishment of his empire, and his navy, look at 1 Kings ix. 26—28: "And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." Hence the largest extent of territory which Israel ever possessed in the land of Canaan was unquestionably in the time of Solomon.

But in reference to the above statistical account of the empire of Solomon, and its extent, it may be necessary to ask two questions: First, Did the empire of Solomon comprise the whole of the territory which God has promised? and, secondly, Can the mere dominion of Solomon over that large extent of country over which he ruled, be regarded as equivalent to the actual possession of it by the seed of Abraham, in the sense intended by God in his original promise of the land to him and his descendants? As regards the first question, Did the empire of Solomom comprise the whole of the territory which God had promised? There would assuredly be no considerable difficulty in deciding this point, at least in a south and south-western direction, provided we could with certainty ascertain what was distinctly intended by the river of Egypt in Genesis xv. 18: "In the same day, the Lord made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates," there being a difference of opinion upon this subject; some, referring it to the Nile, and others to a small rivulet just at the entrance of Egypt, and at no very great distance from Azzah, or Gaza. If the latter be intended, then, as the empire of Solomon extended to the border of Egypt (1 Kings iv. 21): "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life" it would in this direction reach to the utmost limits of the promised land; but, if the former, it certainly did not, as the Nile was considerably within the border of Egypt, and comprised a tract of country containing some very important towns which essentially belonged to Egypt itself.

In other directions I am inclined to conclude that the empire of Solomon did extend to the limits of the land which God had promised, although some of the cities which it contained, Zidon and Tyre especially, although in very close alliance and friendship with Solomon, did not appear to have been particularly under his subjection. But, admitting that his dominion over all these cities was absolute, as it was extensive, yet, before it can be assumed, as it has frequently been done, to be the fulfilment of Jehovah's promise to the tribes of Israel as to the extent of country which they should possess, the second question must be considered: Can the mere dominion of Solomon over that large extent of territory over which he ruled be regarded as equivalent to the actual possession of it by the seed of Abraham, in the sense intended by God in His original grant of the land to him and his descendants? And to this I unhesitatingly answer, No; since receiving tribute from a land, and possessing, and dwelling in it, are certainly two very distinct things; and, to my mind, the promise of God to Abraham most unequivocally conveys the idea of such a possession of Canaan by his descendents as that in every part of it—namely, from the river of Egypt (the Nile) to the Euphrates, they should be the only people to possess and populate it. But that such was not the fact in the time of Solomon is plain, since the very Scripture which defines the boundary of Solomon's empire, defines also the limits of the land which, at that most prosperous period of their history, the tribes of Israel really possessed; and which, by a reference to the map, will be found to come, especially that in a north and north-eastern direction, very considerably within those of Solomon's dominions (1 Kings iv. 24, 25): "For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him, and Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." This was the boundary and the limits of their possessions, even in the days of Solomon. For how strange would it seem that, under the rule of that powerful monarch, the tribes of Israel should have dwelt safely only within the limits of Dan and Beersheba; and yet this is the conclusion to which we must come, had their actual possessions extended beyond them.

Another circumstance which very strongly proves that the real possessions of Judah and Israel did not, even in the days of Solomon, extend beyond the limits of Dan and Beersheba, is to be found in the fact that the division of the land among their tribes remained the same as when first settled and defined in the time of Joshua. Now, had the boundaries of their different tribes been subsequently enlarged, and had they in the days of Solomon covered the whole of the territory over which he ruled, then might the promise as to the extent of land which Israel should possess be said to be fulfilled, as will certainly be the fact when that other division of it, so minutely detailed in Ezekiel xlvii. 13—21 and xlviii. 1—29, shall be really made. But that no division of

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the land among the tribes of Israel, different from that which had been settled and defined by Joshua, ever took place in their subsequent history, we may be sure, since nothing of the kind could have taken place without some direct intimation from God upon the subject, and which, had it been made, would most assuredly have been acted upon and recorded. For nothing, I think, can be plainer to a careful reader of the history of the tribes of Israel than that, while God promised them a very large extent of country, reaching from the river Nile to the Euphrates, yet they were not allowed to possess and to occupy it as they pleased, but that, in this respect, they were under the most stringent regulations. Thus, although Edom, Moab, and Ammon were evidently within the limits of the promised land, yet, on the first possession of it by the people of Israel, they were strictly inhibited from occupying so much as a foot breadth of any of these different countries. Look at Deuteronomy ii. 5, 9, 19 : "Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth, because I have given Mount Seir unto Esau for a possession. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them : for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession." Indeed, I believe that at any period of their history it would have been at the peril of the tribes of Israel to have occupied a larger extent of country in the Land of Promise, even had they possessed the power to have acquired it, than that which Jehovah Himself saw fit to settle and define for them.

(*To be continued*).

NOTE ON "THE GATE OF HIS ENEMIES" IN GEN. XXII. 17.

By the Rev. C. W. Hickson, M.A.

[We have much pleasure in publishing a memorandum on the subject of the correct translation of that clause of Gen. xxii. 17 (which we have so often quoted in these pages), by the Rev. C. W. Hickson. It will be seen that Mr. Hickson fully supports our view that the passage, though it speaks only of "the Gate" of Israel's enemies, may be read perfectly correctly as referring to "the Gates" in the plural number. The genius of the Hebrew language indeed seems to demand that reading. To avoid confusion and error we publish the Hebrew words used in the following in the English character.—Ed.]

In Gen. xxii. 17, the words are *shăhăr, ōyĕbhăyo; shă'hăr*, singular in construct state, meaning literally "gate of;" *o-y'bhayo*, plural with pronominal affix, "*his enemies.*" I am satisfied that this really means "Gates of his enemies," for more reasons than one.

1. *Shă'hăr*, it is true, is singular, so far as the form is concerned; but singular nouns are sometimes used as collectives —*e.g.*, *âdhām*, "man," "men;" *îsh*, "man," for "men;" *dābhăr* "a word," for "words;" *ôyēbh*, "an enemy," for "enemies," and as the last word is the very word here employed, the fact that it is in the plural seems to show that different groups of "enemies" are referred to, which would imply that "Gate" means "Gates."

2. "When a compound idea, expressed by a noun in the construct state, followed by its genitive" (which is the case here: *shahar-oyebhayo* being a compound idea, having *shahar* in the construct state, followed by its genitive, *oyebhayo*) "is to be made definite, it is done by prefixing the article to the noun in the genitive;" *îsh mĭlkhāmāh*, "*a* man of war;" *ish hammilkhāmah*, "*the* man of war." If, therefore, the inspired writer wished to express "THE Gate of his enemies" he would most probably have written *shahar hā-ōyēbh*, which would mean "*the* Gate of the enemy, or enemies," or "the Gate of the enemy, *par-excellence;*" this form of expression being ambiguous.

3. There are three ways of expressing the plural of a compound idea: (*a*) putting the first word in the plural; (*b*) putting both in the plural; and (*c*) putting the second, or *governed* noun in the plural—*e.g.*, *bēyth âbh*, literally "*house of a father*"—*i.e.*, "*a family:*" (*bēyth âbôth*) (not *bōttēy âbh*), "houses of a father"—*i.e.*, families. The two nouns are regarded as one compound noun, and the plural termination of the second applies to the whole idea. Now, as before observed, *ōyēbh* in the singular is sufficient to express plurality, as far as the enemies are concerned, so that *shăhăr ōyĕbhayô* would mean "Gate of his (enemy or) enemies," therefore *shăhăr ōyĕbhăyo must* mean, I think, "*Gates* of his enemies." *Shahar oyebh*, "enemies' *Gate*;" *shăhăr ōyebhîm*, enemies' *Gates*. My authority for the rule given under (2), and also for what I have stated under (3), is Gesenius' Hebrew Grammar, § 111, 1: and § 108, 3. He refers to Judges vii. 25, the "*head* of Oreb and Zeeb," where "*head*," evidently means "heads," unless Oreb and Zeeb were a sort of Siamese twins, with one head between them. The Authorised Version translated it "heads." He also refers to *îr mĭbhtsārôth* (Dan. xi. 15), which is literally "a *city* of munitions;" but the expression *îr mĭbhtsar* is a compound one meaning "a city of fortification," or "a fortified city;" and the *plural* of the *compound expression is* not *ārēy mĭbhtsār*, but *îr mîbhtsarôth*, "fortified cities;" Authorised Version, "most fenced *cities*."—Banner, Vol. V., p. 466.

THE LOYALTY DEBATE AND RESOLUTION IN THE CANADIAN HOUSE OF COMMONS, FEB. 5th., 1896.

PART I.

We take the following report of a remarkable debate on the late "Loyalty Resolution" of the Canadian House of Commons, on Feb 5 last, from *The Gazette*, Montreal, of the 6th. Our friends will read it with pleasure as proof that the young lions are true to their old mother in the Isles of the West, and mean to stand by her. We gave a short precis of the debate on p. 105 of the present vol. But the following is given much more in detail, and is worth recording.

Mr. McNeill's Loyalty Resolution.

"Mr. McNeill moved the following resolution, which, by special arrangement, had the first place on the orders of the day :—'That, in view of the threatening aspect of foreign affairs, this House desires to assure Her Majesty's Government, and the people of the United Kingdom, of its unalterable loyalty and devotion to the British Throne and Constitution, and of its conviction that, should occasion unhappily arise, in no other part of the Empire than the Dominion of Canada would more substantial sacrifices attest the determination of Her Majesty's subjects to maintain unimpaired the integrity and inviolate the honour of Her Majesty's Empire; and this House reiterates the oft

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expressed desire of the people of Canada to maintain the most friendly relations with their kinsmen of the United States.'

"Mr. McNeill said—Mr. Speaker, there is an obvious objection that may be urged against the resolution which I have placed in your hands. It may be said, that it is superfluous; that it is unnecessary to inform the Government and people of the United Kingdom of what they already know full well. I do not doubt, that it is well understood in the United Kingdom that the people of Canada are devotedly attached to the throne and to the Constitution under which they live, and that they would be prepared to make most substantial sacrifices in defence of the honour and integrity of their own Empire. But, Mr. Speaker, we have to consider not only how it will be regarded in the Mother Country and the other parts of the Empire. We have also to have regard to its effect in foreign countries. (Hear, hear.) It would appear that, in some quarters, ideas prevail as to the political aspirations of the people of Canada, which, to those who have knowledge of the facts, can only appear ludicrous. If you can judge from speeches delivered by public men and articles written in the newspapers of the neighbouring Republic, an impression prevails there that the people of Canada are only waiting a favourable opportunity to transfer their allegiance from the Crown of England to the Republic of the United States. To the members of this House, the representatives of the Canadian people, it is simply amazing that the sentiment of the Dominion should have been so completely misapprehended. From Halifax to Vancouver, there is not a constituency in which the advocacy of a policy of annexation on the hustings would not entail the hopeless, overwhelming defeat of the candidate who had the audacity to make it a plank in his platform. (Applause.) If there be any one question on which the rank and file of the people of Canada (irrespective of party) are solid, it is this question of annexation. (Cheers).

"It is the earnest wish of every Canadian to maintain the most friendly relations with the great people who divide this North American continent with us, whom we hold as kinsmen, and in whose magnificent achievements in behalf of civilization Canadians have almost a personal pride. But while we admire the many great qualities of our kinsmen of the neighbouring Republic, we have no desire to enter into a political partnership with them. We very much prefer our Constitution to theirs, and we very much prefer British connection to connection with the United States. We claim that we have the right of a free people to choose between our own Mother Country and the American Republic, and we only ask our good neighbours to let us alone and allow us to work out our own destiny in the way that, to us, seems best. We choose the British Empire, as against the American Republic.

"Should occasion, unhappily, arise, we are prepared to do what men may do to preserve for ourselves and those who come after us what we regard as our most precious political heritage—their birthright as British subjects. (Cheers.) It is far better that there should be no mistake about this, and I have endeavoured to state the position plainly. Mistakes in reference to such matters have, before now, given rise to great complications. The people of Canada are determined to maintain the position of the Dominion as an integral part of the British Empire, and they are fully satisfied that, in case of need, a united British Empire can take care of itself. (Cheers.) We are for peace first of all—an honourable peace. But if we are assailed, we believe that we shall prove not unworthy of the stock from which we come. (Applause.) And we know that at our back will be all the resources of an Empire whose resources are almost inexhaustible—more especially as regards the number of fighting men that could, in the long run, be placed in line. Those who know anything of the Sikh war and of the losses inflicted on the British by the magnificent troops opposed to them at Chillian-walla, and on many another hard fought field; and those who know anything of the extraordinary military powers of the Goorkhas and other hardy races of hill-men of India—among the most warlike races of the world—will understand to what I refer. The resources of the Empire as regards fighting men are, practically inexhaustible, and we are not altogether destitute of the financial strength necessary to prosecute a great war to its conclusion. (Hear, hear.)

"After referring to the enthusiastic response made when Lord Beaconsfield summoned the Indian troops to Malta, Mr. McNeill continued:—We do not want war, and we do not expect we are going to have war. Least of all do we want war, and, least of all, do we expect to have war with our own kith and kin. (Hear, hear.) There has been an extraordinary development of the sentiment of kinship, if I may so express it, among British people during the last ten or fifteen years, so that, in the Empire of to-day, even more than ever before, a war with the United States would be regarded as a horrible and unnatural fratricidal strife. We have been surprised and pained by the recent explosion of ill-feeling towards this country, and towards the Mother Country, in the United States of America. But we refuse to believe that that explosion of ill-feeling adequately expresses the sentiments of those who are most competent to speak for the people of the United States. Furthermore, we believe, and hope as we believe, that it does not even express the sentiments of so large a section of that people as at one time was supposed. (Hear, hear.) But it would be an act of simple folly, it would be an act of culpable negligence on the part of any reasonable people not to recognize the fact that there is a disreputable and rowdy section of the American people who may, some day, cause us trouble, and it is absolutely necessary that any sober-minded people should take means to meet that trouble if, unfortunately, that trouble should arise in the future. I have been much gratified, and I am sure the country has been much gratified, to find that we have been called upon to make provision for the better defence of Canada. Not that I wish to assume, or to suggest, that this provision for better defence arises altogether because of anything that may have happened on our southern border. For it is not only from our neighbours that unexpected proofs of unfriendliness have proceeded. From the four quarters of the world they come. It would seem as though the unexampled magnitude and wealth, and prosperity and happiness of our Empire have engendered envy and cupidity where least we expected to find them, and now it appears that trouble and trial, and even danger, are closing down upon those famous islands set in the silver sea that we hold so dear. (Cheers.) For, suddenly, there have loomed up the most ominous thunder-clouds of war that have darkened the political horizon of England for many a long year. And how has England borne herself whilst menace and danger compass her about? She has borne herself like the mighty mother of heroes that she is. (Cheers.) The great heart but beats fuller and prouder in the hour of peril. The spectacle of England's majestic composure and unblenching self-reliance, in the presence of the undisguised and altogether unexpected hostility of so many of the great Powers of the

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world, has sent a thrill of admiration and of pride through the pulses of every loyal subject of the Queen, and I venture to say that England's conduct of to-day will not be found wanting, even though in far-off summers, that we shall not see, if it be weighed in the balance against some of those splendid incidents which are set like precious jewels in the history of mankind. (Applause.) Mr. Speaker, we want the people of England, and of Ireland, and of Scotland, to be well assured that the people of Canada are not mere fair weather friends. We want our kinsmen of Australasia, some of whom we welcomed here so recently, to know that we are with them, in this issue, heart and hand, and we want the whole world to know that, in whatever quarter of the Empire they may chance to reside, the British people are one people, animated by one spirit, and determined to stand together as one man, in defence of their common rights and in the maintenance of their common interests. (Cheers.) We earnestly desire peace; we regard war with horror, but we are prepared to accept it with all its consequences, from whatever quarter it may come, if it be necessary to do so for the defence of the honour and the integrity of our own Empire.

"Mr. Davies (P.E.I.) seconded the resolution. He began by quoting the words of Shakespeare :—

> "'Come the three corners of the world in arms,
> And we shall shock them. Naught shall make us rue
> If England to herself do rest but true.'

"Since Shakespeare wrote those lines, a greater Britain has arisen, but they were no less true to-day than three hundred years ago. The hearts of the children in the colonies went out to the great lone isolated mother, and Canadians were doing their simple duty in saying that they were prepared to make material sacrifices for the integrity of the Empire. (Applause.) By the bold response England made to the threatening attitude of the German Emperor England had shown that, if she was only a third rate continental Power, she was still the mistress of the seas. (Cheers.) Imperial Federation seemed to have produced no scheme that was practicable, but he did not doubt that some arrangement would be made by which the Empire would be more closely united together, and the national pledge given on Canada's behalf by this resolution was an important, though, perhaps, a small step in that direction. (Applause.) The resolution reiterated our desire to maintain the most friendly relations with the United States. Commercially and socially our relations are intertwined and united, and becoming yearly more so. The Republic is grappling with some of the greatest problems the world has ever seen, and, while we have every sympathy with them, and wish them well, we do not desire to take any part in the solution of these problems from a political standpoint. (Cheers.) We draw inspiration from the same sources, and worship at the same altars. We look forward to a union with them in the sense that we will unite to promote civilization and Christianity, but, while we feel that blood is thicker than water, we desire to work out our own destiny as part of the British Empire, and under the Empire's flag. (Cheers.) The man, or the nation, who precipitates a war, with all its horrors, upon two great English-speaking nations, would be committing a crime against civilization and humanity. As Canadians we can assist Great Britain in two ways—with means and money. Perhaps our contribution would be small, compared with the amount required for the defence of the Empire, but the feeling at the back of it would make it valuable. But we can assist Great Britain, also, by cultivating the kindest feelings with the Republic to the south of us. A hearty union between Great Britain and the United States would be a magnificent guarantee for the world's peace. No nation, or combination of nations, could withstand the united strength of the world's greatest Empire and the world's greatest Republic. (Cheers.)

"Mr. Cockburn congratulated the Canadian press on the attitude they took during the recent crisis. He contrasted the moderate and self-reliant attitude of the Canadian people and press with the spread-eagleism of pinchbeck patriots, and the bray of the asinine mob on the other side of the line. He concluded:—I trust that, when this declaration comes out, it will be felt that we have, once for all, and finally, determined, at all hazards, to throw in our lot with the mother country, that we have no desire to change our allegiance, politically or commercially, that we desire to live peaceably here, on this northern half of the American Continent, and that we intend, as British subjects to live, and as British subjects to die. (Cheers.)

(*To be continued.*)

RANDOM SHAFTS.

SUFFER me to announce another "Secret of England's Greatness." It would be interesting to see all the secrets in a row, and if we live long enough we shall perhaps do so in a museum. I venture to prophesy that the day is coming when some enterprising party—probably an antiquary—will make an "extensive and valuable collection" of these imaginary reasons for British pre-eminence; but they will then be fossils of a by-gone epoch, not the serious sentiments of intelligent men. And none of the specimens will be more admired than this one, found embedded in the *Investor's Guardian:* "England is great because she has cultivated the arts of peace, and filled the world with the products of her industry."

* * *

What can we say to this curiosity of the brain? We are not the only people who fill the world with the products of their industry. Germany is doing so, often to our discomfiture. But the result of that is—cash, not a colonial family, or a heathen empire, or sovereignty of the seas, or the Gates of the globe. Nor are we the only people who cultivate the arts of peace; and with our army, navy, and volunteers, our Aldershots, Elswicks, and Bisleys, it is absurd to suggest that we do not cultivate the arts of war. The fact is, that the arts of peace are very poor things to buttress a State when they stand alone. China has been devoted to such pursuits for centuries, if not for millenniums; but tiny Japan, which cultivated the arts of war on the sly, has shown her that nankeen and porcelain are profitless when opposed to guns. The common impression is that when a nation becomes immersed in pacific affairs and neglects the martial instincts it begins to decay. History seems to support this; but whether the view is sound or not, it is preposterous to suppose that trade has created and preserved from a hundred foes the conglomerate British Power.

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John Davidson, like all our newer bards, finds an attractive theme in the vast expansion of the Anglo-Saxon folk, and that is as it should be. But his logic is not so good as his poetry. In "A Second Series of Fleet-street Eclogues" he writes:—

> "Bold tongue, stout heart, strong hand, brave brow,
> The world's four quarters win;
> And patiently, with axe and plough,
> We bring the deserts in."

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If the allusion to brave brow is intended to explain why we have succeeded in reclaiming the deserts and building up a colonial empire I am afraid the theory has grave flaws. Let the national character be what it may, colonization is impossible without a prolific population, and this is not to be had for the asking.

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Spain tried to raise colonies when she had South America at her feet, and it is undeniable that she possessed a brave brow, but the effort so drained her that she never recovered from the effects. Besides, had we inhabited an enormous territory such as Russia or India we might have multiplied even faster than we do without feeling the slightest necessity to migrate. But a rapidly increasing people placed on a narrow strip of land are bound to overflow, and those who see nothing except a "coincidence" in the combination of these two circumstances have not much philosophy about them. Poets, at any rate, are expected to get behind the scenes and discover the Divinity that shapes our ends.

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There would be no excuse for recurring to the musical talents of our countrymen if the foreigner had not assured us that they possess none, and done so until we have almost come to believe it. Judging from French literature it would appear that the early English were mere slaves to beef and the wassail bowl, while the modern Briton is a shopkeeper of an extremely sordid type. Whatever is the standard of the present-day British—and perhaps they will compare favourably with their neighbours in every department of civilised life—there can be no doubt that the English of the middle ages were equal if not superior to the rest of Western Europe in the matter of music. I know that the Scotch, the Irish, and the Welsh, were also musical, but would rather they spoke for themselves, and am sure that articles would be acceptable to the Editor, nor less acceptable to his readers.

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Awhile ago, Mr. Squire, of the British Museum, wrote a letter to the *Times* in which he said:—"Theorists and historians are agreed as to the existence in this country in the 15th century of a school of musicians whose influence upon the development of the art was so considerable, that it was even said by one early writer, that the 'new art' of music originated in England at this time, and that the first musician to make a name of more than local celebrity was John Dunstable, an Englishman. . . . The difficulty of estimating the true position which Dunstable occupied with regard to the Netherlandish school, has hitherto appeared insurmountable, owing to the fact that his music had apparently entirely disappeared. . . . Not only had Dunstable's work vanished, but also there was hardly any trace to be found of English music of his day—the period in which the 'new art' was said to have originated in this country."

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This blank is attributed by Mr. Squire mainly to the destruction of monastic libraries during the Reformation. "At all events," he continues, "the effacement of all trace of the early English school was so complete, that in a little more than a hundred year's time all that was known of its founder and chief glory was that he died in 1453, and was buried in St. Stephen's, Walbrook." But he proceeds to intimate that Dr. Haberl has turned up six large volumes of 15th century music in the Capitular Archives of Trent, which contain numerous pieces by English composers, including Dunstable; and since then a further book of music belonging to the same century has been brought to light at Modena, embodying 31 motets by Dunstable, as well as 17 by other Englishmen. Copies of the latter are in the British Museum; but the Trent MSS., which have been deposited at the Imperial library, Vienna, are deemed so precious that its proprietors will not allow the contents to meet the vulgar public gaze.

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No one, of course, can tell how many native productions we lost at the Reformation, nor how many may yet be exhumed in the ecclesiastical establishments of the continent. But from what has reached us, it is ascertained that Dunstable and his compatriots were fertile composers, that their works were sought after by Europe, and that instead of being disciples of "the great Netherlandish school," they were the precursors of it. These, I think, are very weighty disclosures. The Hebrews were undoubtedly a musical people, which the Jews are still, and if it were true that the English are singularly deficient in this respect, the kinship between them would, to some extent, be prejudiced. What we were five hundred years ago is far more important than what we are now, because Time is a revolutionist; and the nearer we can go to the captivity the better chance we have of sighting the primitive qualities of the race. Unfortunately the evidence decreases as we ascend the stream; but sufficient has emerged from Trent and Modena to dispel various deeply-seated delusions, and show that Europe is our pupil, not our tutor.

JOHN SHOOTINGHAM.

AN AMERICAN LECTURE DELIVERED IN DES MOINES, IOWA, U.S.A.

"AN instructive and interesting address was given by George E. Inglis, of this city, before the History Classes of the High School, yesterday afternoon, upon the 'Identity of the Anglo-Saxon Race with the Lost Ten Tribes of Israel.'

"Dr. Inglis carried the pupils back to the calling of Israel into a national existence, enumerating the wonderful promises made to them by God, as recorded in the Bible. He sought to demonstrate that, in the days of King Saul, owing to the natural growth of the tribes, the tribes of Simeon, Gad, and Reuben expanded, and migrating to the Euphrates and the land bordering about the Caspian and Black Seas, founded colonies which, in later times, became known in history as the Sakai, Sciutes, and Scythes, afterwards called Scythians. From these people came the Anglos or Scots and Saxons who peopled England.

"The speaker also called attention to the migrations of the tribe of Dan into Greece, the Danai into Spain, the Danans from Spain into Ireland, whence came the Tuatha de Danans, and with them is believed to have been taken into Ireland the Coronation Stone, now in the coronation chair of the English monarchs, upon which have been crowned the monarchs of Ireland, Scotland, and England since 500 B.C. This stone is said to have served Jacob as a pillow before the gates of Luz on that memorable night of his vision of the ladder reaching from earth to heaven, at which time the covenant of perpetuity to Abraham and Isaac was renewed in Israel.

"The evidences to-day, biblically, that we of America and of England, being Saxons are Israel, chiefly centres in the fact that we are to-day fulfilling to the letter, and are in possession of all the wonderful blessings promised to Israel. The speaker compared some of these promises with England, which were to be fulfilled in Ephraim-Israel, and Manasseh in the latter days. Israel was to be punished and scattered throughout the nations for a season, gathered together again, placed in a new land, given a new name (Saxons, sons of Isaac), British (from the Hebrew *Berith* and *Ish*, covenant man) to become a

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the land among the tribes of Israel, different from that which had been settled and defined by Joshua, ever took place in their subsequent history, we may be sure, since nothing of the kind could have taken place without some direct intimation from God upon the subject, and which, had it been made, would most assuredly have been acted upon and recorded. For nothing, I think, can be plainer to a careful reader of the history of the tribes of Israel than that, while God promised them a very large extent of country, reaching from the river Nile to the Euphrates, yet they were not allowed to possess and to occupy it as they pleased, but that, in this respect, they were under the most stringent regulations. Thus, although Edom, Moab, and Ammon were evidently within the limits of the promised land, yet, on the first possession of it by the people of Israel, they were strictly inhibited from occupying so much as a foot breadth of any of these different countries. Look at Deuteronomy ii. 5, 9, 19 : "Meddle not with them ; for I will not give you of their land, no, not so much as a foot breadth, because I have given Mount Seir unto Esau for a possession. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them : for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession." Indeed, I believe that at any period of their history it would have been at the peril of the tribes of Israel to have occupied a larger extent of country in the Land of Promise, even had they possessed the power to have acquired it, than that which Jehovah Himself saw fit to settle and define for them.

(*To be continued*).

NOTE ON "THE GATE OF HIS ENEMIES" IN GEN. XXII. 17.

By the Rev. C. W. Hickson, M.A.

[We have much pleasure in publishing a memorandum on the subject of the correct translation of that clause of Gen. xxii. 17 (which we have so often quoted in these pages), by the Rev. C. W. Hickson. It will be seen that Mr. Hickson fully supports our view that the passage, though it speaks only of "the Gate" of Israel's enemies, may be read perfectly correctly as referring to "the Gates" in the plural number. The genius of the Hebrew language indeed seems to demand that reading. To avoid confusion and error we publish the Hebrew words used in the following in the English character.—Ed.]

In Gen. xxii. 17, the words are *shăhăr, ōyĕbhăyo; shă'hăr, o-y'bhayo*, plural with pronominal affix, "*his enemies*." I am satisfied that this really means "Gates of his enemies," for more reasons than one.

1. *Shă'hăr*, it is true, is singular, so far as the form is concerned; but singular nouns are sometimes used as collectives —*e.g.*, *âdhām*, "man," "men;" *îsh*, "man," for "men;" *dābhār* "a word," for "words;" *ôyēbh*, "an enemy," for "enemies," and as the last word is the very word here employed, the fact that it is in the plural seems to show that different groups of "enemies" are referred to, which would imply that "Gate" means "Gates."

2. "When a compound idea, expressed by a noun in the construct state, followed by its genitive" (which is the case here: *shahar-oyebhayo* being a compound idea, having *shahar* in the construct state, followed by its genitive, *oyebhayo*) "is to be made definite, it is done by prefixing the article to the noun in the genitive;" *îsh mĭlkhāmāh*, "*a* man of war;" *ish hammilkhāmah*, "*the* man of war." If, therefore, the inspired writer wished to express "THE Gate of his enemies" he would most probably have written *shahar hā-ōyēbh*, which would mean "*the* Gate of the enemy, or enemies," or "the Gate of the enemy, *par-excellence;*" this form of expression being ambiguous.

3. There are three ways of expressing the plural of a compound idea: (*a*) putting the first word in the plural; (*b*) putting both in the plural; and (*c*) putting the second, or *governed* noun in the plural—*e.g.*, *bēyth âbh*, literally "*house of a father*"—*i.e.*, "*a family:*" (*bēyth âbôth*) (not *bōttēy âbh*), "houses of a father"—*i.e.*, families. The two nouns are regarded as one compound noun, and the plural termination of the second applies to the whole idea. Now, as before observed, *ōyēbh* in the singular is sufficient to express plurality, as far as the enemies are concerned, so that *shăhăr ōyĕbhayô* would mean "Gate of his (enemy or) enemies," therefore *shăhăr ōyĕbhăyo must* mean, I think, "*Gates* of his enemies." *Shahar oyebh*, "enemies' *Gate*;" *shăhăr ōyebhîm*, enemies' *Gates*. My authority for the rule given under (2), and also for what I have stated under (3), is Gesenius' Hebrew Grammar, § 111, 1: and § 108, 3. He refers to Judges vii. 25, the "*head* of Oreb and Zeeb," where "*head*," evidently means "heads," unless Oreb and Zeeb were a sort of Siamese twins, with one head between them. The Authorised Version translated it "heads." He also refers to *îr mĭbhtsārôth* (Dan. xi. 15), which is literally "a *city* of munitions;" but the expression *îr mĭbhtsar* is a compound one meaning "a city of fortification," or "a fortified city;" and the *plural* of the *compound expression is* not *ārēy mĭbhtsār*, but *îr mîbhtsarôth*, "fortified cities," Authorised Version, "most fenced *cities*."—Banner, Vol. V., p. 466.

THE LOYALTY DEBATE AND RESOLUTION IN THE CANADIAN HOUSE OF COMMONS, FEB. 5TH., 1896.

PART I.

We take the following report of a remarkable debate on the late "Loyalty Resolution" of the Canadian House of Commons, on Feb 5 last, from *The Gazette*, Montreal, of the 6th. Our friends will read it with pleasure as proof that the young lions are true to their old mother in the Isles of the West, and mean to stand by her. We gave a short precis of the debate on p. 105 of the present vol. But the following is given much more in detail, and is worth recording.

Mr. McNeill's Loyalty Resolution.

"Mr. McNeill moved the following resolution, which, by special arrangement, had the first place on the orders of the day :—'That, in view of the threatening aspect of foreign affairs, this House desires to assure Her Majesty's Government, and the people of the United Kingdom, of its unalterable loyalty and devotion to the British Throne and Constitution, and of its conviction that, should occasion unhappily arise, in no other part of the Empire than the Dominion of Canada would more substantial sacrifices attest the determination of Her Majesty's subjects to maintain unimpaired the integrity and inviolate the honour of Her Majesty's Empire; and this House reiterates the oft

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expressed desire of the people of Canada to maintain the most friendly relations with their kinsmen of the United States.'

"Mr. McNeill said—Mr. Speaker, there is an obvious objection that may be urged against the resolution which I have placed in your hands. It may be said, that it is superfluous; that it is unnecessary to inform the Government and people of the United Kingdom of what they already know full well. I do not doubt, that it is well understood in the United Kingdom that the people of Canada are devotedly attached to the throne and to the Constitution under which they live, and that they would be prepared to make most substantial sacrifices in defence of the honour and integrity of their own Empire. But, Mr. Speaker, we have to consider not only how it will be regarded in the Mother Country and the other parts of the Empire. We have also to have regard to its effect in foreign countries. (Hear, hear.) It would appear that, in some quarters, ideas prevail as to the political aspirations of the people of Canada, which, to those who have knowledge of the facts, can only appear ludicrous. If you can judge from speeches delivered by public men and articles written in the newspapers of the neighbouring Republic, an impression prevails there that the people of Canada are only waiting a favourable opportunity to transfer their allegiance from the Crown of England to the Republic of the United States. To the members of this House, the representatives of the Canadian people, it is simply amazing that the sentiment of the Dominion should have been so completely misapprehended. From Halifax to Vancouver, there is not a constituency in which the advocacy of a policy of annexation on the hustings would not entail the hopeless, overwhelming defeat of the candidate who had the audacity to make it a plank in his platform. (Applause.) If there be any one question on which the rank and file of the people of Canada (irrespective of party) are solid, it is this question of annexation. (Cheers).

"It is the earnest wish of every Canadian to maintain the most friendly relations with the great people who divide this North American continent with us, whom we hold as kinsmen, and in whose magnificent achievements in behalf of civilization Canadians have almost a personal pride. But while we admire the many great qualities of our kinsmen of the neighbouring Republic, we have no desire to enter into a political partnership with them. We very much prefer our Constitution to theirs, and we very much prefer British connection to connection with the United States. We claim that we have the right of a free people to choose between our own Mother Country and the American Republic, and we only ask our good neighbours to let us alone and allow us to work out our own destiny in the way that, to us, seems best. We choose the British Empire, as against the American Republic.

"Should occasion, unhappily, arise, we are prepared to do what men may do to preserve for ourselves and those who come after us what we regard as our most precious political heritage—their birthright as British subjects. (Cheers.) It is far better that there should be no mistake about this, and I have endeavoured to state the position plainly. Mistakes in reference to such matters have, before now, given rise to grave results. The people of Canada are determined to maintain the position of the Dominion as an integral part of the Empire, and they are fully satisfied that, in the British Empire can take care of itself peace first of all —an honourable peace, we believe, that we shall procure from which we come. (Applause.) And we know that at our back will be all the resources of an Empire whose resources are almost inexhaustible—more especially as regards the number of fighting men that could, in the long run, be placed in line. Those who know anything of the Sikh war and of the losses inflicted on the British by the magnificent troops opposed to them at Chillian-walla, and on many another hard fought field; and those who know anything of the extraordinary military powers of the Goorkhas and other hardy races of hill-men of India—among the most warlike races of the world—will understand to what I refer. The resources of the Empire as regards fighting men are, practically inexhaustible, and we are not altogether destitute of the financial strength necessary to prosecute a great war to its conclusion. (Hear, hear.)

"After referring to the enthusiastic response made when Lord Beaconsfield summoned the Indian troops to Malta, Mr. McNeill continued:—We do not want war, and we do not expect we are going to have war. Least of all do we want war, and, least of all, do we expect to have war with our own kith and kin. (Hear, hear.) There has been an extraordinary development of the sentiment of kinship, if I may so express it, among British people during the last ten or fifteen years, so that, in the Empire of to-day, even more than ever before, a war with the United States would be regarded as a horrible and unnatural fratricidal strife. We have been surprised and pained by the recent explosion of ill-feeling towards this country, and towards the Mother Country, in the United States of America. But we refuse to believe that that explosion of ill-feeling adequately expresses the sentiments of those who are most competent to speak for the people of the United States. Furthermore, we believe, and hope as we believe, that it does not even express the sentiments of so large a section of that people as at one time was supposed. (Hear, hear.) But it would be an act of simple folly, it would be an act of culpable negligence on the part of any reasonable people not to recognize the fact that there is a disreputable and rowdy section of the American people who may, some day, cause us trouble, and it is absolutely necessary that any sober-minded people should take means to meet that trouble if, unfortunately, that trouble should arise in the future. I have been much gratified, and I am sure the country has been much gratified, to find that we have been called upon to make provision for the better defence of Canada. Not that I wish to assume, or to suggest, that this provision for better defence arises altogether because of anything that may have happened on our southern border. For it is not only from our neighbours that unexpected proofs of unfriendliness have proceeded. From the four quarters of the world they come. It would seem as though the unexampled magnitude and wealth, and prosperity and happiness of our Empire have engendered envy and cupidity where least we expected to find them, and now it appears that trouble and trial, and even danger, are closing down upon those famous islands set in the silver sea that we hold so dear. (Cheers.) For, suddenly, there have loomed up the most ominous thunder-clouds of war that have darkened the political horizon of England for many a long year. And how has England borne herself whilst menace and danger compass her about? She has borne herself like the mighty mother of heroes that she is. (Cheers.) The great heart but beats fuller and prouder in the hour of peril. The spectacle of England's majestic composure and unblenching self-reliance, in the presence of the undisguised and altogether unexpected hostility of so many of the great Powers of the

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world, has sent a thrill of admiration and of pride through the pulses of every loyal subject of the Queen, and I venture to say that England's conduct of to-day will not be found wanting, even though in far-off summers, that we shall not see, if it be weighed in the balance against some of those splendid incidents which are set like precious jewels in the history of mankind. (Applause.) Mr. Speaker, we want the people of England, and of Ireland, and of Scotland, to be well assured that the people of Canada are not mere fair weather friends. We want our kinsmen of Australasia, some of whom we welcomed here so recently, to know that we are with them, in this issue, heart and hand, and we want the whole world to know that, in whatever quarter of the Empire they may chance to reside, the British people are one people, animated by one spirit, and determined to stand together as one man, in defence of their common rights and in the maintenance of their common interests. (Cheers.) We earnestly desire peace; we regard war with horror, but we are prepared to accept it with all its consequences, from whatever quarter it may come, if it be necessary to do so for the defence of the honour and the integrity of our own Empire.

"Mr. Davies (P.E.I.) seconded the resolution. He began by quoting the words of Shakespeare :—

> "'Come the three corners of the world in arms,
> And we shall shock them. Naught shall make us rue
> If England to herself do rest but true.'

"Since Shakespeare wrote those lines, a greater Britain has arisen, but they were no less true to-day than three hundred years ago. The hearts of the children in the colonies went out to the great lone isolated mother, and Canadians were doing their simple duty in saying that they were prepared to make material sacrifices for the integrity of the Empire. (Applause.) By the bold response England made to the threatening attitude of the German Emperor England had shown that, if she was only a third rate continental Power, she was still the mistress of the seas. (Cheers.) Imperial Federation seemed to have produced no scheme that was practicable, but he did not doubt that some arrangement would be made by which the Empire would be more closely united together, and the national pledge given on Canada's behalf by this resolution was an important, though, perhaps, a small step in that direction. (Applause.) The resolution reiterated our desire to maintain the most friendly relations with the United States. Commercially and socially our relations are intertwined and united, and becoming yearly more so. The Republic is grappling with some of the greatest problems the world has ever seen, and, while we have every sympathy with them, and wish them well, we do not desire to take any part in the solution of these problems from a political standpoint. (Cheers.) We draw inspiration from the same sources, and worship at the same altars. We look forward to a union with them in the sense that we will unite to promote civilization and Christianity, but, while we feel that blood is thicker than water, we desire to work out our own destiny as part of the British Empire, and under the Empire's flag. (Cheers.) The man, or the nation, who precipitates a war, with all its horrors, upon two great English-speaking nations, would be committing a crime against civilization and humanity. As Canadians we can assist Great Britain in two ways—with means and money. Perhaps our contribution would be small, compared with the amount required for the defence of the Empire, but the feeling at the back of it would make it valuable. But we can assist Great Britain, also, by cultivating the kindest feelings with the Republic to the south of us. A hearty union between Great Britain and the United States would be a magnificent guarantee for the world's peace. No nation, or combination of nations, could withstand the united strength of the world's greatest Empire and the world's greatest Republic. (Cheers.)

"Mr. Cockburn congratulated the Canadian press on the attitude they took during the recent crisis. He contrasted the moderate and self-reliant attitude of the Canadian people and press with the spread-eagleism of pinchbeck patriots, and the bray of the asinine mob on the other side of the line. He concluded:—I trust that, when this declaration comes out, it will be felt that we have, once for all, and finally, determined, at all hazards, to throw in our lot with the mother country, that we have no desire to change our allegiance, politically or commercially, that we desire to live peaceably here, on this northern half of the American Continent, and that we intend, as British subjects to live, and as British subjects to die. (Cheers.)

(To be continued.)

RANDOM SHAFTS.

SUFFER me to announce another "Secret of England's Greatness." It would be interesting to see all the secrets in a row, and if we live long enough we shall perhaps do so in a museum. I venture to prophesy that the day is coming when some enterprising party—probably an antiquary—will make an "extensive and valuable collection" of these imaginary reasons for British pre-eminence; but they will then be fossils of a by-gone epoch, not the serious sentiments of intelligent men. And none of the specimens will be more admired than this one, found embedded in the *Investor's Guardian:* "England is great because she has cultivated the arts of peace, and filled the world with the products of her industry."

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What can we say to this curiosity of the brain? We are not the only people who fill the world with the products of their industry. Germany is doing so, often to our discomfiture. But the result of that is—cash, not a colonial family, or a heathen empire, or sovereignty of the seas, or the Gates of the globe. Nor are we the only people who cultivate the arts of peace; and with our army, navy, and volunteers, our Aldershots, Elswicks, and Bisleys, it is absurd to suggest that we do not cultivate the arts of war. The fact is, that the arts of peace are very poor things to buttress a State when they stand alone. China has been devoted to such pursuits for centuries, if not for millenniums; but tiny Japan, which cultivated the arts of war on the sly, has shown her that nankeen and porcelain are profitless when opposed to guns. The common impression is that when a nation becomes immersed in pacific affairs and neglects the martial instincts it begins to decay. History seems to support this; but whether the view is sound or not, it is preposterous to suppose that trade has created and preserved from [illegible] foes the conglomerate British Power.

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John Davidson, like all our [illegible] inds an attractive theme in the vast expansi[illegible] Saxon foll[illegible], and that is as it shou[illegible]d be. [illegible]ot so good as his poetry. In "A Secon[illegible] et Eclogues," he writes:—

"Bold to[illegible] brave brow.
Th[illegible]
A[illegible]

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If the allusion to brave brow is intended to explain why we have succeeded in reclaiming the deserts and building up a colonial empire I am afraid the theory has grave flaws. Let the national character be what it may, colonization is impossible without a prolific population, and this is not to be had for the asking.

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Spain tried to raise colonies when she had South America at her feet, and it is undeniable that she possessed a brave brow, but the effort so drained her that she never recovered from the effects. Besides, had we inhabited an enormous territory such as Russia or India we might have multiplied even faster than we do without feeling the slightest necessity to migrate. But a rapidly increasing people placed on a narrow strip of land are bound to overflow, and those who see nothing except a "coincidence" in the combination of these two circumstances have not much philosophy about them. Poets, at any rate, are expected to get behind the scenes and discover the Divinity that shapes our ends.

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There would be no excuse for recurring to the musical talents of our countrymen if the foreigner had not assured us that they possess none, and done so until we have almost come to believe it. Judging from French literature it would appear that the early English were mere slaves to beef and the wassail bowl, while the modern Briton is a shopkeeper of an extremely sordid type. Whatever is the standard of the present-day British—and perhaps they will compare favourably with their neighbours in every department of civilised life—there can be no doubt that the English of the middle ages were equal if not superior to the rest of Western Europe in the matter of music. I know that the Scotch, the Irish, and the Welsh, were also musical, but would rather they spoke for themselves, and am sure that articles would be acceptable to the Editor, nor less acceptable to his readers.

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Awhile ago, Mr. Squire, of the British Museum, wrote a letter to the *Times* in which he said:—"Theorists and historians are agreed as to the existence in this country in the 15th century of a school of musicians whose influence upon the development of the art was so considerable, that it was even said by one early writer, that the 'new art' of music originated in England at this time, and that the first musician to make a name of more than local celebrity was John Dunstable, an Englishman. . . . The difficulty of estimating the true position which Dunstable occupied with regard to the Netherlandish school, has hitherto appeared insurmountable, owing to the fact that his music had apparently entirely disappeared. . . . Not only had Dunstable's work vanished, but also there was hardly any trace to be found of English music of his day—the period in which the 'new art' was said to have originated in this country."

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This blank is attributed by Mr. Squire mainly to the destruction of monastic libraries during the Reformation. "At all events," he continues, "the effacement of all trace of the early English school was so complete, that in a little more than a hundred year's time all that was known of its founder and chief glory was that he died in 1453, and was buried in St. Stephen's, Walbrook." But he proceeds to intimate that Dr. Haberl has turned up six large volumes of 15th century music in the Capitular Archives of Trent, which contain numerous pieces by English composers, including Dunstable; and since then a further book of music belonging to the same century has been brought to light at Modena, embodying 31 motets by Dunstable, as well as 17 by other Englishmen. Copies of the latter are in the British Museum; but the Trent MSS., which have been deposited at the Imperial library, Vienna, are deemed so precious that its proprietors will not allow the contents to meet the vulgar public gaze.

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No one, of course, can tell how many native productions we lost at the Reformation, nor how many may yet be exhumed in the ecclesiastical establishments of the continent. But from what has reached us, it is ascertained that Dunstable and his compatriots were fertile composers, that their works were sought after by Europe, and that instead of being disciples of "the great Netherlandish school," they were the precursors of it. These, I think, are very weighty disclosures. The Hebrews were undoubtedly a musical people, which the Jews are still, and if it were true that the English are singularly deficient in this respect, the kinship between them would, to some extent, be prejudiced. What we were five hundred years ago is far more important than what we are now, because Time is a revolutionist; and the nearer we can go to the captivity the better chance we have of sighting the primitive qualities of the race. Unfortunately the evidence decreases as we ascend the stream; but sufficient has emerged from Trent and Modena to dispel various deeply-seated delusions, and show that Europe is our pupil, not our tutor.

JOHN SHOOTINGHAM.

AN AMERICAN LECTURE DELIVERED IN DES MOINES, IOWA, U.S.A.

"AN instructive and interesting address was given by George E. Inglis, of this city, before the History Classes of the High School, yesterday afternoon, upon the 'Identity of the Anglo-Saxon Race with the Lost Ten Tribes of Israel.'

"Dr. Inglis carried the pupils back to the calling of Israel into a national existence, enumerating the wonderful promises made to them by God, as recorded in the Bible. He sought to demonstrate that, in the days of King Saul, owing to the natural growth of the tribes, the tribes of Simeon, Gad, and Reuben expanded, and migrating to the Euphrates and the land bordering about the Caspian and Black Seas, founded colonies which, in later times, became known in history as the Sakai, Sciutes, and Scythes, afterwards called Scythians. From these people came the Anglos or Scots and Saxons who peopled England.

"The speaker also called attention to the migrations of the tribe of Dan into Greece, the Danai into Spain, the Danans from Spain into Ireland, whence came the Tuatha de Danans, and with them is believed to have been taken into Ireland the Coronation Stone, now in the coronation chair of the English monarchs, upon which have been crowned the monarchs of Ireland, Scotland, and England since 500 B.C. This stone is said to have served Jacob as a pillow before the gates of Luz on that memorable night of his vision of the ladder reaching from earth to heaven, at which time the covenant of perpetuity to Abraham and Isaac was renewed in Israel.

"The evidences to-day, biblically, that we of America and of England, being Saxons are Israel, chiefly centres in the fact that we are to-day fulfilling to the letter, and are in possession of all the wonderful blessings promised to Israel. The speaker compared some of these promises with England, which were to be fulfilled in Ephraim-Israel, and Manasseh in the latter days. Israel was to be punished and scattered throughout the nations for a season, gathered together again, placed in a new land, given a new name (Saxons, sons of Isaac), British (from the Hebrew *Berith* and *Ish*, covenant man) to become a

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multitude of people, a nation and a company of nations, as the dust of the earth, ruling over kings, and not to be ruled by any; lending unto many nations, but not borrowing; possessing the Gates of their enemies, such as Heligoland, Channel Islands, Gibraltar, Malta, Cyprus, Crete, Suez, Aden, &c.; the chief missionary power, or God's witnesses. Each of these prophecies and many others, he said, are fulfilled to-day by England. Manasseh, too, was to become a great people, which the United States fulfils.

"A union of the whole house of Israel. Judah or the Jews are to become one with Israel in the near future, and are to again build up and occupy with Israel the land of Palestine as at the first.

"The lecture was listened to with evident relish, and for an hour thereafter Mr. Inglis answered questions fired at him by inquiring minds, evidently to the satisfaction of the pupils." —*The Des Moines Daily News*, Jan. 9, 1896.

Correspondence.

"ISRAEL A NATION."

To the Editor of the "Daily Chronicle."

SIR,—As you have given such prominence to the scheme of Mr. Holman Hunt, may I ask you to insert this letter in reply? The Jews are only a small section of the Hebrew race, and represent that portion known in the Scriptures as the nation of Judah. The people of the nation of Israel never were Jews and never were known as Jews, and were not in Judea at the time of the crucifixion. The Jews know perfectly well that the bulk of the land belongs to the nation of Israel, and that the rights of the Jews are not more than a fractional part of the whole. They know also that before they can return to this land they must go to the nation of Israel, and that both shall return together out of the land of the north, and that God has promised to give back the land to Israel and Judah, and to make them again one nation with one king of David's line reigning over them. Neither Israel nor the Jews will insult God by offering to buy from the Sultan of Turkey what God has declared a thousand times He will give to them.

The wisdom of raising £100,000,000 to bolster up for another fifty years one of the most wicked and effete Empires that has ever existed may seem "a glorious scheme" to the correspondent of the *Daily Chronicle* and Mr. Holman Hunt, but neither Israel nor Judah will contribute as many pence for such a purpose, so the Turk will never have the opportunity of either accepting or rejecting such a proposal.

Mr. Hunt seems to have been actively interested in this question some seven years. I may say that, as I have set it before and above every question affecting my life for over a quarter of a century, I consider that I have a right also to my opinion, which is, that the scheme proposed shows utter ignorance of the nature of the question; that it is a reflection upon the promises of God, and is of the same spirit that induced Simon to think he could buy the "gift of God" with money. I have no hesitation in repeating the reply made on that occasion, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money; thou hast neither part nor lot in this matter."

As to Israel and Judah consulting and asking for the approval of the "Great Powers," there is only "One Great Power" that they need to consider, the other Great Powers will have to consider them. Let Mr. Hunt read again the covenants which God has made with Israel, and the rights and privileges which He has conferred upon them before he recommends us to negotiate with that arch enemy of our God and mankind, the Sultan of Turkey.

Yours faithfully,

A. K. ROBINSON.

9, Vernon-road, Leeds, Feb. 25.

—*Daily Chronicle*, March 3, 1896.

WIDOW PAYNE FUND.

To the Editor of the "Banner of Israel."

SIR,—Amounts since received up to March 24th:—E. W., Retford, 5/-; J. B., London, 10/-; S. Scott, Birkenhead, 2/-. = 17/-.

Subscribers will, in the end, prove the truth of the words found, I believe, on a tombstone in the South of England:—

"What I spent I had;
What I saved I lost;
What I gave *I have!*"

T. S. H.

Birkenhead, March 24, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—I write to say that I have been a continuous reader of the BANNER OF ISRAEL for seven years, and I have found the Bible to have become a new book. The more I have studied the truth as taught in the BANNER, the more I am convinced that those truths are founded on the impregnable rock of Scripture. I have done my best to spread the great truth by lectures and talk, and I find that many persons are beginning to believe that the British are the descendants of the Ten Tribes of Israel. While studying the return of Israel and the Jews in the last days, and while reading the last eight chapters of the prophet Ezekiel, which give not only the boundaries of the several tribes, and the most minute measurements and description of the holy city and its glorious temple, and the various ordinances of worship, I see that the sacrifices and entire ritual of the ancient Jewish Church, just as prescribed by Moses, are destined to be revived and practised with even greater strictness than ever. I find in those chapters most specific directions for the due performance of the various kind of offerings—the meat-offering, the sin-offering, and the burnt-offering. And seeing that those chapters refer to times yet future, even to the world's history in the yet future, I have been accustomed to look upon the Mosaic rites as merely shadows of "good things to come," and as having been fulfilled, and altogether done away with in the one offering of Christ once offered, by which one offering He hath for ever perfected them that are sanctified.

To us who are called to "walk by faith, not by sight;" to us, whose calling is altogether heavenly and spiritual, those rites, and ceremonies, and bloody sacrifices appear most strange, and even revolting. I think that the above rites, &c., will only be temporary, for I see, in Rev. xx. 7, after the "thousand years are expired" they will be succeeded by that "holy city," which shall come down from heaven upon the "new earth," wherein we are expressly told there shall be no temple, and therefore no temple sacrifices or ceremonies of any kind (Rev. xxi. 22). With the temple itself all its services will be done away for ever. In this way, I take it, can we understand the predictions of Ezekiel, which are so distinct, so positive, and so precise that it is impossible to gloss them over (as some have attempted to do) without altogether sacrificing that reverence for God's Word, and the childlike confidence in its truth, which is the Christian's surest safeguard and most precious comfort? I should like to get your opinion on the subject.

I am, sir, yours truly, JAMES DOWNING.

Commercial-road, Hayle, Cornwall, Feb. 10, 1896.

NOTE BY THE EDITOR.—We agree with our correspondent that the sacrifices will be offered again, as prescribed in Ezek. xlvi., but not nearly to the extent directed under the Mosaic covenant. Whether these will be temporary or not we cannot say. It is best to wait for the time and then see. If the sacrifices before the first Advent were anticipatory of the sacrifice of Christ, we do not see why those yet to take place should not be commemorative of the sacrifice already made. Here again we had better wait and see.—ED.

BRITAIN'S GREAT INHERITANCE.—A Lecture will be given in the Temperance Hall, George-street, Chester, on Wednesday, April 22, 1896, at 8 o'clock, by Colonel Senior. Collection.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE ADVANCE TO DONGOLA.

THE overthrow of the Italians at Adowa has already borne fruit. It gives Israel reasonable grounds for another step forward in the path of national expansion, repudiated, of course, by all parties, but still a fact which no one can deny. We are compelled to go forward, because our allies the Italians have been badly beaten by the Abyssinians at Adowa, and our advance, it is said, will aid them in the direction of Kassala. Besides that, it is stated that the defeat of the Italians has so encouraged the Dervishes of the Soudan, that they are already threatening Upper Egypt by advancing in the Desert northwards, and the way to stop them is to recover Dongola for the Egyptians, and so add a large extent of country between Wady Halfa, Egypt's present southern extremity, and the headquarters of the Dervishes, to the Anglo-Egyptian possessions. The proposal has been debated and opposed in the House of Commons by members who rejoice in the defeat of the Italians, and scoff at the idea of our wishing to stop the advance of the Dervishes towards Cairo, because such advance is, they allege, quite impossible in a military point of view. The expedition will, nevertheless, take place, and Dongola finally as the result be added to the Egyptian Government, with British-Israel to guide its destinies for the future. The opponents of the Government said roundly, in the debate of March 16th, that we were advancing to Dongola "in order that we may have an excuse for remaining there for all time" (Sir Charles Dilke). Mr. Labouchere declared that we had undertaken the expedition that "we might carry out the 'Alexandria to the Cape' doctrine, and that we were going into the Soudan to oblige our occupation of Egypt to continue for the next 100 years!" We do not stop to discuss the reasons assigned for our coming expedition from Wady Halfa to Akasheh, and then to Dongola, but desire our readers to note that our advance on some pretext or other is perpetual and incessant. In Egypt and Africa we are on ticklish ground, because, for several reasons, France is very jealous of our having so successfully turned her out of the country in and after 1882 (it was the fault of the French only!), and she longs for the moment when she can persuade us to retire and leave the field open for herself alone once more. In vain! We have healed the sores of Egypt according to Isa. xix. 20, and the time to give good government to the Soudanese—nay, to the people of Khartoum too—is at hand. We may be sure, then, that our hold of Egypt at one end of the Nile and of Uganda at the other, has not occurred by accident. The sources of the Nile, and the Nile itself, must be under one Government, and that Government Israel's! Israel is to be a blessing to Egypt; and no doubt the Soudanese, the neighbours of the Egyptians, must share in that blessing; since to confer it on all nations of the earth is one of Israel's special blessings. In the face of the tremendous overthrow of the Italian troops at Adowa, we see that our Government is about to send out Egyptian native regiments of horse and foot to meet the onset of the Dervishes. We know not how such a decision could be arrived at on reasonable military grounds, and wonder why a brigade of British troops has not been added to the advancing line. We shall be able, we believe, in the end to point to the fact that God fights for Israel, and that He will not allow His people to be ashamed before their enemies. He will give us the victory, though He has withholden it from the Italians; because we are, and they are not, Israel. We have thus now, enacted before our eyes, a piece of evidence which should appeal to all men. Being in Egypt, a land given over to Israel to bless, we are acting our destined part towards her, and now we are about to take a step almost in faith in God's protecting providence, and mean to issue forth with most inadequate means, apparently, to reconquer a land belonging to Egypt, which we now think ought to revert to her. Let us watch the proceedings and their result, and decide therefrom whether, in fact, the British are Israel or no. How men ignorant of our subject make use of our arguments, and use our very words, let the *Daily Graphic*, of

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March 13th, prove. The witness is "a blind one," as we say. Mr. Arnold Forster, M.P., who was "interviewed" by a reporter, said this :—

"A CONFERENCE WE MUST HAVE."

"Then you agree with Sir John Colomb's views as to the necessity for decentralising our system of supply so far as munitions of war are concerned?"

"Entirely; but I'm drifting into details again. Let us keep broad facts fully in view. England has now in her possession the temperate zones of the earth, and she commands the Gates of the world. These are heritages in which all our Colonies share. Are we to keep them, or shall we let them slip from our hands? A feeling of loyalty to the Empire has been aroused among all sections in every great Colony. We have an opportunity now that may never occur again of directing this sentiment to practical ends. Let us take care that the opportunity is not lost."

"As the first step, then," asked our representative as he rose to take leave of Mr. Forster, "you would have a conference called?"

"A conference certainly we must have," was the reply, "and the sooner the better. The time has come for England to make the first move."

Another witness, reported in the *Evening Observer* of Queensland, dated January 27, 1896, was a preacher, the Rev. W. Whale, whom we must not, we suppose, describe as an unwitting or "blind" witness. His sermon was reported thus :—

THE ANGLO-SAXON RACE.

The sermon delivered yesterday morning at the City Tabernacle by the Rev. W. Whale was of special interest, by reason of the local application of some of the preacher's remarks. The subject of the discourse was "The Destiny and Duty of the Anglo-Saxon Race," and was based on the 10th and 11th verses of Hosea i. Mr. Whale pointed out that we are citizens of the world—fractions of the human race; and showed how, in both a broad and a narrow sense, we recognised our duty as such. Men were not less patriotic for being human, and oftentimes the narrower view was the most national one. Man often did for his own family, for instance, what he would not do for humanity. It was ours to be colonists of a nation which seemed to have a glorious destiny; a small nucleus in itself, yet it had expanded by growth and extended by conquest. He spoke of what had come to us through the two mediums, showing the relationship which existed, and explaining what was held by military force, and what by kinship and social ties. The destiny of the Anglo-Saxon race was seen in the increase of its numbers, and, by way of comparison, he quoted figures to show what it was a century ago and now, making special reference also to the extent of its wealth and its commerce. As to the religious privileges of the race, he pointed out that God had said to the Hebrews, "You are my people." The Anglo-Saxon race seemed in one sense to have a special providence over it. It stood in the world more for justice than many others; it was also a nation which lent to all, yet borrowed from none. Some people said we were the Lost Ten Tribes. Without discussing the question of the Anglo-Israel race, it did seem that the saving providence which was put over the children of Israel rested more over the British nation than any other. He held that relation to God decided the influence a nation would have in the world. Speaking on social progress, he referred to his text, which said the people should be gathered together—the aggregation of the races, which might intimate federation. The text further stated that the people should appoint themselves one head.

We see here, by the testimony of our two witnesses, as well as from the evidence of Egyptian facts, that the best parts of the world are falling into our hands, as well as "the command of the Gates of the world;" that we are rapidly increasing in numbers as a people, and so filling the earth; our wealth and commerce being vast. We lend to many nations, but borrow not from them; and we are, in fact, filling in all respects the destiny predicted in the Bible for Israel. The conclusion to our own mind is, that we, therefore, must be Israel! The fact calls for our nation's praise to Him who is the King Divine of Israel.

THE LOYALTY DEBATE AND RESOLUTION IN THE CANADIAN HOUSE OF COMMONS, FEB. 5TH, 1896.

PART II.

(*Concluded from page* 172.)

"SIR RICHARD CARTWRIGHT also wanted to say a word or two on this subject. He did not believe much in loud professions of loyalty, but there was a time for all things, and he thought that now was a very proper time, indeed, for such a resolution as this. (Hear, hear.) I do not mean to say, he continued, that there is, at this present moment, danger of war with the United States, but I do mean to say that, under very slightly different conditions, there might have been very real danger in such a message as that delivered by President Cleveland, had it been received in England in the same tone and temper as in the United States. Therefore, I agree in highly commending the temper in which the Press and the people of Canada received that threat, for it amounted to no less, and I hope that we will hear the last of those idle and foolish expressions thrown out by one side of the House on the loyalty of the other. I speak for myself alone, and I wish it to be understood that no responsibility attaches to anyone else for what I say. It seems to me that, to a very great extent, the choice for Canada lies between two alternatives. As Canada is placed between England and the United States, Canada will either have to be a hostage for the good behaviour of England to the United States, or to be a bond of union between those two countries. Which destiny is the more likely to promote our self-respect and the real welfare of Canada, I leave, without hesitation, for the people of Canada to decide.

"As to whether England stands in a place of splendid or dangerous isolation, I will not further discuss, but I will offer a compromise which, perhaps, will be accepted by both parties. I will say that she stands in splendid, but dangerous, isolation. I think that will pretty nearly define the actual state of the case. But, whatever may be the truth as to that, I think there is no doubt that the spirit and pluck with which President Cleveland's message was received, has extorted unwilling admiration, even from those who formerly were most disposed to disparage England—(hear, hear)—and has shown, as few other things would have shown, the great vitality and resources which the British Empire undoubtedly possesses. It has filled Englishmen, all the world over, with just and honest pride. The tone and temper of the message was most unfortunate, and very greatly to be regretted by all, but I think good will come out of evil, and that it has done something to pave the way to a better understanding between the two countries. It wrought more ruin in American than in English homes, and the people of the United States now know two things which I doubt if they understood before. They know, in the first place, to what an extraordinary close extent the interests of England and the United States are intertwined in a thousand ways, and they know further, what they did not fully understand before, the tremendous cost to them, as well as

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to us, which would be entailed by a war with England. Mr. Chauncey Depew estimated that the mere name and sound of it cost the United States a thousand million of dollars on the depreciation of United States securities in one week, and I think he was well within the mark. The sensible portion of the people of the United States, at least, realised what tremendous consequences must be entailed by a collision between the two great Anglo-Saxon communities. It would be no light matter if we had found ourselves suddenly thrown into war about a few acres of bog in Venezuela, with which we have no sort of concern.

"What I think we have a right to claim, is a co-equal right, not the sole right, in all things pertaining to North America, and, after recent events, I am not sure I should not say, in South America, too. That is a claim which I have advanced here and in England, and which I maintain, not as a favour, but as a right. Rights and duties are strictly co-terminous. Every man who has a right has a duty to perform. Five-and-twenty years ago England withdrew from Canada and left us the task of defending it. We accepted this responsibility. We are willing to maintain peace and good order in this Northern half of the Continent and defend it against all comers to the best of our ability; but, hand in hand with that comes the right to a free hand on this hemisphere, at least. All other risks Canadians are ready to face, if not with a light heart, at any rate, with a cheerful heart, and, if the efforts of the combined European Powers were to threaten our territory, I have no doubt that Canada would gird herself up to meet any emergency. There is but one foe, and that is the foe to the South, whom, undoubtedly, we might fear to enter into a conflict with. Not for any unworthy reason, English statesmen talk of fratricidal war. I won't say it is a mere phrase in their mouths, but, while they talk of fratricidal war, we know it would be a fratricidal war. There has been an enormous change in the position of Canada during the last thirty years, as everyone who has watched the flow of population on this continent knows. There is scarcely one family in ten, in the Dominion of Canada, who has not a son or brother, or near relative, in the United States, by no fault of the people of Canada. Canada is one of the most defenceless countries on earth, from Maine to the Rocky Mountains, at least. The United States seaboard, from Maine to New Orleans, and from San Francisco to Oregon, is, likewise, to-day, one of the most defenceless on the face of the earth, and, if it be possible, as some of these people have threatened, that they would carry fire and sword to every town in Canada, it is, at least, equally true that the British fleet could lay in ashes every seaboard town on the United States coast. They might destroy tens of millions of dollars worth of property, or hold it to ransom, but it would be, in part, property held by British subjects, resident in the United States. They could do infinite harm to each other, but I trust that means will be found whereby England and the States will never engage in hostile collision. The true attitude of the people of Canada, now and always, is that of a people who are loyal, but not subservient, who know their rights and are not afraid to claim them. If there is one thing that true Englishmen dislike it is anything that savours of flunkyism or gush, or, among the better classes, anything that savours of jingoism.

"Should Do Our Duty.

"While I desire that, so long as we continue a part of the Empire, we should do our duty to it to the utmost; while I am disposed to shrink from no proper sacrifice for the purpose, yet I, as a Canadian, tell the House and the country that it is not a question of obligation between Canada and the British Empire, and, if it be a question of obligation, it is by no manner of means confined to one side. England has acquired colonies in every possible shape and way, but, among all her hundred colonies, she has but one which was created by men who did not leave the shores of England to benefit themselves, but who gave up all they had for the purpose of maintaining their loyalty to England, and the name of that colony is Canada. (Applause.) Nevertheless, although it be largely England's own fault, it must be confessed that, as regards the United States, Canada is a weak spot in the British armour. There is no doubt that we are liable to sudden attack from the foe on the South, and there is no doubt that we would require all our resources, and the resources of the British Empire, to defend us. As to the Venezuelan question, my opinion is pretty well expressed in the words of Prince Bismarck, when difficulties arose with reference to the Eastern frontier, and he declared that he would not like to sacrifice a single Pomeranian Grenadier for all the Turks in Europe and Asia put together. (Laughter.) I think it would be a thousand pities if one drop of Anglo-Saxon blood were shed for the sake of those murderous man-monkeys in the Central American Republic. All that they do is to have a revolution every half year, and the only possible chance of their living in peace is when some strong tyrant keeps them in subjection at the point of the bayonet. (Renewed laughter and cheers.)

"Sir Richard concluded by strongly advocating the formation of a common tribunal for the settlement of all disputes between Great Britain and the United States. In his opinion, this was within measurable distance of the range of practical politics, and no better service could be done by the journalists and public men of Canada than by helping to bring about such a result. A union of one hundred and forty millions of English-speaking people would have tremendous power over the rest of the world, and what was agreed upon between them would not easily be gainsaid.

"Messrs. Craig and Casey also supported the resolution."

"French Canadians.

"Mr. Hector Langevin said he could not allow the debate to close without a word being said from the Province of Quebec. (Applause.) He felt that it was scarcely necessary to remind his hearers of the constant loyalty of the French Canadians. It was too well known how truly and faithfully they have always maintained union with Great Britain. Only a short time after the cession of Canada, an invasion of the country had taken place from the thirteen revolted States; but, instead of being received with open arms, as the invaders expected, they had been sternly repelled, even although the French officers serving in the United States urged the French Canadians to join them. All overtures had been rejected, and the French Canadians had remained faithful to the British flag. (Applause.) As it was in 1776, so it was in 1812–15, when Canada was again invaded, and again the French Canadians had shown that they could not be allured from their allegiance to Great Britain. (Applause.) So it always had been, and so, he believed, it would always be. Whenever the Empire was threatened, and whenever a defender was needed, there you would find a French Canadian. (Great applause.)

"Sir James Grant made an eloquent speech in support of the resolution, taking the line that we wished to maintain the most friendly relations with our neighbours, and to walk

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side by side with them in the march of civilization, but we wished to remain under the British flag and in unfaltering loyalty to Her Majesty the Queen.

"Mr. Sutherland was glad that the Convertives had taken this opportunity of contradicting their absurd charges of disloyalty against one-half of the population of Canada, and hoped that the loyalty cry would not be again raised for political purposes.

"Mr. Foster said he did not intend to make a speech, but merely to express in a very few words on behalf of himself and the Government entire accord with this resolution. He most warmly complimented the mover of the resolution on his speech. The matter was excellent, and all was in such good taste, that no citizen of this or any other country could find fault. Mr. Foster thought the resolution was an opportune one. It would tend to increase the feeling of common interest which was growing between Great Britain and her colonies, and which, despite all obstacles and difficulties which might seem to be in the way, was tending continuously and strongly to a complete union of the colonies and the mother country. The resolution could do no harm, it must do a great deal of good, and it would be as agreeable to our own people as to the people of Great Britain, to whom it was specially addressed. (Cheers.)

"Mr. Laurier, who was received with applause from all parts of the House, said: Mr. Speaker, though this resolution meets with general acceptance from all sides, and though it requires no support on my part, I also beg to add a few words, just to express my entire approval of it. I am glad to believe that, at this moment, when this resolution comes up for debate, there is, perhaps, less necessity for it than there was one month ago, when it was first placed on the order paper. At that time the sky was cloudy, now it seems brighter. At that time it looked as if England was on the verge of war, and would have to fight single-handed almost the whole world, and face many enemies combined, both from quarters where she might expect to find foes, and also from quarters where she might have expected to find friends. At this time, I am glad to say, matters look better. It is true England was, as the Minister of Finance said on a former occasion, and is yet, isolated—whether splendidly isolated or dangerously isolated, I will not now debate; but, for my part, I think splendidly isolated; because this isolation of England comes from her superiority, and her superiority to-day seems to be manifest. (Cheers.) Apart from the realm of letters and art—in which, in my humble judgment, France is her competitor, and even her superior—in everything that makes a people great in colonizing power, in trade and commerce, in all the higher arts of civilization, England not only excels all nations of the modern world, but all nations in ancient history as well. (Applause.) She is isolated to-day, but we can remember that the present position of England, the degree of marvellous development she has attained, dates from the day when her fortunes seemed to be at the lowest ebb—that is, from the close of the American war in the last century. At that time England had just lost her Colonial Empire. She had lost her American colonies; the only colonies left her were a few isolated spots here and there, and the Colony of Canada, at that time containing only about 80,000 souls. Since that day the career of England has been simply marvellous. Since that day she has conquered India, grappled with Napoleon and brought down the Colossus, reduced her public debt, reduced the number of her paupers and jails, doubled her population, trebled her trade, and planted strong and permanent colonies in Asia, Africa, Australia, and almost every corner of the world. As I said, these splendid accomplishments date from the day when her position seemed to be at the lowest ebb. She has done more; she has done what has not been done by any other nation. At the present day, when the nations of Europe, her competitors, have been concentrating all their energies in the creation of standing armies, and in maintaining stupendous armaments, England has devoted all her energies to the arts of peace, and to-day her accumulated wealth is such that she is the banker of the world. The citizens of England to-day hold in their pockets the bonds of kings and nations, and, on the recent occasion when she was threatened with warfare across the sea from a quarter where she had reason to expect nothing but friendship, just by declining the bonds of that nation, she inflicted upon it almost as much harm as war itself. Well, these are guarantees of peace—I think they are splendid guarantees of peace; but, if the day should come—which God forbid, if the day should ever come—which, again, I say God forbid—when England should have to repel foes, I am quite sure that all British subjects all over the world would be only too glad to give to her what help they could—all British subjects all over the world, not only British subjects of her own blood, but British subjects who are not of her own blood, but who have received from her the inestimable blessing of freedom. (Cheers.)

"After orations from Mr. James McShane and Mr. Davin, the resolution was carried unanimously amid a scene of great enthusiasm."

THE METHOD OF REVELATION,

Being a Paper read before the Cashel Clerical Union,

By Rev. Denis Hanan, D.D.

We may theorise as to the kind of evidence that, according to our judgment, would produce the greatest amount of conviction in our own minds, or the minds of others, as to the being of God and the reality of the life beyond: but it is wise to remember that the method chosen to produce conviction is not what we would have evolved, but what the Revealer selected.

The revelation of God which has been made known to the world—to us—has been given through the life of a nation and the life of a person, and I must ask you to distinguish between the nation and its history, between the Messiah and His biography.

At first it may be thought that revelation is by a nation and by a Person, is contradicted by the fact that God spoke to men by men. But leaders and seers, kings and priests, were employed to form and to instruct the nation. Apostles, evangelists, prophets, and martyrs were employed to prepare the way for, and to proclaim, the Person. The nation is the seed of Isaac. The Person is the Lord Jesus Christ.

This revelation does not clash with *a priori* arguments as to a first cause, or as to the probability of a first cause energising now: but it is not dependent upon such reasonings. It occasionally brings us into contact with beings not of this sphere, but it is not based upon such casual manifestations; it rather slights the evidence of such experiences, *e.g.*, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Angels seen or devils cast out will not constrain belief, for faith must rest upon the eternal fitness of the revelation and upon the character of Him who is revealed. A malefactor's cross was, humanly speaking, a strange method of

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revelation, and yet the experience of millions is this, that no more true words were ever spoken than these, "I, if I be lifted up, will draw all men unto Me." It is a historic fact that the cross of Christ is a mighty power and a supreme revelation.

But there are many non-Christian peoples, and many individuals among the Christian nations, who do not understand; they want evidence such as they can comprehend of the being of the God of Israel and of the future life. This is not a wilful rejection prompted by allowed sin, but a painful experience of an unsatisfied void. The souls of many such, we may hope, are athirst for God; they would fain know the presence of God, and to such there will come, when God's own method of revelation is better understood, the comfort that came to the Psalmist, who was similarly tried. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God."

The selection of Israel in order that through one nation the world might be taught, was made that the character of Him who is unseen might be manifested, and thereby to reveal His existence. Mankind were then, as now, conscious of a first cause, but they drifted into merely human conceptions, and made unto themselves "Gods many, like unto wood and stone." If there was in those early days a philosophic denial of the existence of God, it would then, as now, have been corrected by a revelation of character, and of power to fulfil a predicted purpose.

The direction to follow a certain course of action, the fulfilment of promised blessing, or of foretold punishment upon obedience or disobedience, were at the same time a revelation of character and of power, that is, *of being*. Thus it was that from the time of Abraham to the captivities there was a constant manifestation through a people, of God's rule, and that people was being gradually fitted to receive the lessons of the revelation in order that by their obedience the knowledge should spread. There were always those among them to whom the historic facts connected with the national existence were manifestations of God: and in no way could the finite be enabled to understand and trust the infinite, in no way could human reason have been more satisfied than through a revelation thus conveyed. The moral evidence, such as men were then capable of estimating, went hand in hand with the sensible experience of rule: right and wrong, law and obedience, blessing and punishment, gave evidence by the manifestation of character, of the existence of the Moral Ruler. With all reverence it may be said that God could not have revealed Himself to man in any other way. Even anthropomorphic appearances, or constant angelic visitation, or the bringing up of dead men from their unseen abode, would not have had the effect desired and produced by the method of revelation employed. It is generally assumed that the revelation through a person has superseded that through a nation, and that the providential preservation of Judah up to the time of Christ's ministry, was the last use that God would make of a nation as the instrument of revelation during this age. But there is no intimation of this in the Bible, and on the contrary there is distinct teaching that it was not God's purpose to change His method. "Ye are My witnesses saith the Lord, and My servant whom I have chosen, that Ye may know and believe Me and understand that I am He. . . . ye are My witnesses saith the Lord that I am God."

The more the history of God's witness, Israel, is known, and the more it is studied, not alone in the past, but as it speaks to-day, the more will man be able to understand God in the way of self-revelation chosen by Him. Nay, further, the more the nation as a living entity is known, and the more the Lord Jesus is manifested in Christ-like men and women, the more clearly will God be revealed by the perpetual teaching which is the method of His selection, and which is superior to the written record, insomuch as that without it the book would only testify to a dead and vanished past.

The hand of God in history and in the life of a nation, can only be known when a foretold plan has been worked out. The accomplishment in our own day of a destiny that was appointed when Israel was first formed, is evidence of the will and providence and rule, *i.e.*, of the being of Him who thus reveals Himself. This is evidence which scepticism has to submit to, and which strengthens the faith of the believer.

It is a surprise to many to be told that this evidence is as potent to-day as ever it was; that the witness of God to Himself through a nation has never been set aside, that it is inseparably connected with the witness through a person, that the one does not supersede the other, that the redeemed nation of Israel and the Redeemer, the servant of the Lord and the servants unite in manifesting the truth of God.

"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 of Ephraim shall be like a mighty man, and their heart shall rejoice . . . and the Lord shall be king over all the earth." This is but one brief quotation taken from among many statements of God's purposes to continue to manifest Himself through a nation in order that all the peoples of the world may thus learn of Him. For this purpose the preservation of Ephraim as well as of Judah, is necessary, and the fulfilment to Ephraim of his especially predicted future, as, for instance, that of being a nation and company of nations: the fulness of the Gentiles, a people recovenanted in Christ, multitudinous, wealthy, powerful, separate or "isolated" from the nations, and free, and possessing the gate of his enemies, or in modern language the strategic points by possession of which their power can be controlled, is an indispensable part of the evidence; as well as the historic identity between the nation so blessed with the captives of the Assyrian invasion who were brought to the Caspian Sea B.C. 721.

When it is shewn by incontrovertible evidence that this revelation of God through the fulfilment of His declared purpose is not a thing of the past, or to be read of in a book only, but that it is to be read by those who run in our own day, then we may expect a rapid development of blessing to the world, and of comfort to those who are athirst for God.

But it is supposed that the Church militant here on earth, as disassociated from a nation, is the alone witness to the being of God. The Church is an election from all the nations and peoples, and cannot have been the power spoken of by the Lord Jesus when He said, "The kingdom of God shall be taken from you (Jews) and given to a nation." This nation was to be Christian, for it would "bring forth the fruits" of the kingdom; it was through this Christian *nation* that the witness was to be borne, and this nation is none other than Israel, for it is Israel that is to "blossom and bud and to fill the world with fruit."

The predicted purpose as to Israel fills the inspired record. Her outcasting, her preservation although scattered, her westward march, her reception of mercy when in her "wilderness" state, her obtaining a place of her own, free from invasion, her recovenanting in Christ, her consequent

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national prosperity, resulting in increase, wealth, power, &c., constituting her "the chief of the nations;" her return to Palestine (Judah walking first to her and then returning with her), her empire power as a nation and company of nations, her inheritance of the heathen and possession of the uttermost parts of the earth, the peace that she is to impress upon the nations when the law goes forth from Mount Zion. All this is God's declared purpose, and in the fulfilment of it He manifests Himself. It is the same method of revelation which He who is the same yesterday, to-day, and for ever, has always employed; the teaching, which is in itself blessing, given through the multitudinous seed and the One Seed, through a nation and a person, through the seed of Isaac and the Messiah. The revelation cannot be made by the nation if not Christian, or by the Church as distinct from Israel; but when united every declared purpose is fulfilled and the witness to Him who purposed and accomplished is irrefutable.

It is in the historic fact of the identity between Israel, of whom the purposes were declared, and Britain, in whom the predictions have been fulfilled, that the witness to God is borne. When this identity is unknown the witness is hidden, when the knowledge is ignorantly spurned the witness is rejected, and the rejection incurs a serious responsibility, because the evidence is not humanly devised but God-chosen.

The continued life of the nation of Israel is closely connected with the good news brought by the Son of God, and to the knowledge of the life beyond. The revelation through a person did not supersede that through the nation, but it was its complement, the national life being made possible by the recovenanting through the work of Him who "visited and redeemed His people," and her continued life being the type of the life beyond: for, for her, as for the forefathers, it is true that "God is not the God of the dead but of the living."

Let Britain possess the land of promise and be recognised as the rightful owner thereof, *i.e.*, Israel, then the witness to the purpose and fulfilment, to the providential rule and care, to the mercy and faithfulness and justice of God will be recognised by all. The revelation through the nation will speak to the peoples of the earth, the effect of the national redemption wrought by the Lord Jesus will be apparent to all, and then by the power of the united witness of the nation and the Person, "The Lord shall be King over all the earth; in that day shall there be one Lord and His name one."

The practical personal teaching given by the knowledge that the method of revelation is unchanged ought to be apparent. The manifestation of God in Christ is not made known to us through the written record alone, but through the living witness of Christ-like men and women. The Church is a living body because composed of living units. She is the witness to, and the keeper of Holy Writ, but if she was not alive the record would be ineffective. The revelation through a Person is perpetrated by personal witness borne collectively or individually, and the responsibility that rests upon each unit, is known by each, and can only be efficiently performed by each, when the fact is grasped, that we, the members of Christ's body, are they through whom He reveals Himself to others.

So also with respect to the nation. The national awakening to responsibility is to be produced by the knowledge of its true position. As in many other instances, it is the teaching of duty that *is* blessed to produce obedience, and not the desire to obey that creates the duty. We are nationally a sinful people, a very small per centage of our population are consciously witnessing for God. But let us awake to our origin, to the fact that to-day, as of old, we are the nation through whom God reveals Himself to the world, and then by the power of the Holy Spirit, that wondrous change will be wrought, when it will not be necessary to say "Know the Lord," "for all shall know Him from the least to the greatest." This will be the ultimate result of the unaltered purpose displayed in God's method of self-revelation.

There are some who think that as the knowledge of the Lord Jesus Christ and the Christian faith have been perpetuated through eighteen centuries without Israel's national witness being known, that the historical facts concerning the nation are useless now; and some would add that they are opposed to the Catholic Church. Others would imply that the revelation of the Lord Jesus, and of the Father in and through the Son, needs no aid either of Church or of nation. To such I would repeat that the method of revelation is not what we would have evolved, but what the Revealer selected: that there are millions to whom the Church has not witnessed, and yet these are to know God during the coming age; that I have not been writing about the evidence which believing people receive when the blessed Spirit teaches them to see the grace and truth that are in Jesus. I have been surveying the world. Look upon a missionary map. So much coloured black, a smaller portion grey, and a yet smaller red (much of that not pure), and allow me to suggest this: that the witness to the Lord Jesus as the Redeemer of the nation, and of the redeemed nation to her Messiah, will be God's way of reviving the purity of the faith, of reforming spurious Christianity, of convincing the monotheistic peoples, and of bringing the light of truth to the dark places of the earth.

Does Israel exist as a Christian people? If she does, is it not presumptuous to think that God's method of revelation is unnecessary? Can it be that the Messiah is to be a light to lighten the Gentiles, but not to be the glory of His people Israel! I maintain that it is because He is the glory of Israel that He will be a light to the Gentiles.

AN ESTIMATE OF ISRAEL'S POSSESSIONS IN AFRICA AND THEIR VALUE.

On Feb. 15th, the *Times* presented to its readers a very excellent article on "The Commercial Value of Africa," comparing our own with the possessions and acquisitions of the other European nations who have recently divided it among themselves. The struggle among the Powers for a share in African Colonies such as they are, has only arisen during the last twelve years. Then it was that Germany resolved to acquire a large proportion of the vast continent; and the rush for the land took place then. The *Times* correspondent deals first with Central Africa, and estimates the value of each nation's "takings" by the worth of its commercial dealings. The region in question contains seven million square miles, lying between the tropics, between 18° North and 18° South latitude, extending from the Zambesi to the South, to the bend of the Niger to the North. This region is double the size of Europe, or of Canada, or of Australia! In this immense territory the British own two million square miles out of the seven million square miles, and the trade which falls to them

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is about nine and a half million pounds sterling for exports and imports together. This, of course, is only "the day of small things" in Central Africa as far as we are concerned, since this trade is much less than that of Ceylon, and about five million less than the value of exports only from Cape Colony.

Taking French possessions next, we find she owns one million square miles in Central Africa, the value of exports and imports being two and a half million sterling. The French thus possess a trade here which is only a little over a quarter that of the British. It is a remarkable fact that "the bulk of the trade of British Africa is with the mother country, but only one half of the trade of French tropical Africa is with foreign countries."

As to German Africa, she owns 900,000 square miles, of which only 550,000 square miles lie to the north of the Zambesi within the tropics. Her trade there is worth one and a half million sterling, but it is carried on chiefly with other countries than Germany. The trade, however, is very satisfactory for the Germans.

Portugal, the oldest of the African Colonial Powers, has possessions almost entirely within the tropics. She owns 750,000 square miles in Africa. Her trade is worth two and a quarter millions sterling. The Congo Free State possesses about one million square miles. The exports are about £300,000, and the total imports £400,000.

The whole in a condensed form, appears thus, according to the *Times*:—

Territories.	Total Exports.	Total Imports.	Grand Total.
British Sphere	£4,720,000	£4,715,000	£9,435,000
French ditto	1,050,000	1,400,000	2,450,000
German ditto	710,000	780,000	1,490,000
Portuguese ditto	1,061,000	1,222,000	2,283,000
Italian ditto	—	—	500,000
Congo Free State	300,000	400,000	700,000
Liberia	—	—	500,000
	£7,841,000	£8,517,000	£17,358,000

The matter is summed up thus in the *Times*:—

"The conclusion to be drawn from what has gone before, though we have by no means stated all the elements of the problem, is that it would be wrong to take the present contemptible value of the trade of Central Africa as a test of its capabilities. If, indeed, we measure it by the white population which has been engaged in superintending or in encouraging its production, it is by no means so contemptible as at first sight it seems to be. The exports, taken at about eight and a half million sterling, amount to about £1,400 per head of each of the six thousand whom we estimate to compose the more or less temporary white population of Central Africa, or double that amount if we take the total trade into consideration. In the case of Brazil the amount per head of the exports divided among the white population is only about £5. Of course, if the white population increased to ten times or a hundred times its present number we could hardly expect the trade to increase in the same ratio. Nor is it fair to exclude altogether from our estimate the Indians, the Arabs, the half-breeds, and the considerable number of natives who have a share in the production and conduct of the trade of Africa. Still, these figures and the considerations which we have advanced may afford some rough idea of what is the present value of Central Africa, and what might be made of it in the future. That it is not the hopeless continent that not very many years ago it was supposed to be is becoming every day more and more evident, and it is quite clear that when the world has reached a stage at which there will be an increased demand for such products as Africa can supply, that continent will be found quite capable of yielding them. In the meantime, it is for England and for the other Powers who have hastily snatched enormous portions of this long-neglected continent to consider what had best be done with them. It is possible that considerable readjustments might be for the profit and convenience and peace of all concerned. Some portions it would be folly for England to part with, while other portions might be best used as counters for advantages to be obtained elsewhere. These and other matters are for the consideration of the statesmen who have the true welfare of the British Empire at heart."

. . . . . .

"The fact is that up to within the past few years Africa has hardly been needed by the rest of the world except as a slave market. But her turn has come, and the need for her co-operation in the general economy of the world will become greater and greater as population increases, as industry expands, as commerce develops, as States grow ambitious, as civilization spreads. It is a discreditable anomaly that at this advanced stage in the progress of the race nearly a whole continent should still be given over to savagery. We may be sure that, as the necessity for the utilization of Africa increases, ways and means will be found for the European to take a greater and greater share in its development. We now take only what is most easily reached; hence the wrangling among the Powers for certain delimitations, which, in the future, when routes to all parts of the interior are opened up, will have little importance. When the time is ripe, moreover, means will be found to solve the difficulty as to harbours, and to overcome some of the other drawbacks which have doubtless contributed to keep the ancient continent so long in the background. These considerations might be taken into account by shrewd statesmen in estimating the real value of any rearrangements of existing spheres, or in negotiating with respect to the few patches that still remain unattached. There are other considerations, of course, besides the commercial to be kept in view by the statesman in his negotiation concerning our position in Africa, but the discussion of these would be foreign to the purpose of this article."

It appears thus on the whole that British success is marked in regard to African possessions and their value as compared with those of the other Powers. In the South we have a trade amounting to thirty-five million pounds exports and imports, and ten million of these exports are the value of gold and diamonds dug up out of the earth. Eight millions of that sum come from the Transvaal, and so give evidence of the great value of that territory, which already is under the flag of the Empire of Britain, however strenuously President Kruger may object to the arrangement. Our African possessions are very valuable, but they are as nothing in this respect in comparison with what no doubt they will become when Africa is covered with a network of railways and telegraphs. The Gospel also has to evangelise the vast native populations of these savage regions, and bring them within the influence of Christianity and religion. It is a comfort to know that being Israel, God has given the ministry of the Word to our race, and is gradually filling the temperate regions of South and Central Africa with a population which, if gold be found extensively, will settle there to found new British Empires. To the Lord, the giver of all our blessings, be all the praise!

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GOD'S PROMISES TO ABRAHAM: TO WHAT EXTENT HAVE THEY BEEN FULFILLED?

By J. Bradley.

PART III.

(*Concluded from page* 170.)

And then, as regards the dominion of Israel over what might be considered that extent of country which Jehovah had promised to them for a possession, how very evanescent was it. Having, in the person of their sovereign, attained to great dominion, and to a state of great glory and prosperity as a nation, and having in it enjoyed a kind of anticipation of what, as a nation, they will ultimately become, it almost immediately began to depart from them. (2 Kings x. 31, 32): "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the Lord began to cut Israel short: and Hazel smote them in all the coasts of Israel." Even in the time of Solomon, Edom and Syria began to dispute his power; in the following reign, Shishak, the Egyptian conqueror, took and sacked Jerusalem; after two generations, we find a king of Syria, at the head of two and thirty vassal princes, making war upon Samaria; Moab soon rebels, and is followed by Edom and Libnah; and at length, after some alternations of success and defeat, the Ten Tribes of Israel are swept off the land by the overwhelming torrents of Assyria. For proof of this turn to 1 Kings xi. 14, 23, 25: "And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. And God stirred him up another adversary, Rezin the son of Eliadah, which fled from his lord Hadadezer, king of Zobah. And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria. 26, 30, 31, 32, of the same chapter: "And Jeroboam the son of Nebat, an Ephrathite of Zereda, Soloman's servant (whose mother's name was Zeruah, a widow woman), even he lifted up his hand against the king. And Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee: (but he shall have one tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel)." (1 Kings xiv. 15, 16): "For the Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land which He gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And He shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin." (1 Kings xx. 1): "And Benhadad, the king of Syria, gathered all his hosts together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it." (2 Kings i. 1): "Then Moab rebelled against Israel after the death of Ahab." (Chap. xv. 29): "In the days of Pekah king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." (Chap. xvii. 3, 6, 18, 23, 24): "Against Hoshea came up Shalmaneser, king of Assyria; and Hoshea became his servant, and gave him presents. 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. 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. Until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthath, and from Ava, and from Amath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." (1 Chron. v. 26): "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser, 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 Haber, and Hara, and to the river Gozan, unto this day."

More passages of God's Word could be quoted to prove that Israel was carried captive and completely uprooted. This captivity was signal and decisive; so much so that since it occurred the world in general has never heard anything of these captive tribes; to this the Jews in their catechism attest, as they believe that the Ten Tribes carried into captivity by the kings of Assyria, and not since known or heard of, shall again be discovered, and joined to the tribes of Judah and Benjamin. This was to be as we have read, spoken of by His servants the prophets. They also tell us that a plucking up, and a planting was to take place, and that in a place appointed for them." (1 Chron. xvii. 9): "Also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more: neither shall the children of wickedness waste them any more, as at the beginning." (2 Sam. vii. 10): "Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

A similar fate overtakes the House of Judah, but with a very different result, for they returned after a captivity of seventy years. We will refer to a few prominent portions of God's Word, to show the difference between the two captivities. (1 Kings xiv. 22—25): "And Judah did evil in the sight of the Lord, and they provoked Him to jealousy with their sins which they had committed, above all that their fathers had done: for they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also Sodomites in the land; and they did according to all the abominations of the nations which the Lord cast out before the children of Israel. And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem." (2 Kings viii. 22): "Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time." (2 Kings xv. 37): "In those days the Lord began to send against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah." (Chap. xvi. 6, 7): "At that time, Rezin, king of Syria, recovered Elath to Syria, and drave the Jews from Elath; and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant, and thy son; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." (2 Kings xvii. 19): "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel, which they made." (2 Kings xxi. 13): "And I will

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stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." (2 Kings xxiv. 1, 2, 14): "In his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which He spake by His servants the prophets. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land." (2 Kings xxv. 1, 5, 6, 7): "And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army was scattered from him. So they took the king, and brought him up to the king of Bábylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." (2 Chron. xxxvi. 20—23): "And them that 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. 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, 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." It is needless to pursue the history; everyone knows how little the State of the House of Judah (the Jews), after their restoration from Babylon, agreed with the grandeur of the patriarchal covenant: scarcely could they maintain even the form of an independent State, during the short interval between the dissolution of the Persian empire and the establishment of the Roman; and since her desolating standards defiled the holy place, we look for the House of Israel and the House of Judah (the Jews) in every part of the world, rather than in the land of their fathers.

Plenty of proof can be obtained from God's Word that only the House of Judah returned (and that after their seventy years captivity in Babylon) and dwelt in the promised land till their final dispersion by the Romans. Turn to Ezra i. 1, 2, 5: "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also into writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. 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, to go up to build the house of the Lord which is in Jerusalem." (Chap. ii. 1): "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, had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city." We are then given the whole list of men and numbers of their children, amounting to forty and two thousand three hundred and threescore, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. We find the above statements confirmed by Josephus in his "Book of Antiquities," book ii., par. 2 and 3.

Such then is the extent to which the promise of Canaan, for an everlasting possession to Abraham and his seed, has been accomplished. To Abraham himself it was not fulfilled at all; neither was it fulfilled to Isaac and Jacob, his immediate descendants; nor to the twelve patriarchs who descended from them; neither was it in any way fulfilled to the seed of Abraham until the time of Joshua, when under his command they obtained a partial possession of the land, which in the very heart of their enemies, and subject to their repeated molestations and incursions, they continued to occupy until the time of David, who subdued their enemies and greatly enlarged the extent of their dominion. So that in the days of Solomon, it is possible that what might be fairly considered the dominion of Israel, extended to the limits of the land which God had promised; but that that dominion was not possession, is obvious from the fact that the boundaries of their tribes remained the same as when first settled and defined by Joshua. And had it even been possessson, it could not in the lowest and most circumscribed sense of the word be termed everlasting, since it ended with the death of Solomon, and continued to decline until first the ten, and then the tribes of Judah and Benjamin, were taken captive from the land; since which it is not professed that the people of Israel, in a way even of dominion, have possessed it to the extent which God had promised; and seeing that at this very day both houses are outcasts from it, the House of Israel for over 2,500 years, and the House of Judah (the Jews) for over 1,895, it surely cannot be said that any possession of it which they then enjoyed was everlasting.

SIDE LIGHTS.

By L. P.

In "Graven in the Rock," by the Rev. Samuel Kinns, it is said:—"The Egyptians of all the dynasties were particularly fond of gold chains, and we find this Pharaoh (Apepi) bestowing one upon Joseph as a badge of his high office. Is it not singular how this very ancient custom has come down to us, and still is indicative of an official position, from the Lord Chancellor down to the provincial Mayor?"

Again, in the same work it is stated, "It was a very ancient custom to present robes as a mark of honour (see Luke xv.); and Herodotus mentions that Otanes, a Persian prince himself, and all his posterity, were annually presented with a Median habit."

"We sometimes smile at this custom, and yet we have some remains of it still lingering amongst us, for when men are invested with the orders of the Garter, the Bath, etc., etc., the long, outer robe or cloak is put on by one or more

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of the Knights, and the chain is hung round the neck by the Queen or her representative. . . . When he (the Prince of Wales) was installed as Knight of St. Patrick, in Dublin Cathedral, . . . the Duke of Cambridge and another Knight put upon the Prince the beautiful light blue mantle, and then the Lord Lieutenant placed upon his neck the golden collar, whilst England's Prince bent on one knee to receive the honour."

I think "C. M." stated some years ago, with reference to the English language resembling German as to words, that that may prove contact, but not affinity, and that the construction of the language was in reality the important point. He instanced some cases where the formation of a German sentence differed greatly from what it would be in English.

In reading Mr. Kinns' quotations from translations made by those who have been almost miraculously enabled to decipher the sculptured writings of Nineveh and Babylon, it appeared to me as if the sentences were better adapted to translation into German than into English. It may be so with other European languages. I do not know, but if my view is a correct one it seems worth noting in connection with the old suggestion that the Germans are descendants of the Assyrians.

The following are selected from Mr. Kinns' second vol., n an account given by Nebuchadnezzar of building ramparts.

Its moat I dug, and the back of it with bitumen and brick I bound together, and a mighty rampart on the marge of mountain high I built."

Of his palace he says, "Stout cedars for the roofing of it I laid on. Doors of cedar (with) a plating of copper sills and hinges of bronze work in its gates I set up." . . . "That house for gazings I caused to be made, and for the beholding of the multitude of the people, with carven work I had filled." . . .

"My posterity within it for evermore over the black-haired race (*i.e.*, the Accadians) may they rule!"

The annexed sentences are, I believe, literal translations of two German sentences, "Sign it should I have it done." "Soon will she herself here be."

From his writings I surmise that Mr. Kinns has no knowledge of, or no interest in, the question of our Identity.

February, 1896.

WHAT ITALY THINKS AND FEELS.

THE following appeared in the London *Daily News* of January 24 last, and is an interesting but rather a sad reflection on the part of the Italian writer, who admires "England" greatly. The Italian writer said:—

"In a leader on 'England and Italy,' the *Corriere di Napoli*' the other day said, among other things: 'Given, but not conceded, that England is passing through a momentary storm, there cannot be a shadow of doubt that she will overcome all obstacles, and that hers will be the final victory. And this for two reasons. First, because at the bottom she has right on her side; and, secondly, because she possesses strength and will, energy and patience, to obtain full recognition of her rights from be it who it may. We Italians, imaginative and nervous, believe that the world will fall if any question concerning us is not settled within fifteen days. The English—calmer, more tenacious, and less impressionable—are not the least discomposed when time is needed to arrive at certain ends. And with time one gains everything. . . . The friendship of free, civilized, and flourishing England is a real good fortune for Italy. We ought to have no difficulty in acknowledging this, for an equal friendship for England on our part is not only our interest, but a debt of honour and a true comfort. Let us hope that the political follies of the last days will not be able to undo the work of Robilant, and place us in a bad position with England, as we are already with almost all others.'"

Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I have just received my BANNER for this month, containing extract from *Presbyterian Banner* of Pittsburgh, Pa., by myself, on "Israel and Judah," and as in this article no mention was made as to where Israel to-day is, I write you this explanation, which will set this apparent omission aright. I sent three articles to the *Presbyterian Banner*, 1st, "Judah and Israel" (which was published); 2nd, "Where is Israel?" (which also was published); 3rd. "Signs of the Times" (which also was published). In the two last articles Israel and the Anglo-Saxon were demonstrated as synonymous, *i.e.*, slightly more than a hint that the Anglo-Saxon is Israel. I first wrote sparingly, knowing full well, as results have demonstrated, that were I to come boldly out asserting facts each of which could hardly be Cavinistic, that the matter would be returned "with thanks," possibly without. I was indeed, surprised at the publication of "Signs of the Times," in which I emphatically stated that the Anglo-Saxon to-day, performing the mission of Israel, etc., was none other than Israel. I then again sent two more articles to the *Banner*, "Israel at the Time of Christ and To-day;" "Why Spiritual Israel?" but neither of these have been published, as I believe in each was clearly demonstrated "spiritualizing" an absurdity, etc., and to such an extent that I fear the editor himself, not being able to logically, or scripturally refute, hesitated through fear of too voluminous an influx of possible replies, which was my object—discussion. However, the work goes on, we have a few converts in this city, and the writer is scattering all the copies of the BANNER forwarded to him, through your kindness, together with suggestions to subscribe, the results of which effort you will doubtless before long hear.

I sent you by mail a day or two ago, copy of *Des Moines Daily News*, containing a short synopsis of an address, delivered to the 200 pupils of history, in the High School of this city; and I am pleased to say much interest has been aroused, not only upon the subject of Identity alone, but, better far, to a searching out of God's Word by young people, in whom seeds planted certainly will bear fruit. One of the teachers of the school, is to-day a strong believer, a convert of but a few weeks, and through whose invitation I was enabled to address the school. She being one of an audience who listened to an hour and a quarter's address upon Identity, some few weeks ago delivered by myself, to the United Presbyterian Church, and with others received the word with gladness, as throwing "new" light upon the Word of God. Hoping and praying,

I am, my dear sir, very sincerely yours,
GEO. E. INGLIS.

Des Moines, Iowa, January 15, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL.—Will you kindly, through the medium of the BANNER, convey the warmest thanks of myself and several other true Israelites of this far-off land, to Miss E. M. Rush, the Hon. Sec. of the Anglo-Israel Distribution Society for the nice selection of Anglo-Israel literature she so kindly sent to me lately.

The gift is very much appreciated among us here, not only for the choice articles set forth, but also it goes to show that there is a bond of union which binds children of the same faith together, no matter how widely they may be separated on this earth. We are children of the same parent stem and all are animated by the same glorious hope. To Jehovah be all the praise. Yours faithfully, JAMES STEWART.

Prince Albert, Sask, N.W.T., Canada, 4th March, 1896.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"THE FORTUITOUS MASTERS OF A GOOD PART OF THE GLOBE."

IT is a curious fact, which everyone who has studied the question must have noticed—namely, that our vast possessions throughout the earth have dropped into our hands almost accidentally, in haphazard fashion, and without the least foresight or premeditation on our part in respect to our future world-wide dominion. As Professor Seeley finely remarked, we seem to have annexed a great part of the earth in a fit of abstraction. This is, as we have elsewhere shown, particularly the case in respect to the acquisition of the Gates; and as to the object each had to serve, as experience and subsequent history have amply proved. Thus, Gibraltar was captured in A.D. 1704, long before the value of the Overland Route to India, or indeed the British Empire in that Peninsula was thought of. So Malta was taken in A.D. 1800, without reference to its coming importance as the chief ocean fortress in the Mediterranean, dominating the trade route to India, and giving the British vast naval and political power in the direction of the Levant. The Gates that gave us India (Madras, Bombay, and Calcutta) were occupied in A.D. 1639, 1662, and 1700 respectively, without any thought at the time that they would separately be influential in enabling us to take possession at last of the whole of that vast country, and rear upon it an Empire unparalleled in the history of the world. So it has been everywhere: Cape Town, Natal, Mombassa, and the Western Gates of Africa; Hong-Kong, the Straits Settlements, and the early Australasian ports were taken one by one, without any apparent plan, and quite apart from the intention to build upon them a future Colonial Empire founded on the dominion of the seas. Our attention has again been drawn to this subject by a sub-leader in the *Standard*, wherein the writer, connecting the victory at Trafalgar with the rise of British supremacy at sea, says that, on that occasion, "Defence, not aggression, was the motive power that ended in making England sovereign of the seas." He adds—

Nothing is more striking than the utter want of intention, the absolute absence of consciousness, with which the foundations of the British Empire were laid. Far from deliberately setting to work to annex seas, to establish colonies, to hold vast territories in Asia, Africa, and America, our forerunners found themselves fortuitously masters of a good portion of the globe. Not a little of this happy accident must be traced to the stimulus given to their energies by the cosmopolitan ambition of their nearest neighbours. In the competition for Ocean Empire thus forced on us, it was to us that victory fell. But from the day of Trafalgar to the present hour, it has been the expansive vitality of the English race, not the daring projects of State-craft, nor the inordinate covetousness of a conqueror, that has steadily enlarged the limits of our sway. With its extension, and with the commensurate growth of our commerce, the necessity for the maintenance of an all-powerful and efficient navy has been forced upon the public mind. The moment Englishmen reached that conviction they cheerfully voted any sum their Rulers asked them for, in order to equip and man a predominant Navy. It only remains for us, as a nation, so to maintain our power at sea that all attempts to destroy it shall be mere waste of money and endeavour. We owe that to Nelson. We owe it to ourselves.

The expansive vitality of the English or British race is, however, under God, the true secret of our position in the world. It is a quality of our race, being Israel, which God has implanted in us, exclusively among the nations, that we might carry out His purposes by "spreading abroad to the West, and to the East, and to the North, and to the South" (Gen. xxviii. 14). It is inherent in us, too, as anyone can see. We founded our Canadian and Australasian Colonies, and to-day these have started into life as nations on their own account, almost as independent and self-governing as their old mother in the West. But have the energies of the parent stock dried up and withered, and refused to undertake fresh adventures of the like kind in the direction of empire manufacture? On the contrary, "we are still adding new

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colonies" to the old "with a levity which strikes some of the older countries with amazement." The *Sussex Daily News*, of Nov. 13, in an able little article on the topic of "England's Expansion," notices Germany's "push" in Africa for empire. But she found out soon that we were beating her. France tried "the Far East for glory with new markets." We answered her by annexing Upper Burmah and Malaya. The Dutch tried hard for a Boer Empire, but we went round their possessions, and surrounded the Transvaal by British annexations of enormous territorial extent, right up to and beyond the Zambesi. In doing so, we find the whole of our new possessions paved with gold, so to speak—with diamonds, asbestos, coal, and precious stones thrown in! The old features of our race remain. We insist on exploring and occupying new regions, and we find they "pay." Our new "native" subjects ask us to stay, and if they fight us, as did the Matabele, with Lo-Bengula at their head, they accept defeat with composure, and become loyal subjects of the British Crown at last! At Chitral the same features re-appear. We go where no one in their senses would venture to go. We conquer men who refused to submit before; and now the latter ask us to stop, and show they are sincere by doing us all good and faithful service even as we withdraw. "The Canadians, the Australasians, the men of South Africa are full of life, grit, and the power of governing." Even the missionaries who die at their post rather than flee from the impending danger, "are," says the *Sussex Daily News*, "warriors under the garb of peace." The writer in question draws this moral from the facts: As the rate of national expansion is so enormous, we must federate the whole Empire if we mean it to survive. In politics and commerce the Empire is already one. We must also unite "in military and naval organisation." The article concludes thus respecting "Federation":—

There is no other element of safety. Otherwise, how is Great Britain to defend India, hold Burmah, protect Canada, retain the Australian Colonies, and preserve the Cape? Our responsibility grows out of all proportion to our organised fighting power. Here we are, holding Egypt at the present moment, and full of the humour to tackle China and Turkey with a fleet. Is the cost of Empire all to be borne by the taxpayers at home? As regards India, we say no. But the Colonies have only just begun to awake to a sense of their high privileges and great responsibility. We cannot expect them to be in a tremendous hurry to tax themselves until they are in the close grip of a great idea. That idea is Federation. All British people must admit their duty and glory in their right to keep the old country in its place as the champion of justice, liberty, and peace. When this is done we shall have solved one of the great problems of the age, for we shall have an Empire without subordinate kings, an Empire full of free Parliaments, and an Empire that exists for the benefit of the human race.

We see then a people, British by name, who, blindly led, have been placed by God Himself, during a long course of years, in certain positions on the globe which have enabled them to acquire the birthright blessings of Israel, and become thus the owners of the Gates, the possessors of three Empires—namely, those of the Colonies, of the Ocean, and of the Heathen World. This nation He has endowed, and that exclusively, with a certain "expansive vitality," which enables them to fulfil the prophecies of Gen. xxviii. already quoted, and to persist in adding to their dominions till men rear that the whole earth will at last be brought under their influence (Dan. vii. 27). Their wealth, and "the power to get it," is a marked feature in their case, and this is found to be also an Israelite blessing (Deut. viii. 18; xv. 6). In short, "the masters of a good part of the globe, fortuitously obtained," can only be God's people Israel; and for that fact we British, as that nation, are bound to praise the Lord.

AS OTHERS SEE US.

ANY of us who are concerned to know in what light we are regarded by other nations have lately had ample means of satisfying their curiosity. They have not had to go in search of information. It has been brought home to them, put in the plainest terms, and rung out till their ears have been dinned with it. If we are to accept the testimony thus thrust upon us, we shall henceforth have to look upon ourselves as about the worst set of people on the face of the globe, hardly deserving of a place within the bounds of Christendom. We learn to our surprise that our foreign policy is one of unmitigated selfishness. We are said to be covetous, grasping, rapacious, fixing our greedy eyes upon every spot of land in either hemisphere that is either without an owner, or with an owner too weak to resist our power, and never resting till we have annexed it to our already overgrown empire. It is said that we have done all this with a sagacity which would be creditable if it were more honestly employed. We have taken up the best positions for the command of sea routes and for the security of our trade. You can hardly steam in any direction, they tell us, without coming upon some British fortress which guards some ocean highway as the robber-knights of the Middle Ages used to guard the Rhine. Without declining to avail ourselves of opportunities of aggrandisement in any quarter where we could extend our sway over easily conquered races, we have preferred as permanent settlements for our people the fertile regions of temperate climes. Nor have we measured our claims by the extent of land which they are able to occupy. We insist upon leaving them large elbow-room, and if strangers under another flag venture to visit our half-occupied territories in quest of some spot which they can colonize, we simply order them away. "We too," say some of our rivals, "would like to possess lands in distant parts of the globe. We, too, have a flag which we should like to see waving from point to point over some greater 'Fatherland.' But we search the globe in vain. It is all appropriated. The earth is divided, and we are left out—thanks, not wholly but mainly, to these grasping islanders, who have sown and gathered their wide territorial harvests before we awoke to a sense of our larger destinies."

It is well to listen to the remonstrant voices. It is well to find out what the rest of the world thinks of us. Acting always in the innocency of our hearts, unconscious of any guile, and persuaded of our perfect rectitude, we may not quite know ourselves. Possibly, perhaps probably, the accusations levelled at us may not be quite just; but yet it may be worth while to pay some attention to the testimony of outside observers, even though they may not be absolutely impartial. It may be useful to put ourselves as far as we can in their place, and try to see with their eyes. Even if the result of our efforts should not be to convince us of the truth of their conclusions, it may at any rate help to soften our resentment at charges which we may have good reason to consider unfounded. Expeditions under distinguished guidance, well provided with learned lecturers, leave our shores almost every month. Let us join one of the bands of tourists and note down what we see. We naturally steer for the Mediterranean, as affording an agreeable change at this

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season of the year. On entering the Straits we see the British flag floating over the rock of Gibraltar, an impregnable fortress belonging by right of geography to Spain, but ours now for nearly a couple of centuries. Halfway through this inland sea we come upon Malta, which we annexed at the beginning of the century, and yonder, in its north-eastern corner, lies Cyprus, which we took charge of only yesterday. Touching at Alexandria, we are on the verge of Egypt, the land of the Nile and the Pyramids. At present it is virtually under British rule, and in the keeping of a British army of occupation. Taking the canal, one half of it British property, and steaming down the Red Sea, we find Aden and Perim standing as British sentinels over its outlet to the Sea of Arabia. Muscat, on the far Arabian coast, is virtually under our protection. Soon face to face with us is the vast peninsula of India, with its teeming population. Next to it lies Burmah, which is also ours. We are at home in the Straits of Malacca. We have on our left a fringe of settlements under British rule. Not very far off Rajah Brooke hoists the British flag on the great island of Borneo. Passing through Torres Strait, we have on one side New Guinea, which is partly ours, and on the other the vast island continent of Australia, twenty-five times the size of Great Britain and Ireland, and south of it Tasmania and New Zealand. It seems needless to mention the smaller islands of the Pacific, but many of them are in our possession.

This is pretty well for one voyage, but we will at once begin another, going back to the Gulf of Aden as our starting-point. We have lately annexed Socotra, the large island near the entrance to the Gulf. Further on we come to the territory lately administered by the East Africa Company, but now taken over by the British Government, with the access it gives us to the Equatorial Lakes and to the Valley of the Nile. The island of Zanzibar, long under our influence, is now under our protection. Inland, beyond the Portuguese territory on the coast, we have Nyassaland, including the highlands of the Shiré and the road to Lake Tanganyika. South of the Zambesi we enter the territories assigned to the South Africa Company, at present of ill omen. We have the colonies of Natal and the Cape, with the protectorate of all the native tribes and territories from Zululand to Bechuanaland. On the West Coast we hold Gambia and Sierra Leone, the Guinea Coast, and the delta of the Niger, together with a protectorate over the Lower Niger and the Benue. From this part of Africa it is but a comparatively short run to the American continent, to Brazil and the West Indies. This was well known in the days when the slave trade flourished, and the captured negroes were carried off to supply the slave-markets of the European colonies of the West. Of that marvellous arc of islands which extends from the coast of Florida to the mouth of the Orinoco, we hold Jamaica, Trinidad, and Barbaboes, most of the Windward Isles, and the whole of the Leeward Isles, including Dominica, the scene of Rodney's great victory, so differently described by Captain Mahan and Mr. Froude, and St. Lucia, one of the prizes which then fell to us, and now being fortified as an important defensive post. The canal at Panama is not yet cut, and that which has been planned across Nicaragua has encountered unexpected obstacles; but we can easily imagine ourselves on the western side, and arriving in due time at Victoria, the capital of British Columbia, where we again salute the British flag. We then go on to the town of Vancouver, on the mainland, and take the train by the Canadian Pacific Railway for Montreal and Quebec, extending our journey eastwards to Nova Scotia and Newfoundland. We have traversed the vast Dominion of Canada, which, as we have lately been reminded from New York, covers a larger area than the whole of the United States. In the territories of the North-west we have one of the largest wheat granaries in the world. The Parliament at Ottawa makes laws for the whole Dominion, and they are made and administered in the name of the British Crown.

Our long journey is now at an end. We have gone rather rapidly round the world, noting what we have seen and endeavouring to realise the enormous extent of the British possessions. No such colossal empire ever before existed in the history of mankind. Of course we are proud of it, and justly proud. It is a monument of our pluck and our good fortune. We do not wish it to be smaller. We do not desire to give up any part of it. Our proudest boast is that of the great self-governing colonies, which well deserve a greater name; there is not one which is held by force, nor could we ever wish in any circumstances to use force against them, even if the very idea of such a thing were not in itself absurd. They all know that the union is voluntary on their part, and that any resolution passed by their Legislatures and supported, as in such a case it would be by the people would suffice to dissolve the tie. All we say is, that so long as they wish to remain with us we have no wish to be severed from them, but very much the contrary. But what is the impression which the spectacle of this world-wide empire is likely to make, and does make, upon other nations? Does it not, at any rate, offer some reasonable explanation of the protests and rather jealous remarks we hear them utter from time to time? Does it not happen to be true that we have so far appropriated the wide spaces of the world as to leave but small room for such colonising capacities as they have, or think they have? They are not all in the same position. Germany, though one of the oldest groups of States in Europe, is new as a single political Power, and has entered the sphere of naval enterprise rather late. Since the days of the Hanseatic League, Germany has had but few ships, and till lately but little foreign commerce. The problems she has had to solve have been of a domestic order. Long reduced to comparative helplessness by territorial divisions, due in a great measure to the selfishness of her princes and the submissiveness of her people, she had to attain to unity within herself before she could aspire to influence abroad. Now, when she gathers up her energies and surveys the globe, she finds most of it already occupied and complains that no room has been left for her. We could hardly be expected to repress the energies of our people and wait till she could join us, so that we might both "start fair," as they used to stipulate when the news of a wreck reached a Cornish village. Germany has done great things for herself, and that may well be accepted as something like a compensation. The greatest military Power on the Continent, only yesterday celebrating exploits which echoed through the world, may well recognise without grudging our superiority at sea, and permit us quietly to enjoy the empire we have won by traversing the "waters wan," an empire which, we may boldly say, is in no instance at variance with the obligations which we owe to the rest of mankind.

Other nations there are whose position is different, and to whom we owe the most generous consideration should they ever express their feelings with unusual warmth. Spain, Portugal, and Holland were abreast with us or before us in maritime enterprise, and founded great empires or dependencies of which now only a few fragments remain. Commercial rivalry was the great cause which led to these political changes, naval prowess coming in to make them permanent. In the seventeenth century Spain was the

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greatest Power in the New World. Her viceroys ruled in Chili and Peru, in the territorities now covered by the States of the Argentine Confederation, in the colonies of Central America, in Mexico and Texas, with pretensions northward extending over most of the region beyond the Rocky Mountains. Her continental possessions are all gone. Of the islands, Cuba and Puerto Rico alone remain. France also has occasion for some patriotic regrets. It is impossible for her to quite forget the time when her chances of preponderance in India were at least as good as ours; when Dupleix by land and Suffren by sea for a long time seemed to hold the balance even, and government blunders at home had a large share in depriving them of what appeared to be a probable prize. They had even fairer prospects in the New World. Canada belonged to them by right of discovery and exploration and early settlement. Those who have read Parkman's Canadian histories must have had a feeling of deep sympathy with the efforts made by French priests to convert and civilise the North American Indians, with the hardships they underwent and the sufferings they endured, and with the difficulties of successive Governors in contending against neglect and ingratitude at home. Canada then included the whole of the Great Lakes and extended to the Mississippi. Their explorers sailed down the great river and claimed the territory on both sides for the King of France, leaving eventually nothing but the name of Louisiana as a memorial of their exploits. Wolfe's victory on the Heights of Abraham determined the fate of Canada, and when our thirteen colonies established their independence they claimed a new dividing line between Canada as it was then and the Canada of to-day. It is perhaps fortunate that the French Revolution has supplied a new era beyond which the thoughts of Frenchmen seldom stray, but to the few who go further back some natural regrets may be forgiven.

The complaints and protests which we have heard lately against what is regarded as our overgrown power no doubt derive some of their force from the great expansion of the empire of late years. Its increase during the present reign challenges some comparison with our acquisitions of the last century. The wonderful development of the Australian colonies has been the work of the last fifty years. What were mere wildernesses at the beginning of that period have since become the seats of established governments and numerous populations. The extension and consolidation of the Dominion of Canada, with its wonderful Pacific Railway, are still more recent. Our Indian territories have been extended by fresh annexations, both on the east and on the west. Upper Burmah, with its Shan States, is a fresh annexation. In the recent scramble for Africa we have shown as much zeal as our rivals, and then has come perhaps the most provocative action of all, our summary, and till the other day the completely successful, subjugation of Mashonaland and Matabeleland. This adventure, with its administrative arrangements, is at present under a cloud, and only by firm and enlightened measures, will it disappear. On the whole it will perhaps be conceded that we owe some indulgence to outside opinion. Our policy and our good fortune do put some strain upon international forbearance. Out of this concession we would only draw a plea for patience, good temper, and goodwill, and a readiness to adopt all conciliatory measures. This we are strong enough to do with a good grace, and we ought not to do less. VERAX.

—From the *Manchester Guardian*, Feb. 4, 1896.

J. S. C. (Malta) desires to thank a gentleman in Yorkshire for twelve monthly Nos. of the BANNER.

WHEN ARE WE GOING TO EVACUATE EGYPT?

How happy the world would be if only we would agree to clear out of Egypt. The French would shout for joy, because then they would see the possibility of one day taking our place there, of conquering the Soudan, and becoming the owners of all North Africa, besides spoiling our rich trade with India, *viâ* the Canal and the Red Sea! We can see how anxious they are about it, because they never let the question rest. They are always casting it in our teeth that we did agree some time ago to retire and leave the country to itself; forgetting to add that it was on the understanding that we should go only when Egypt became strong enough to stand alone, but certainly not to make way for a French garrison, or a Russian one either. What makes the French so nervously anxious on the subject? We believe it is because they well know that without the Gate of the route to the East their Colonies or possessions in Cochin China, Madagascar, and Reunion would be untenable in time of war, and without Egypt they cannot injure our trade, our hold of India, Australia or the Cape Colonies. The question now arises, is the evacuation of Egypt possible for us?

The *Spectator* of Feb. 29 last, in an able article, argues strongly that it is no longer in our power to give it up, and that the sooner we say so publicly, the better. It is just as impossible for us to give up Egypt now, as it is impossible for the French to give up Tunis now. They cannot do it safely if they would. Neither can we evacuate Egypt if we desired it ever so much! The case is put that if for reasons of naval necessity it were needful for us to abandon the Mediterranean for a time, our hold upon Egypt would be a danger to us, as we should have to keep a naval force there to defend it. The answer is that Egypt can be held by Sikh troops from India quite easily, as was done by Lord Wellesley about 100 years ago, when 6,000 native troops were landed under General Baird from India at Kosseir, marched to the Kenneh on the Nile, and then floated down to Cairo, to the consternation of the French. The dominant factor in regard to Egypt is the power of the sea. Whichever Power holds that, can hold Egypt. If the French beat us at sea, North and South of the Canal at Suez, Egypt must fall to the French. If the British dominate at sea, they might abandon the Mediterranean for a season, sure that the French would not dare to touch Egypt. "Napoleon went to Egypt before the command of the sea was decided. We won the battle of the Nile, and Napoleon's army, caught in a trap, had to surrender."

We have saved Egypt by good government, and made her a prosperous, if not a wealthy State. "We have protected her from wrong and oppression at the hands of her native rulers, and we have and are still defending her from the Mahdi and his savage followers, who if we left, would conquer and destroy Egypt, burning and pillaging it from South to North." We cannot "commit this act of crime and folly." We cannot, therefore, leave Egypt, and it is honest and right we should say it to all Europe, but to France especially, as soon as maybe. The *Spectator's* advice to our nation is this: "Let us say to Turkey, and to the world in general, we cannot enter upon negotiations in regard to the evacuation of Egypt, for that course supposes the possibility of withdrawal! In reality, no such possibility exists, and now that we realise that fact, we will not pretend to ignore it." At present no doubt injury is being done to Egyptian credit by the way in which our Government plays fast and loose with our protectorate, such as it is. We cannot

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leave Egypt to be destroyed by the Dervishes, and we cannot afford to evacuate the country while our incalculable wealth-giving commerce between England and India passes by and through Egyptian territory. Those who talk about our evacuating Egypt, and they are chiefly the French, know nothing of course of God's promises to Egypt, and how He has linked Egypt with Israel, now known by us to be the British nation. Israel is to be linked with Egypt, to smite and heal her, and to be a blessing to her, giving her the Gospel, the knowledge of Jesus, her Saviour, and to make her "the people of God" (Isa. xix. 20—25, R.V.). These are the chains which are binding us to Egypt and forcing us to remain there, in spite of the French and their threats. The power and will of God are on our side, and though our nation knows them not, they will suffice to hold us tight in our position as the protectors of Egypt, as God's messengers to her to give her good government, prosperity and happiness according to His promises. Of course, these are considerations which will have no weight with the French, for they know not the Scriptures nor regard the promises of God. But we who know the truth are aware of the strength of our position in Egypt, and how impossible it will be for our nation to abandon that people to their own guidance and defence. She is incapable of these and must have a protector. God has given us, being Israel His people, these duties to perform, on the Nile; and perform them we must. To Him be all the praise for the power, ability and will to carry out His purposes; though withal we are at present, as a nation, totally unaware of our obligations, and whence they arise!

Since the above was written, we see Mr. Chamberlain, on March 20, during the debate on Egypt, declaring over and over again that though we cannot go just now, we shall evacuate the country when we can do so safely. Surely Mr. Chamberlain knows that that day never will or can come? Why then constantly repeat a pledge which there is no chance of being made good?

"FIVE IN ONE HOUSE—DIVIDED—TWO AGAINST THREE."

(Luke xii. 52.)

THE Reserve Fund in Egypt, which has been got together by the good government and splendid management of the British officers who administer the finances of that country, has been called upon by the latter to contribute to the expenses of the expedition against the Mahdi and the Dervishes, having for its object the recovery for Egypt of the Province and town of Dongola, now in the grasp of its enemies. But the Commissioners of the *Caisse de la Dette* are, by the terms of an existing convention, left in the sole charge of those funds, and it depends upon them whether the British can have the modest sum (half-a-million) which is demanded of them for the purposes of the military operations. The Commissioners are—1, the British; 2, Germany; 3, Austria; 4, Italy; 5, France; and, 6th, Russia. Four of these six are decidedly in favour of the grant being made—namely, Britain, Germany, Italy, and Austria. The Germans are grudgingly willing because they see the expedition will serve the Italians after their late defeat at Adowa; Austria and Italy, of course, are in favour of the British operations in the Soudan; the Austrians because they believe in us and think we can do no wrong; the Italians because they know that at Dongola much of the Dervishes' pressure against them at and round Kassala will be relieved. Three of the Continental Commissioners thus are on our side in the matter, and vote with us for the withdrawal of the amount we ask for from the Reserve Fund to enable us to carry on the war for Egypt, as a measure of defence for her against her southern enemies. With ourselves, then, a clear majority of four is in favour of the payment, as against two who refuse. The two are Russia and France. The latter shows her jealousy of us for our successful management of Egypt since 1883, and wishes anyhow to get us out of the country and take our place there herself. Russia is ready to follow France in all matters indifferent to her own designs, and, therefore, gives France her moral support in this question of the Reserve Fund, but means little more. When France asks her to oppose our wishes in Egypt in regard to this money question, Russia looks at the matter as one pleasing to France and acts accordingly. She and France in this matter of the Caisse, have divided off from the other three Continental Powers, and cried, "No." While the majority of three, the Triple Alliance, have voted together that the British shall have the money needed for the Expedition. The five Powers in the Continental House have even in the matter of the Egyptian Reserve Fund split into two camps, and thus show to Europe that there are two parties there, three on one side, two on the other—and both are bidding for British aid in their own coming collision. Whatever may be the precise meaning of our Lord's words in Luke xii. 52, the fact is that Europe is divided into two parts at the present moment, and even this dispute in Egypt regarding its Reserve Fund shows that it is the antagonism of two of the Powers against three, which is the marked feature of our times. The Triple Alliance is anxious for the benefit and help of our fleet in their approaching wars, and the Russian and French are willing to carry out the policy of the latter and worry us till we surrender Egypt, and thus get us to furnish them with the sword which they may use to destroy us therewith. "In vain is the net spread in sight of any bird" (Prov. i. 17). The British are not to be terrified into giving up Egypt to the French, and they will not be foolish enough to unite with the Triple Alliance to help them to fight the French for Alsace and Lorraine, or do battle with Russia for Constantinople, the Gate, when Germany and Austria must in self-defence fight that battle for them. The London *Standard* no doubt thinks there is a possibility of our joining the Italian Germano-Austrian allies against the Franco-Russian. But we have reason to doubt if that can ever come to pass. It is well, however, to see how the *Standard* deals with the subject. It does so thus:—"But now that the thing is done, some qualms seem to have arisen in the minds of the French politicians as to the wisdom of the course they applauded as alone patriotic, or even possible, for a Ministry that wished to enjoy the respect of the nation. We are not wholly surprised to learn that some Deputies are beginning to ask themselves seriously whether it was prudent to put this vexatious, though futile, obstacle in the way of England. The consequences are so obvious that they can hardly have escaped the notice of even the most frivolous of those Frenchmen who make a trade of preaching enmity to this country. Europe, by the action of France, has been sharply divided into two hostile camps. On the one side are France and Russia; on the other are the States forming the Triple Alliance and England. This is the very distribution of the Powers of Europe which France has the greatest reason to dislike. It surely cannot be considered wisdom by any of her citizens to drive the Naval

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Power of England into alliance with the armies and navies of Germany, Austria, and Italy. Yet it ought to be perfectly manifest that the course which the French Government persists in following is calculated to produce that result by an inevitable process. We had no wish to be forced out of that position of friendly independence towards our neighbours which it would naturally be our choice to preserve. But we are not without a national capacity for looking facts in the face. If Europe is to be divided on the model of the Commissioners of the Caisse in their vote of yesterday ; if it is to be an understood thing that the Powers are to decide every question, not according to its merits, but on mere party lines, then we must make up our minds to act with those who have shown a disposition to co-operate with us. The consequences must be palpable to the meanest capacity. There may be no formal treaty made, but there will be a conformity of interests between us and the Triple Alliance, which will be no less efficacious, and this result will have been brought about by the deliberate action of the French Government. They will have forced us to range ourselves against them, by making it impossible for us to remain on their side. That is the situation which the French are doing their best to create in Europe. When the prospect is suddenly brought close to their eyes by this last conflict in Egypt some of them do not like it. The belief in the Russian Alliance is no longer what it was in France. An uneasy feeling is growing up that the great Northern Empire is making a convenience of its friend in the West. It gets substantial services, and gives in return only very shadowy diplomatic equivalents. Even in this Egyptian matter it does not mean to go beyond Platonic protests and votes. Frenchmen may well begin to doubt whether, for the sake of no more than this, they are wise in pursuing that continual hostility to England which must, in the long run, drive her into the arms of the Triple Alliance."

Such is the anticipation of the secular journalist. But it strikes us as likely that in order to make our alliance with the three great Continental Powers impossible, God is preparing for us great difficulties in South Africa, where all our power by land and sea will be called for by Him to overawe Boer and Dutch opposition, fomented by German jealousy, and prevent a war of races. That will indeed be a serious matter for our Empire, and one which will enforce on us the policy He has marked out for us in the Scriptures, namely, a "splendid isolation" regarding the nations of the continent, and in reference to our colonial empire a sleepless vigilance and armed watch. To the Lord our Guardian and Protector at all times and places be the praise.

ENGLAND'S STORY.

By L. P.

The knowledge of Our Identity with Israel (surely) greatly increases our interest in English history. It seems to give it added reality, to breathe fresh life into it, and even to shed a lustre over such parts as in past times might have tended to produce that "weariness of the flesh" which the Rev. Mr. Gibbs suffers from the perusal of Identity literature. But what in truth is England's story but the *un*inspired continuation of the *in*spired history told in the Bible ? There has been a break of centuries in the narrative, and a thick fog has hidden from us the circumstances of our wanderings and drifting northwards and westwards to the "wilderness" where we were to rest and grow strong during many weary, long years. But now bright shafts of light are piercing the gloom. The veil that concealed our origin for past centuries is being withdrawn, and we who see that is so, praise God and rejoice in deep humility and thankfulness for the advancing fulfilment of His promises of old.

Let us remember that we are nationally and individually mere instruments in God's hand, and that it is by His permission alone that other peoples may envy and hate us for the exalted position He has assigned to us on the earth. But He may yet see fit again to send us troubles and afflictions, by want, and war, and woe, for possibly punishing or refining purposes. If so, let us bow in meek submission to His will.

It is a sadness often to remark how little acknowledgment of God is made in books and public papers as a Factor in the current events of the day, while good fortune, happy chances, luck, coincidence, are the grounds for gratulation, with perhaps a rare half-deprecatory allusion to Providence. It is well not to use sacred names recklessly and with irreverent frequency, but are they to appear only in professedly religious books, or be heard but from the pulpit or the platform alone ? Surely not.

Though but a slight example, I give as a case in point, the following from Mahan's "Influence of Sea Power," etc. The italics are mine.

"Thus was successfully formed the combination of the northern powers against Great Britain, the first and most willing of those effected by Bonaparte. By a *singular coincidence*, which recalls the opportuneness of his departure from England in 1798 to check the yet undivined expedition against Egypt, Nelson, the man destined also to strike the coalition to the ground, was during its formation slowly journeying from the Mediterranean, with which his glory both before and after are most closely associated, to the North Sea; as though again drawn by *some mysterious influence*, to be at hand for unknown services which he alone could render." In the spring of 1801, the battle of Copenhagen was fought!

March, 1896.

ISRAEL A NATION.

By John S. Anderson.

In the *Daily Chronicle* of the 24th February, there appeared a column headed—

"Israel a Nation :
Is the Promised Land in Sight ?
Mr. Holman Hunt's Scheme."

The writer of the article had interviewed the above-named gentleman, who, for the last seven years, has been advocating peopling Palestine with the Jews. He says that the present state of affairs in Turkey foreshadows in a marked manner such an opportunity. But the way in which he would go to work does not accord with the views taken by Identity people.

In the first place, the heading of the article is incorrect, as the writer was meaning to describe the Jews, not all Israel.

We have headed this paper "Israel a Nation," to agree with the title of the article in question, and because it will be through Israel that the restoration of the Jews will be accomplished. He proposes to raise a loan of, say,

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£100,000,000 to buy out all Turkish rights in Palestine, to purchase that country out and out, to do away with the Turk entirely, and make the kingdom the full extent of the Promised Land as indicated by Moses.

We may say at once that this cannot possibly be accomplished in such a manner, for the land is ours by inheritance, and in due time a way will be opened out for us to carry out the Divine will.

Surely a careful study of the various prophecies would show intending philanthropists something of the manner in which this has to come about, for taking the Sacred Volume as containing the history of the inhabitants of the world from the commencement until the end of time, how can anyone fail to grasp the various points which the Editor of the BANNER OF ISRAEL and other writers have for the last twenty-two years and more, been endeavouring to show their fellow-countrymen?

How could anyone conscienciously ask for money to purchase the land, when God, in Gen. xvii. 8, promised it to Abraham, thus, "And I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger all the land of Canaan, for an everlasting possession, and I will be their God." Again, supposing we are not Israel, to say nothing of the Jews who have a share in the inheritance, how can land which God has given to a certain people unconditionally, be either bought or sold?

The few remarks made by the *Daily Chronicle* on the matter are amusing—viz.:—

"Mr. Holman Hunt's proposal for the return of the Jews to Palestine is a picturesque revival of an historic idea which has always had great traditional influence on the Jewish mind. We confess we doubt its realisation. You cannot turn the stream of events backward. The Jewish race to-day is in one sense what it was eighteen hundred years ago, a distinct, a peculiar people. But it is also interwoven with the life-story of every civilised nation, save perhaps, the United States, Ireland, and Scotland, and it has its finger on the purse-strings of Europe. Its activities are all modern. What is such a race to do on the barren plains of Palestine? Johannesburg is the modern Jerusalem."

A thoroughly worldly exposition, and one which does not allow the Bible a single word in the argument.

What is meant by turning the stream of events backward? Does the commentator think that the return of the Jews to Palestine would have that effect? It only shows the grossest ignorance regarding matters which any person who has read the Scriptures to any purpose cannot be supposed to possess.

Those having their finger on the purse-strings of Europe are few in comparison with their poor brethren, so nothing can be deducted from that, and supposing the activities of the Jewish nation were all modern, what has this to do with the question? The Bible tells what such a race has to do on the barren plains of Palestine. They have to go there in the near future. We may fairly ask the question, Is it generally known that in Palestine there are hundreds of cities where the houses built ages ago are only waiting to be inhabited? It may not be amiss while on this interesting subject to quote a few sentences from the Rev. J. L. Porter's fascinating book, published in 1866, called "The Giant Cities of Bashan and Syria's Holy Places."

"Salcah. Joshua tells us that the kingdom of Og the giant included *all Bashan unto Salcah* (Josh. xiii. 11, 12), and the Israelites took and occupied the whole region from Mount Hermon 'unto Salcah.' Salcah, the eastern frontier city of Bashan, . . . 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. . . . From the top of the castle, wherever I turned my eyes, towns and villages were seen. Bozrah was there on its plain, twelve miles distant. . . . 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* towns! . . . Everywhere on that vast panorama, on plain and mountain side, in Bashan, Moab, and Arabia, as far as the eye could see and the telescope command, were towns and villages thickly scattered, and all deserted, though not ruined."

In the same manner he describes other deserted but habitable cities. A few words about Kerioth are interesting:—

"Now, the houses of Kerioth and other towns in Bashan appear to be just such dwellings as a race of giants would build. The walls, the roofs, but especially the ponderous gates, doors, and bars, are in every way characteristic of a period when architecture was in its infancy, when giants were masons, and when strength and security were the grand requisites. I measured a door in Kerioth; it was nine feet high, four and a-half feet wide, and ten inches thick; one solid slab of stone. I saw the folding gates of another house in the mountains still larger and heavier. Time produces little effect on such buildings as these. The heavy stone slabs of the roofs resting on the massive walls make the structure as firm as if built of solid masonry; and the block basalt used is almost as hard as iron. . . .

"We have thus at Kerioth and its sister cities, some of the most ancient houses of which the world can boast; and in looking at them and wandering among them, and passing night after night in them, my mind was led back to the time now nearly four thousand years ago, when the kings of the East warred with the Rephaim . . . and they are, I believe, the only specimens in the world of the ordinary private dwellings of remote antiquity . . . in many cases perfect, as if only completed yesterday."

Reference to Ezekiel xxxvi. 38 will show how these cities are to be dealt with in the future: "As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the Lord."

Then with regard to the climate, which a few years ago was very unfavourable to vegetation, it is now much altered, so that the ground is beginning to be productive again, and ere long will the prophecy of Isa. xxxv. 1, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," be fulfilled in its entirety.

There are several other points to which we might refer, one of them being the fact of Mr. Holman Hunt building up his project on a Scriptural basis, but unfortunately the Bible has not been sufficiently studied to make the plan agree therewith. We will note one inconsistency.

The interviewer enquired, "If Palestine became open to the Jews, in your sense, would there be any difficulty in peopling it? Reply, "Difficulty! why the Jews would fly to it from all parts of the world."

Now see what Holy Writ says, in Jer. iii. 18: "In those days the House of Judah shall walk with (or *to*) the House

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of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." And Ezek. xxxvii. gives a detailed account of the coming events.

Since this was written, we find that the *Daily Chronicle* has published a letter from Mr. A. K. Robinson, of 9, Vernon-road, Leeds, on this scheme, which should induce people to weigh the matter well before joining it.

He pointed out that the Jews are only a small portion of the Hebrew race, that the people of the nation of Israel never were Jews or of the nation of Judah. That the Jews know perfectly well that the bulk of the land belongs to the nation of Israel, and that the rights of the Jews are not more than a fractional part of the whole. Neither Israel nor the Jews, he says, will insult God by offering to buy from the Sultan of Turkey what God has declared a thousand times He will give to them.

The remainder to Mr. Robinson's letter is so good, to say nothing of its actual appearance in the columns of *The Daily Chronicle*, that we hope room will be found for the following abstracts :—

"The wisdom of raising £100,000,000 to bolster up for another fifty years one of the most wicked and effete empires that has ever existed may seem 'a glorious scheme' to the correspondent of *The Daily Chronicle* and Mr. Holman Hunt, but neither Israel nor Judah will contribute as many pence for such a purpose. . . .

"Mr. Hunt seems to have been actively interested in this question some seven years. I may say that, as I have set it before and above every question affecting my life for over a quarter of a century, I consider that I have a right also to my opinion, which is that the scheme proposed shows utter ignorance of the nature of the question: that it is a reflection upon the promises of God, and is of the same spirit that induced Simon to think that he could buy the 'gift of God' with money. . . .

"As to Israel and Judah consulting and asking for the approval of the 'Great Powers,' there is only 'One Great Power' that they need to consider. The other great Powers will have to consider them. Let Mr. Hunt read again the covenants God has made with Israel, and the rights and privileges which He has conferred upon them before he recommends us to negotiate with that arch enemy of our God and mankind, the Sultan of Turkey."

We will conclude with a little blind evidence, to be found in a most interesting work written by the late Edwin Heycock, of Manchester, in the year 1849, entitled "The Kings of the East, an exposition of the prophecies determining from Scripture and from history the Power for whom the mystical Euphrates is being 'dried up,' with an explanation of certain other prophecies concerning the restoration of Israel."

"However we may forget the Jew, it is manifest that with God the remembrance of him is ever present; and we may rejoice that the Lord has chosen Britain 'to be His servant, to raise up the Tribes of Jacob, and to restore to them their desolate heritages.'"

This is good confirmation by a writer who discovered that our nation is specially alluded to in the Bible, but had not sufficient light given him to enable him to see that nation is Israel.

Israel, praise ye the Lord!

Croydon, 18th March, 1896.

THE Monthly Part of the BANNER OF ISRAEL is now ready. Price 6d., post free to any part of the world.

"TURN US AGAIN, O LORD GOD OF HOSTS."

THE 80th Psalm should be a favourite with the readers of the BANNER. It relates to the times of Israel's outcasting —of God's anger against them, when they were dispersed among the heathen, a bye-word amongst them, sorely in need of the salvation by Christ. Thrice is the Lord invoked in the same words, showing the intensity of the peril, the urgency of the need, and the felt want of the Lord's salvation. The prayer is addressed to the God of Israel under three separate titles—"the God" of Israel according to verse 3, "the God of Hosts" of verse 7, and "Jehovah the God of Hosts" of verse 19. In each case the prayer was identical. "Turn us again"—that is, restore and bring back Ten-tribed Israel—that is, Joseph, or Ephraim, Benjamin, and Manasseh, to the condition of favour they once enjoyed under "the shining face" of the Lord Jehovah, the covenant God of Israel, and so "we shall be saved" (or return). (Comp. Rom. ix. 27 with Isa. x. 22.) The pulpit explanation of this Psalm, we observe, takes no notice of the opening sentence of this national prayer :—

"Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock.
Thou that sittest upon the Cherubim, shine forth;
Before Ephraim and Benjamin and Manasseh stir up Thy strength
And come to save us.
Turn us again, O God;
And cause Thy face to shine, and we shall be saved."
(Psa. lxxx. 1, 2.)

It is plain that the House of Joseph, *i.e.*, Ephraim, was the utterer of this sublime prayer, and it was addressed to the "Lord God of Hosts." It was a humble confession on Israel's part that she had gone far astray from Him—and required to "turn again," or return with repentance to Him, but that of her unassisted strength she could not. She called upon the Lord therefore, to Jesus, her covenant God, to "turn her," to regard her with "His shining face" of reconciled love, with the Father's hand upon the Man of His right hand, even on the Mediator, the Lord Jesus Christ, the God-Man, who as Emmanuel, God with us, died for sinful men, and so made peace (ver. 17—19). If that were done, then Israel pleaded that her salvation were secure, her return to Him assured. The spiritual aspect of the whole Psalm is preferred by our teachers to the literal. But by such preference the plain words of the Psalm are ignored, and Israel's exclusive interest in the Psalm completely hidden and obscured. That there are spiritual lessons to be derived from this portion of the Word no one would deny. But why the Ten Tribes, or British people, should be put aside in the explanation of it is perplexing, since the best spiritual teaching and results can be obtained by applying the whole to "the outcasts of Israel," pleading God's promises to them with Him, with the assurance expressed, which is good news for our race and nation, that what is so faithfully and persistently asked will assuredly be granted, because God has promised it in Deut. xxx., Ezek. xxxvii. 1—28, and in divers other passages, not excluding Jer. xxxi. 33, 34, and Heb. viii. 10, 12. It is noteworthy that in the opening of Psa. lxxx. the Lord's guiding care over Ephraim, even in exile and outcasting, is asserted. He leads Joseph like a flock. They are blind (Isa. xlii. 16), but "He leads them," and before His Ten-tribed House He has stirred up His strength. Since the Reformation He has come and saved us; causing His face to shine and opening

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for us the way of salvation. Here is a fact of which the British pulpit need not be ashamed; but it should rejoice to proclaim it as a glorious proof of the faithfulness of our Jehovah God-Man, who is the Lord God of Hosts.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The British and Foreign Bible Society celebrated its 92nd birthday on Saturday afternoon, by holding a meeting of its juvenile collectors at the Guildhall. The fine old hall was crowded with young people, and there was a considerable number of older folk present. In the unavoidable absence of the Lord Mayor, Alderman Sir Henry Knight presided, and amongst those on the platform were Alderman and Sheriff Pound and Mrs. Pound, Sheriff Cooper and Mrs. Cooper, the Bishop of London, and Miss Wilkin, daughter of the Lord Mayor.

The Chairman, in opening the proceedings, extended a hearty welcome to the young people present, and went on to remind them of many interesting facts connected with the history of the Society. The Society owes its origin to a simple but striking incident. Less than one hundred years ago, a young Welsh girl, who had saved enough money to purchase a Bible, had to walk fifty miles in order to obtain a copy of the coveted book. This fact was brought to the notice of the London Missionary Society, with the result that in 1804 a Society was formed to promote the circulation of the Scriptures. It is computed that at that time there were scarcely 5,000,000 Bibles in existence, and the number of languages in which they were written was only about thirty-five. Since then the British and Foreign Bible Society alone has distributed 147,000,000 copies of the Scriptures in 330 different languages, and each year it puts into circulation 4,000,000 additional copies. At the present time something like 1,000 scholars are hard at work translating the Holy Book into a hundred languages other than those already dealt with, and it is hoped that the task will be completed by the end of this year.

In the course of the meeting the Bishop of London delivered an address, in which he dwelt on the immense increase in the facilities for intercourse between different nations which had taken place during the present century, and pointed out its value in enabling them to spread the Gospel all over the world.

The children were afterwards entertained to tea, a feature of which was the distribution of pieces of the enormous birthday cake of the Society, weighing 92lb., as souvenirs of the occasion.

RUSSIA AND ENGLAND.

(From the *Times*, Jan. 25.)

"[Our Own Correspondent in St. Petersburg.]

"Nearly all Russian writers, however they may squabble over home matters, are pretty unanimous in working up ill-feeling against England. This has gone on, with only occasional abatement, ever since the Pamir arrangement, in which Russia thinks England had the best of her, and especially since England declined to join in putting pressure upon Japan. It is not, as I have said, so much on any particular current question, as on general grounds of apparent or latent dislike—or rather, perhaps, of envy and jealousy—which are easily called forth by every and any pretext. If to be abused and vilified for everything she does and does not do is better than to be ignored, then England may be congratulated. If we take the principal popular journals, like the *Moscow Gazette*, the *Novoe Vremya*, the *Sviet*, the *St. Petersburgshiya Viedomosti*, and, to a somewhat less extent, the *Novosti*, we find the most uncompromising hostility towards England in all the questions that have recently agitated Europe. Some of these newspapers have published such extravagant remarks that it is difficult to take them seriously. In fact, on such occasions the Russian Press should be read rather as an interesting curiosity than as a seriously dangerous institution. Here is a specimen from the *Viedomosti*, under the editorship of Prince Ukhtomsky, the president of the Russo-Chinese Bank. The writer says:—

"'British pride, the most characteristic feature of the English people, and an infallible sign of their political ruin in the near future, forms a glaring contrast with the self-stultifying and humble resignation of the Asiatic-Slavonic races. All England's unrighteous deeds in Constantinople, Armenia, Africa, and America have lowered British prestige on the Continent. At the same time, it is a gratifying fact that the Russians are now recognising more clearly and definitely every year the unimpeachable truth that the one single enemy of Russia is England. This old truth, which for a long time was not admitted, or was partly ignored, is to-day the alphabet and guiding principle of thoughtful Russians.'"

[Note by the Editor of the "Banner."—If this hostile spirit be sufficiently and long indulged, we can quite understand how Ezek. xxxviii. and xxxix. will be brought about.]

JACOB AT JABBOK, AND NOW.

Jacob! Now, strive with Me
Even as thou didst of old,
Wrestling hard by Jabbok's brook—
Not yielding up thy hold.

Did I say "*Let* Me go?"
Who could straightway have gone?
Yea—but from Jacob *I'll* not go
While still his arms hold on.

O, Israel, My Prince!
The name I gave to thee
Use 'mong thy myriad sons!
Israel, "prevail with Me."

. . . .

Lo! Esau comes again.
The nations quake with fear:
From Edom living, Edom dead,
Passeth their wit to steer.

Israel! See now thy name
Writ large o'er all the earth:
My word wrought out to thee
Read at thy world-wide hearth.

Brit-Israel, Prince of God,
As in the Bible tale
Strive now, as erst at Jabbok's ford;
And now, as then "prevail."

Haste thee to use the power
'Dued thee with God and men.
Subdue the nations unto Christ,
The Father's sure Amen!

Haste to the earth's sore need!
Lo! *He* waits to come down—
In sceptred law, and sceptred love—
Whose is the Eternal Crown.

. . . . .

Jehovah! God of hosts to helps!
Give us to use the grace
That made of man its minister
To man's own recreant race.

And our own "trouble's" coming, Lord!
But we're not left alone.
Foemen press close, closer do'st Thou
To Israel, Thine own

Jessie Read.

Edinburgh, Jan. 22nd, 1896.

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The flood of your BANNER OF ISRAEL, direct evidence and witness in regard to the fulfilment to the Anglo-Saxon race of God's promises to Israel, has risen to such high water mark that it requires great growth on the subject to be able to maintain that level, and to Christian believers the Anglo-Saxon possession of the promised blessings must identify "lost Israel" in such possessors.

What you denominate "blind witness" is an acknowledgment of the existing blessings and a definite application of your conclusions in regard to the recorded promises and their particular fulfilment, and as you may not be otherwise dealing with such witness, I venture to call your attention to the following:—

In the *Review of Reviews*, Mr. Stead writes under the heading, "The Rhodesian Religion," that, "His Israel is the English speaking folk wherever they are found on land and sea, and in them he sees the Providential race, the called of God, predestined rulers of the world."

"All over the world they have proved and are daily proving their superior capacity in the struggle for existence—Spaniard, and Portuguese, and Dutchman, and Frenchman had the start in the race, but one by one all have been distanced by the Anglo-Saxon."

"To-day from Nova Scotia to San Francisco, from Behring's Sea to the Gulf of Mexico, the English-speaking man is supreme."

"Australasia has fallen as the golden fruit of Hesperides into the lap of the Briton."

"In India, 300,000,000 Asiatics acknowledge the supreme authority of the Englishman."

"In South Africa, Black and Boer alike admit that the sovereignty of the continent will ultimately be vested in those who speak the tongue of Shakespeare and Milton."

"Clearly revealed . . . in the living pages of contemporary history that of all the nations, the English speakers possess the secret of the salvation of the world."

"It is the old Hebrew idea—Mr. Rhodes has no more doubt of the Divine mission of the English folk than had Joshua of the Divine call of ancient Israel."

"Impossible to serve God better than by painting as much of the map British red as possible, and assisting so far as may be possible in facilitating the survival of those whom Milton called God's Englishmen."

Hoping these quotations may be acceptable to you.

I remain, yours faithfully, M. M.

Feb. 18th, 1896.

NOTE BY THE EDITOR.—We believe the above quotation has been already published in the BANNER. It will bear, however, to be repeated.

To the Editor of "The Banner of Israel."

DEAR PHILO-ISRAEL,—The enclosed (especially the last part) from the London Correspondent's letter to the *Manchester Courier* of Tuesday last, March 17th, is remarkably in accord with the certainly unfulfilled prediction in Isa. xix. 5, &c. Russia and Abyssinia may some day bring it all about.

Yours, &c., M. A. BAXENDELL.

The Observatory, Birkdale, Southport, March 20th, 1896.

The following was the enclosure:—"A curious reason is assigned for the interest which the Egyptian fellaheen, or peasants, take in the proposed expedition from Wady Halfa. It is known to all of them who have received some little culture that the waters of the Nile come from 'the land of dark men'—from the mountains of Abyssinia. In 1874, at the time of the war with Abyssinia, it happened that the Nile was slow to rise, and the opinion was expressed that 'no doubt the King was revenging himself on the Egyptians by preventing the waters of the Nile from flowing down to them.' The peasant, whose conceptions of the world and men are most limited, lives in constant dread of the fulfilment of the ancient threat of Ethiopian kings to lead off the Nile before its entrance into Egypt through a canal into the Red Sea. It is only necessary that he should learn of the victory of the Abyssinians to imagine that he is about to be deprived of that river which gives him all he has and all he needs."

To the Editor of the "Banner of Israel."

DEAR SIR,—Some few weeks ago, in making mention of the weights of certain British coins, you said that six half-pennies, "slightly worn," weigh an ounce. That is rather indefinite. I think you will find that three pennies, or five half-pennies weigh an ounce. I enclose list of the standard weights and measurements of British coins, in case they may be of any use to you or any of your correspondents.

I remain, yours truly, A. BRADSHAW.

Gold.	Diameter—Inches.	Grains.
20s.	0·868	123·274
10s.	0·762	61·637
Silver.		
5s.	1·504	436·363
2s. 6d.	1·271	218·181
2s.	1·182	174 545
1s.	0·929	87·272
6d.	0 764	43·636
3d.	0·638	21·818
2d.	0 529	14·545
1d.	0·438	7·272
Bronze.		
1d.	1·2	145·83
½d.	1·0	87·5
¼d.	0·8	43·75

P.S.—The silver 1d., 2d., and 3d., are still coined every year for the Queen's Maundy money.

8, Broadway, Sheerness, Feb. 25th, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think your readers may be interested in the following cutting from the *Lady's Pictorial* of March 14th:—

"Princess Mary Adelaide, Duchess of Teck, is particularly devoted to her eldest grandson, whom she calls by the last of his seven names (David), and of whom she is exceedingly proud. He is a fine, manly little lad, and bright and sunny of disposition. Should he come to be generally known as Prince David, it would be an auspicious cognomen, if unusual, for an English king. It appears, however, to be handsome, genial, Princess Mary's, special pet name for her grandson."

One's thoughts cannot help stretching forward and wondering what the future of this royal child of the House of Judah may be, and whether he may one day reign over the re-united Twelve Tribes (as foretold by Ezekiel) when once more settled in their own land.

I am, dear Sir, yours truly, ANGLIA.

March 16th, 1896.

THE WORLD'S COAL PRODUCTION.

INTERESTING FIGURES.

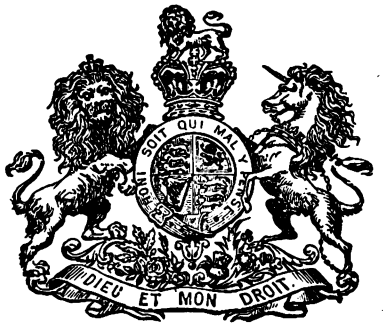
THE report of Sir R. Giffen to the Board of Trade on the coal production of the principal countries of the world shows that in 1894 the exports from the United Kingdom were 42,690,000 tons. Germany, the next largest coal producing country, is credited with an export of 12,345,000, while Belgium, third on the list, exported only 6,263,000. Among the countries which import coal in excess of the amount they export is France, with an excess import of 9,571,000 tons. In the year named (1894) the estimated number of persons employed in the production of coal in Great Britain was 665,747, in Germany 299,627, in Belgium 117,103, and in France 131,587.—(Deut. xxviii. 1 and 13, and viii. 18.)

ANGLO-ISRAEL DISTRIBUTION FUND.—Received gratefully, 2/6 from Thorpe Hamlet, Norwich. Acknowledgment accidentally omitted in report in BANNER of April 8th.—E. M. RUSH, *Hon. Sec.*

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

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



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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE MATABELE RISING AND THE RAILWAYS AS OUR WEAPON OF DEFENCE.

THE news in respect to the progress of the Matabele Rebellion seems to increase in gravity day by day. The whole Matabele nation, joined by other native tribes, are up in arms and seem resolved to stamp out the British and other intruders in their land, fighting us this time, not with assegais but with rifles, with which our over-confidence in our native enemies, usual with our nation in India and elsewhere, has armed the Matabele Native Police Force we employed before the outbreak. The Police, of course, were the first to join the rebels, and they absconded with their rifles and ammunition, since used with deadly effect on their late employers! We seem, nationally, both in England and at the Cape, to have despised the enemy. The fault which gave the Mutinies in India their awful power—namely, our reluctance to believe in native treachery or their power to combine—seems already to be working mischief in respect to the Matabele rebellion. The Cape is absurdly underarmed in respect to the British garrison, and the Government, appealed to by the Press at home and the public opinion at the Cape, still refuses to stir or add to the feeble British force in the Cape Colony! The following is part of the *Times* cable report, published on April 13, in London, illustrating this point:—

The news of the straits in which the white inhabitants of Rhodesia are placed, has evoked a strong public feeling throughout South Africa, that prompter and fuller measures should be taken to suppress the revolt, whether the additional men are under Imperial command or not.

The resources of South Africa are ample. Serviceable volunteers accustomed to native warfare will offer themselves in every quarter if the authorities will respond. Useful native levies could be raised instantly. It is also felt that an urgent duty rests upon the Imperial Government to guard against any native disturbance in the Bechuanaland Protectorate arising out of the measures necessarily taken for the extirpation of rinderpest, since if any native troubles arose upon the line of march from Mafeking the situation in Bulawayo would become most critical.

The disturbance has taken place at a vast distance from the Cape, and the help that is going forward under Government orders from Mafeking, under Colonel Plumer, has only just begun to send the relief in men, ammunition, and food urgently called for, at the rate of fifty men a day, who will reach the seat of war in three weeks! The whole of the 500 men and horses will take months to get to the front from the date of the departure of the first detachment. It is clear, therefore, that the insurrection has come upon the Government perfectly unawares; but now that matters are looking as black as they can be, there seems a want of preparation and an inability to realise the serious nature of the outbreak: perhaps, also, a timid wish to avoid alarming the Boers by a show of military force in the neighbourhood of the Transvaal frontiers! We believe it will not be long before the acute stage of this trouble will be reached, when the Home Government will be compelled to take steps to reinforce the weak British garrisons on the coasts of South Africa, and to pour in the help, in ammunition and food, required, by the Beira route. The railway from that port is approaching Umtali, in the confines of Mashonaland, on the road to Salisbury. As reported by the *Herald*, Mr. Rhodes, at Salisbury, is of opinion that "a rapid development of railways would put an end to these troubles;" which, no doubt, they would. The account in the *Times* of April 13th, of the progress of the Beira Railway from the coast to Chimoio, is marvellous, showing that the South African railways, once completed, will be the means of subduing the native enemies of the British. The account is as follows:—

BEIRA AND BRITISH SOUTH AFRICA

The rapidly-growing importance of Beira to the trade of British South Africa is shown by a report from Mr. Ross, the British Consul at Beira, which has just been issued by the Foreign Office. In 1892 the transit trade of Beira amounted

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only to £440; in 1894 it was £42,300, and last year £142,960, and would have been much more had there not been a breakdown in the wagon transport for three or four of the best months of the year in consequence of the destruction of the pasture from Chimoio onwards by drought and locusts. Rates from Chimoio to Salisbury went up from 15s. to £2 4s. per 100lb., which stopped all imports of prospecting and mining material, and limited even the supply of the necessaries of life. The great increase which took place in spite of these is due to the natural progress of the country and to the greater facility and rapidity afforded by the addition of 43 miles to the railway, so that the journey to Salisbury has been reduced for passengers to less than a week at a cost of £14, and for goods to three weeks at £25 to £35 per ton. A survey for the line between Chimoio and Umtali commenced in November, and will soon be completed. The country through which the route passes offers considerable engineering difficulties, and two years is the shortest time in which the line could be laid. If it is completed, and Mashonaland prove as rich as is expected, the transit trade at Beira will increase immensely. The line from Beira to Fontesvilla is progressing rapidly, and will shortly be opened to traffic. Passengers usually start from Fontesvilla in the morning, spend a night at the 80-mile station, reach Chimoio early in the forenoon of the next day, and in the afternoon leave by post-cart for Umtali. This is drawn by oxen, and takes two days to cover the 75 miles. At Umtali mules take the place of oxen, and the remaining 150 miles to Salisbury take two days. The country is very rough and uneven, and the road is in bad order. On the Umtali-Salisbury section the contractors get a subsidy of £3,000 a year; the carts run each way once a week. Last year the transit trade of Germany into British South Africa, through Beira, amounted to £7,160; of France, £1,365; of Great Britain, £70,840; of Bombay and Zanzibar, £1,480: of the Cape, £22,100; of Natal, £31,340; and of Port Elizabeth, £3,275; so that Great Britain and her colonies sent nine-tenth of these transit imports.

The British, of course, possess the lion's share of the trade, which is as it should be. But it will be seen from the maps that the route from the sea to Matabeleland is far the shortest by the railway from Beira to the disturbed districts. If completed now, they would have enabled us, with God's help, speedily to put down our savage enemies by pushing forward men and material, with food, to the spot, where already all are so sorely needed.

Since the above was written, we have seen it notified by the Cape Government that reinforcements are to leave the Cape and Natal at once for the front; the 7th Hussars furnishing 300 men and 150 Mounted Infantry from Natal, with 100 trained Mounted Infantry from the Cape Town garrison. Besides the above, 100 men who are volunteers have left Johannesburg by rail for Mafeking, with a detachment of Volunteers from Kimberley for the same place. This spot, being due west of Pretoria, is the present terminus of the Northern line, whence all detachments must proceed by road towards Bulawayo in the North, several hundred miles distant. Time is an ingredient in the problem before us. But no doubt our God is guiding His people, and having allowed these grave dangers to encompass them, He is preparing to rescue them from the impending danger. We believe troops from this country will ere long be sent to the Cape and Natal to strengthen the garrisons there; and there is no lack of colonists ready and willing to help if the Government will only give the order. The following, from the *Times* of April 14th, is encouraging:—

Cape Town, April 13.

Mr. Duncan has applied to Sir Hercules Robinson, from Bulawayo, for a further force of 500 whites and 500 Basuto scouts.

The *South African Telegraph*, in an article to-day on the Matabele rising, says:—

"A strong party in England seems to think that it is positively necessary to send troops to suppress the outbreak. South Africa, however, is strong enough to squelch any trouble of this kind. We are not among those who fear the presence of Imperial troops in South Africa, because we have the strongest belief in the good faith of the Imperial Government during recent events. We only fear lest the home authorities may be wrongly informed. All know how unfitted the average soldier is for this kind of work, and Sir Hercules Robinson was quite right in advising that reinforcements were not needed. Thousands of men in this country have seen service and know the natives well, and it would be possible to raise at least 2,000 colonials to relieve the whites in Matabeleland in a few weeks. Meanwhile, the settlers should laager and await reliefs."

Our difficulties are God's opportunities. Let Israel, therefore, praise Him for His mercy towards His people!

NOTES UPON THE CATHOLIC AND APOSTOLIC CHURCH OF BRITAIN,

Which originated from the Mother Church of Jerusalem in the Year of our Lord 39, by Joseph of Arimathea, Lazarus, Aristobulus, and St. Paul.

BY FERRAR FENTON.

A.D. 38-9. Joseph of Arimathea and friends, flying from Jerusalem to escape Paul's persecution, arrive in Britain. Built the first church at the Isle of Avalon, called now Glastonbury, which was regarded as the most holy place of Britain for 1,500 years after, and free from taxes in consequence.

52. Conversion at Rome of Claudia, the British princess, daughter of Caractacus, the Dictator-King of Britain, who had been adopted by the Roman Emperor Claudius. She married and converted the Roman senator and general, Rufus Pudens, supposed to be St. Paul's half-brother.

56-58. St. Paul went to Rome to appeal to Cæsar. Stayed at her palace.

60. St. Paul visits Britain with her and her husband and family, her sister Eurgain, and brother Ilid, whom he appointed Bishop of Britain, and they founded the college of Cor-Ilid, or Bangor-Iscoed, upon St. Paul's rule, to train missionaries and clergy.

165. The Christian faith adopted by the Britons, under Lewer Mawr, in Latin Lucius.

305. Constantine, the British Christian, Roman Pro-Consul of Britain, declared Emperor of Rome at York by the British army, and establishes the Christian faith of his native land (Britain) as that of the whole empire (305 to 323).

350. Pelagius, in British tongue Morgan, chief professor of Bangor-Iscoed, first attempted to arrange Christian doctrine on a scientific basis. His genius and eloquence in Latin or British (or Kymraeg) tongues have left their stamp on theological science to our day.

460-544. St. David reformed the British Church and sent St. Patrick to convert Ireland.

449-600. The Anglo-Saxon conquest of South-east of Britain, when Norse heathenism became the faith of the military aristocracy in the eastern half of England, from the German Ocean to the Midland counties, whilst the subject masses of the people there remained Christian.

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West of the Midlands and in Scotland and Ireland the Church remained the faith of all classes.

597. First attempt of the Romanist Papacy to acquire power over the British Church by Augustine of Canterbury's mission to Ethelbert, Saxon King of Kent, from Pope Gregory the First. Converts Ethelbert, but the Synod of the British Church repudiated and refused to acknowledge the supremacy of Rome.

664. Second attempt of Rome to obtain domination over the British Church made under Wilfred and Paulinus at the Synod of Whitby. The Saxon King of Northumberland accepts it, but the bishops and representatives of the Church reject it. Forty years civil war followed, Wilfred attempting to force it on, and Oswy trying to banish the British bishops and subject the clergy.

750. Tithes first noted by Egbert, Archbishop of York, as payable to the clergy. No doubt a continuation of the old Druidic times, as in all nations, heathen or other, tenths were a usual religious offering. That they were of voluntary origin to the Church, and not a general nationally imposed tax, is proved by the fact that Ethelwolf, King of Mercia in 855, granted tithes of his own private estates for ever to maintain clergy.

1066. Norman conquest of England and imposition of the Roman supremacy in that part of Britain, and a steady attempt made to support it and destroy the national Church of the people by the introduction of Papal dissenting sects, called monastic orders. Monasteries encouraged in all parts for foreign orders of monks who were not subject to the British or English bishops, but only to their own sectarian chiefs or generals and the Pope of Rome. The marriage of the English clergy was forbidden, and all married priests expelled from their parishes.

1210. King John, however, first acknowledged the subjection to Rome by agreeing to pay "Peter's Pence," as a sign that a national Church had ceased to exist, and that only a branch of the Roman was in being. The nation thereupon revolted against him and the Pope, and obtained Magna Charta, securing and asserting for ever the independence of the British Church and liberties.

1250-1390. The nation and parochial clergy revolt against the Romish usurpation, backed by Wycliffe and the University of Oxford, which refused to allow a Romish monk to hold office or preach there.

1400. The first act to persecute the members of the British Church obtained by monastic fraud, and the fourth attempt of Rome to supersede the national church made under the leadership of Arundel, an ex-monk, who had bought the Archbishopric of Canterbury from Henry IV. War with France was excited to draw off the national attention from this design, and all the sectarian monasteries contributed largely to the funds for the beginning of that war under Henry V., the wealthiest even pawning their table plate, as well as the sacramental vessels, for the object. Monasticism rapidly increased, and in the confusion of the following Wars of the Roses, the monks seized a large part of the glebe lands and tithes, and even parish churches, from the national Church.

1492. Restoration of the ancient British royal line in the Tudor dynasty by Henry VII., when the government decided to force the monasteries to disgorge their plunder.

1509-47. The operation began systematically under Henry VIII. and his strong national parliaments. All chantries for souls were abolished as a superstitious practice always forbidden by law. Church buildings and the land and tithes belonging thereto were restored to the parishes and use of the British Church. Lands and tithes obtained by the monasteries themselves confiscated and restored to the heirs-at-law of the donors, or sold for national use. With considerable part, however, of them, colleges, schools, new bishoprics, and parishes were established.

1551-2. Re-organization of the British Church fully planned under Edward VI., but left incomplete at his death.

1553. Fifth attempt of Rome to destroy the Church of Britain under Mary.

1558. Accession of Elizabeth, "Good Queen Bess," who, under Archbishop Parker, fully restored the sole supremacy of the Apostolic British Church, by a reformation of the abuses of doctrine and practice introduced since 1066 by the Roman monastic sects, and the attempted restoration of them under her sister and predecessors, Philip and Mary. The whole nation heartily consented, and a period of such high pride and delight ensued in the British people, freed from the curse and worry of sectarian strife, that the nation adopted the title of "Merrie England," as a distinction from the world without. The general enthusiastic triumph, at length being free in mind as well as body, produced a tropical luxuriance of genius in literature, statesmanship, war, discovery, commerce, and philosophical origination and research, such as our race never before or since displayed, and which at once placed our nation in the forefront of the civilized world, just as a similar period of triumph did Old Israel under David and Solomon.

1570. Roman dissent again organized by Pope Pius V., who sent emissaries out to create religious divisions among the people.

1571. Followed by the start of Protestant dissent by Brown originating the sect of the Independents, whose theory rejects the idea of a national or State Church, and asserts each congregation to be an "independent church." Hence, now called "Congregationalists," but at first "Brownists," after their founder.

1605. Attempt of the Gunpowder Plotters to destroy the national British Church by blowing up the Parliament Houses, with the Commons, Lords, and Bishops, and Royal Family, on the 5th November, but prevented by one of the gang informing.

1623-40. Union of the Stuart dynasty and the Papacy to subject the British Church to the jurisdiction of Rome. See letter of Charles to the Pope, given in Macfarlane's History of England. During this period, probably at the subtle instigation of Jesuit conspirators, innumerable sects, some professing the most blasphemous and profligate and absurd doctrines, suddenly sprang up to assail the National Church, and that Church itself was filled in its highest offices by men who laboured to overthrow and enslave her to the Papacy at the bidding of their promoters, the Stuart family, who were on the throne.

1641. But all were defeated by the Long Parliament. (See debates of the Parliament, 1640-41, published from day to day. A rare old volume, a copy of which of that date is in the hands of the author of this diagram.) Charles I., attempting to carry his designs against the National Church, began war, and originated the Great Rebellion, which resulted in his death, and ultimate safety to the Church, after desultory attempts of the sectarians to supplant her.

1656. Cromwell, sick and wearied of the contention, rancour, and bitterness of the sectarians, resolved upon the reorganisation of the British Church, and restored and confirmed her endowments, declaring he would collect her tithes and rents by his troops if needed.

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1662. The intention of the restoration of our great National Church to legal station effected, all the population assenting, with the exception of a few led by Baxter and Calamy, about 200 in number, and Howe, who formed the modern sect of Independents.

1665-88. The second attempt to introduce the Papacy by the Stuarts, not as under Charles I., by leaving the doctrine and ritual of the old Catholic Apostolic Church practically untouched, and the Roman Bishop only to be acknowledged as a Supreme Archbishop or Pontiff, as had been effected for short periods in former ages, as shown above, but by a total destruction of the British Church of Jerusalem, and a full substitution of that of Pagan Rome. Charles II. and James II. on the throne.

1688. Final revolt of the British Church and nation against the Papacy in all forms, either as a dominant power or as an absolute substitute for herself. On this occasion, as by a divine impulse, her most bitter sectarian assailants united heart and hand with the national bishops and clergy to expel her old enemy for ever. The result being the Revolution of 1688, and the complete declaration that the Apostolic Church of Britain was sprung direct from the first Church of Jerusalem, and representing "the faith of Abraham," was the exponent and the guardian of the religion of the British race. This was accompanied by the adoption in civil statesmanship of the imperial policy of John Milton and Cromwell, that the British race were the inheritors of the promises made to Abraham and his seed, with the addition of the dominating and organizing power of old Rome. And, as a corollary, that it was our duty to become a conquering and a colonizing people, so as by that to secure the means in all parts of the world to display the power of the God of Israel, and spread the light of His revelation before all heathen and Papal nations. To this end the rights of British citizenship were offered to all Jews or Israelites, who were invited to settle in England and her dominions at a time when the Jew was regarded as a slave through the world, and denied citizenship in all other lands. From the events of 1688, accordingly, the two great British Church Societies were founded, with the full approbation of the civil government—those of the Society for the Promotion of Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts—which two began the great educational and missionary works that have developed the powers of civilization at home and abroad, and in reality have given birth to a new and better civilisation than any old philosophy had ever dreamed of. The foundations of this work were completed by 1704, the accession of Queen Anne, whose "Bounty" donation to the Church also began the mighty movement for parochial church extension in the British Isles, so as to meet the spiritual wants of an increasing population.

1701-40. The moral reformation of the people began by Bishop Beveridge and others in the foundation of "The Society for the Reformation of Manners," and the introduction of evangelical work by societies or "classes" of lay workers. Whilst Sir Richard Steel, aided by his friend Addison, engaged to help the movement by purifying literature from the Papal defilement of vice introduced during the Romanising attempts of the Stuarts. He showed that genius and vice were not synonymous, but that faith, purity, and wit were three sisters, never to be separated without mutual injury.

1760. Accession of George III., who entered ardently into their movement, and powerfully patronised the chief workers in it, after the death of Beveridge, by patronising Whitfield, the Wesleys, Romaine, Toplady, and Lancaster the Educator, as well as by selecting for the higher offices of the Church men of pure moral character and learning.

1795. Modern dissent was originated, after Wesley's death, at the Leeds Conference of his followers in 1795, a considerable part deciding to secede from working in active union with the National Church. But the larger portion of his followers remained, without doubt, within the British Church, and formed the party called "Evangelicals," gradually developed.

1811. The Church National School Society established as an extension of the Christian Knowledge Society, which had originated by a bequest from Robert Boyle, the founder of modern chemical science, over a century before, but whose powers were not equal to the vastly extended field demanding cultivation. Decision also taken to extend our Church organisation to India and the Colonies.

1828. The renewal of Romish power in England, which began in 1780, and culminated in the Catholic Emancipation, and re-admission to all State affairs of Roman Catholics.

1833. Reaction against the effect of this manifested in the movement of the High Church party, the offspring of the Evangelical one. This party, by a renewed research into our Church history, pointed out to the nation the Eastern origin of the National Church, and has ardently sought to effect reunion with the Oriental churches.

1840-44. The British Church system of polity or government extended to all our colonies and dependencies by means of colonial bishoprics. This movement had begun in 1784, when the first extension of the Episcopate of the British Church was effected in the United States after their declaration of Independence, at the request of the ex-colonists themselves. The next step was in 1813, when the Episcopate was organised in India under Wilson and Heber, but the work was now fully completed for all our colonies and dominions.

1844-70. United struggle of confederated Nonconformist, Romanist, and Infidel parties against the growing and expanding British Church, resulting in the confiscation, or "disendowment" as politely called, of the property of the branch of the Apostolic Church in Ireland.

1870-86. Continued struggle of the confederates to proceed to the same end upon the Church in Britain. Yet, amidst it all, the enlightenment of the Church and her spiritual life continued to increase, and the masses of the British race returned to her with all the old fervour of the mediæval battle against the Papacy and disbelief. So that, in spite of the attempt made by Mr. W. E. Gladstone, the eminent statesman, to drive the Church from educating the nation, by forming a system of State-endowed schools, the fundamental idea of which was and is to prohibit the teaching of the Christian faith in any form in them, the Church, by the will of the people, continues to educate three-fourths of our population. So that the anomaly of a supposed Christian Parliament and Government making their professed faith the only kind of knowledge it forbids to be taught to its people has failed to produce the result intended, and the masses are brought to cling more closely to the faith of the God of their fathers than before,—a beautiful illustration of the promises made to our fathers during the time when our Church wandered in the Arabian wilderness, "No weapon formed against thee shall prosper."

GENERAL NOTES.

As will be seen by the above, the British Church is a direct branch of the original Church of Christ, founded by

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the Messiah at Jerusalem, and therefore is correctly called the Catholic and Apostolic Church of Britain, more popularly, of England. It is not only the first Church founded outside the realm of Israel in Palestine, but the British nation were the first people in Europe to accept it and the Christian faith it embodied as their national religion, which they did A.D. 165, or 140 years earlier than any continental people. In fact, the Continent and Rome herself only ceased to persecute the faith when in 313 Constantine the Great, after the battle of the Milvian Bridge, at the head of his victorious army of Christian Britons, forced it upon that reluctant city. We need not repeat that Constantine was not only a Roman general, but also a native British prince in right of his mother, Helena, as he was a Roman by his father, Constantine Chlorus. This imposition of the Christian faith on heathen Europe and Asia by a victorious Prince and army we hope to be typical of the destiny of our race and Church, whose mission in the world is by conquest and just government to impose the worship of Jehovah upon all nations in the near future, as the old House of Israel did upon Canaan and the East in the earlier operations of the Divine Will. Constantine was by ancestry a descendant of Caractacus, the most dangerous opponent Rome ever met and conquered, if we believe her own historians, and our beloved Queen Victoria is stated by genealogists to be the same through the Tudors, by virtue of which origin she reigns over us. It is of interest as a curious fact that the reigning monarch of Britain is by inheritance a Canon of St. David's Cathedral, and that our Queen Victoria is one. Her stall is always kept ready for her entry in that Church. It would be an interesting event if anyone were to induce Her Majesty to actually enter upon her right. Why not? All her loyal subjects would be glad to see it, especially those of her own blood in Wales. Who will ask her? It would be an event in our history. Especially if she read the lessons in her beautiful voice.—(See "The Queen's Descent from King David the Psalmist.")

Moreover, this Apostolic British Church never ceased to exist, but was continued as the Church of the subject masses during the Saxon period of aristocratic Norse paganism, ranging during the period of conquest from 449 to 597-664. At the first of these dates, 597, the south Saxons abandoned heathenism, and at the latter period, 664, the north Anglo-Saxons did the same, but the latter, under Oswy, King of Northumberland, adopted the Roman ritual in place of the old British one, at least amongst the Saxon aristocracy.

REVENUES OF THE CHURCH.

During this long period of our Church's existence, for over 1,800 years, the accumulation of revenues given by the pious and benevolent of former ages, and over and above all others for the necessary support of those who attend to the altar, has been large. The kings were to be her nursing fathers, and queens her nursing mothers, as they have been and are. All her revenues have been originated voluntarily during the course of years, the nation as such never having granted an endowment. It has been estimated by careful statisticians that during the period called the pre-Reformationary, 1,500 years, equal to a yearly income of £1,950,000 had been given; whilst since then, in only 300 years, there has been given voluntarily equal to an income of £2,250,000, a proof of greater popularity since than before that period.

The works read or consulted for the above diagramic notes are:—"Tacitus, the Roman Historian," "Annales Ecclesiæ," Morgan's "St. Paul in Britain," Turner's "Anglo-Saxons," Hallam's "Constitutional History," "Giraldus Cambrensis," Milner's "Church History," "Works of Alfred the Great," Fenton's "History of Pembrokeshire," Gibbon's "Decline and Fall of Rome," Canon Trevor's "Rome from the Fall of the Western Empire," Stanley's "Apostolical Age," "Life of Waldo Sibthorp," "Life of Newman," Newland's "Apology for Puseyism," W. E. Gladstone on "Ritualism," Burnett's "Reformation," "History of His Own Times," "Cromwell's Letters, Dispatches, and Speeches," "Debates of this Blessed Parliament of 1640-41," Johnson's "Lives of Steel and Addison," Watson's "Life of Wesley," and "Armenian Magazine for 1795" (Wesleyan Conference Office), "Diary of Bishop Heber," Wilberforce's "Church in America," Greig's "History of India," and many others, including the "Liberation Society's Text Book" and "The Englishman's Brief for his Church," and "Histories of Modern Missions," "John Milton's Prose Works," Macaulay's "History of England," "St. Augustine's Confession's," D'Aubigney's "Reformation," "History of the Lollards," "Wycliffe's Works," "Life of Baxter," Buckle's "History of Civilisation," and other writers.

WHAT TURKS AND ARABS THINK REGARDING THE TURKISH EMPIRE.

"WHILST spending this winter in Cairo I had frequent occasion to speak, and to speak very freely, with Arabs from all parts, and also with Turks of high and low degree, and could only wonder at the unanimity with which all expressed themselves concerning the impossibility of the duration of the present *régime*. Military men and Ulema, Sheikhs, politicians, and merchants, only had one voice to condemn and deplore the corruption and rottenness of the Empire. I remarked earlier that I intended to give a striking proof of the hatred of the Arabs for the Turks of to-day, and cannot more fittingly illustrate all I have already said than by relating the following incident, the full significance of which will, unfortunately, only be understood by the few who are aware of the sanctity of the surrounding circumstances. The story is as follows, told by one present:—During the annual pilgrimage lately, whilst a small and select party from Syria and Constantinople were visiting the shrines at Mecca, the Sheik ul Islam, ushering them into the Most Holy Place and standing before the Beit-Ullah, or Tabernacle of God, prayed aloud that the scourge of Turkey might be quickly removed from them, even if it were by the English taking over the guardianship of Mecca and Medina. The pilgrims were thunderstruck, but kept silence; but the tale is now slowly being passed along, and probably losing nothing in the telling—another weapon winging its way towards fated Yildiz. Nothing can be added which would lend additional force to this picture of the feelings of the latter-day Arabs towards their Ottoman Suzerain, and with this little anecdote the letter may appropriately close."

The above appeared in *The Scotsman* of April 11th, being the words of a correspondent of the *Standard* on the subject of "The Arabs and the Sultan." The friend who sent us the paper heads the article with a quotation from Ezekiel xxv. 14, and Obed. 21st: "I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury, and they shall know My vengeance, saith the Lord." Also, "And Saviours shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's."

On all sides, at the present time, we see the Turkish Empire the object of the hatred of its own subjects. The end is obviously drawing near, but what will lead to the fatal blow which God's people Israel are to inflict, no one can yet guess. It has not been revealed. Men must there-

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fore wait till the fulness of the time shall come, and then the Turkish woe will have passed away, and the Russian "war-woe" will be at the doors. The catastrophe is awaited with alarm by the nations of Europe, for they know it will be succeeded by "an earthquake such as there was not since men were upon the earth, so mighty an earthquake, so great." And then the last word of the Eastern Question will be spoken—viz., "Who shall have Constantinople?" Sir Arthur Cotton, in his letter, published on p. 204 of the present BANNER, makes a very interesting suggestion to the effect that Constantinople will not exist at all as an object which the nations will covet, as it will, he believes, become an active volcano according to the meaning of Isa. xxxiv. 1 to 15, wherein the present capital of Turkish Edom stands for Idumea and Bozrah. In Ezek. xxxv. 1 to 15, we have another prophecy against Mount Seir (a prophetic name for Edom and Idumea), declaring that the Lord will pursue Edom with blood. "I will make thee perpetual desolations; . . . I will make Mount Seir most desolate, and cut off from it, him that passeth out and him that returneth." The reason of this severity is clearly stated in this chapter: "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 . . . I will prepare thee unto blood . . ." "As thou didst rejoice over the inheritance of the House of Israel because it was desolate, so will I do unto thee. Thou shalt be desolate, O Mount Seir, and all Edom, even all of it, and they shall know that I am the Lord" (ver. 15, R.V.).

That the desolation of Edom's land shall be the result of a volcanic and continuous outburst seems indicated by ver. 9 and 10, R.V., which reads thus, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever."

It has occurred to some that the allusion, in ver. 7, to "the wild oxen coming down with them (the lambs and goats), and bullocks with the bulls," is a figure to represent that the British will also be present at the outpouring of God's vengeance on Edom, and have a hand in it; because the two symbols here named (the wild oxen and bulls) are the prophetic symbols of England. We hardly can concur in this, because the symbol of the lion is lacking. Further, in the parallel passage in Isa. lxiii. 1 to 6, R.V., we have it stated that the Lord comes from Edom, with the blood-crimsoned garments from Bozrah, because "He hath trodden the winepress alone, and of the peoples there was no man with Me." "There was none to help." Israel, therefore, is to be absent, not present, at that awful scene of punishment of the Edomite foes of His people and of the Lord Himself! Because of that gracious interposition Israel's hymn of praise and supplication is the subject of the rest of the chapter, vers. 7 to 14, R.V.

In Isa. xxxiv. 7, R.V., the reference to wild oxen, bullocks, and bulls, with the blood thereof, seems to refer to the universality of the destruction to be effected in Edom and Bozrah. Not the lambs and goats only, but the bulls, the bullocks, and the wild reem also, will be destroyed, the weak and the strong together, and the land will be drunken with their blood. "For that is the day of the Lord's vengeance, the year of recompense in the controversy of Zion" (ver. 8). For Israel's preservation in that day, let the people of the Lord, even Israel, praise His holy name for ever. Isa. xxxv. 1 to 10, R.V.

"ADMIRAL SIR GEORGE TRYON, OF H.M.S. VICTORIA."

EXTRACTS from *Review of Reviews* (page 13), dated London, July 15th, 1893 :—

"One-fourth of the world, being land, is divided into a considerable number of States more or less insignificant, among which some half-a-dozen great Powers stand conspicious. The remaining three-fourths of the world being salt sea, is divided into several huge satrapies, over each of which reigns with supreme, although not exclusive, sovereignity the British admiral who is, for the time being, Commander-in-Chief of the Naval Station. Of these great watery dominions the most important, although almost the smallest, is the Mediterranean, and among the great potentates of the world the Commander-in-Chief of the Mediterranean Station ranks among the first. This may sound hyperbolical to those who have never been at sea. Possibly enough many of our readers may be somewhat incredulous as they hear, perhaps for the first time, of authorities whose existence is not hinted at even in Mr. Arnold Foster's patriotic 'Citizen Reader,' but that is because they have lived like earthworms in their holes in the ground, and have never in all their lives once realized that the familiar song of 'Rule Britannia,' however bombastic it may sound on land, is sober, serious fact the moment you embark upon the sea.

"It is not until you are out of sight of land that some faint, far-away conception of the might and majesty, the power and glory of the sovereignty of the sea begins to dawn upon the mind. But as day follows day, and everywhere across the billowy expanse, from the rising of the sun unto the going down of the same, you are alone between two infinitudes, the firmament above and the abyss of waters below, you begin to understand. And as you cross the track of the innumerable argosies which are ceaselessly engaged in bearing the garnered wealth of the harvests of the world to the Thames and the Mersey, the Humber and the Clyde, when almost every ship you pass flies the English flag or is bound to British ports, the sense of the magnificence of our ocean heritage imperceptibly deepens. And when after a tour round the world, you find you visit no port that is not crowded with British shipping, that every mile of the endless circle you never passed out of range of the authority of some British admiral, wielding an actual ever-present force, stronger than that of any rival Power, and irresistible by reason of the limitless resources of the Empire at his back, the great truth dawns upon your mind, and you begin to realize, more or less dimly, the reality of the overlordship of the sea.

"Her Majesty Queen Victoria reigns on the Thames; but her sea kings both reign and rule on every ocean between the poles. Sea king is no mere phrase as applied to the Admiral Commander-in-Chief of a British Naval Station. His fleet is an array of floating fortresses, detached for a time from their native land, and he himself is the living personification, the incarnate embodiment of the Empire. On all the world's broad surface no living man wields more absolute authority than the Admiral on the quarter-deck, nor have Tzar and Kaiser, in all their hosts, more obedient subjects than he. He is monarch and diplomatist and warrior and judge all in one. He is the warden of the watery marches, the naval overlord of the ocean. It is he who sustains the fabric of our Colonial possessions. Without him and his warships our world-circling fortresses would be

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as worthless as the Pyramids. It is his patrols which make the traffic on the trade routes from continent to continent as safe from molestation as the tramways in Hackney and Islington. And this puissant sovereignty, built up by the valour and the labour and the lives of successive generations of British seamen, is maintained to this day by the same means, and exercised as of old in the ever present menace of Death.

"When Admiral Tyron went down with his ship, a great man and a ruler in our naval Israel perished in his prime."

THE REGNANT SCOT.

By J. B. S.

In a British contemporary, there lately appeared an article, on the Queen's blood nationality. After exhaustive research from genealogical data, the writer proves that Queen Victoria is consanguineously related to Germany with $\frac{6}{64}$ths, and to France with $\frac{2}{64}$ths, thus leaving in her nationality composition only $\frac{1}{64}$th of "British" blood. If, for the general term "British," we read the specific term, Scotish, the national consanguinity of our Queen stands unique, for it is this $\frac{1}{64}$th alone which is the one factor in bequeathing to her the first of the regnant titles she hereditarily possesses, that of Queen o' Scots. For, with that one-sixty-fourth of Scotish blood in her veins, our good Queen, as the *successional* descendant of the last of the Scotish kings to reign at *Edwinsberg*, she is:—firstly, the Queen o' Scots, and, secondly, the Queen of England, for there never yet was a king of Scotland, or of the land of the Scots, and though some of the monarchs of England have, on isolated occasions, assumed the popular title, yet, as kings of England, and not of the English, are they historically known. Louis Phillipe, king of the French, was never king of France, while on the other hand, his predecessors were all kings of France, so that the popular title of Louis Philippe is to be looked upon as merely an incidental one, granted him by popular acclamation. Kaiser William, the German Bretwalda, though king of Prussia, from his Brandenburg descent, is not the Emperor of Germany (though he claims it!) nor is he Emperor of the Germans, but simply the German Emperor. His position amongst the princes of the Germanic or Allemanic Confederacy is that of Bretwalda, as was the case during the Anglo-Saxon Heptarchic period, when the dominant Prince of seven-kingdomed England sat in the council of the Witenagemot, as *Regium Rex* or *Bretwalda*.

In Judah's-land, or in Israel's-land there never was a king who bore the territorial, in contradistinction to the popular, title—they were all kings of Israel, or, of Judah and upon the Cross of Calvary, with the finger of destiny pointing thereto, the very words of the Roman superscription ran thus:—"Jesus Nazaraeus Rex ille *Judaeorum*."

Here we have the title, King of the Jews—not of Judah's-land. With this most ancient regal title, "The King o' Scots," which is to be found in all our most ancient records and legal documents, and rigidly adhered to, up to the assumption of the Crown of England by James VI., King o' Scots, and up to the present hour, we have the *identical* regal title as borne by the kings of the people of the covenant, thus affording to us one more of the innumerable proofs we already possess of the Israelitish Identity and the regnant destiny of the Scotish race.

In 1st Samuel 10th chapter, there is the account of the anointing or installation of Saul as king of Israel, but not of the *land* of Israel! and in the 24th verse of the said chapter, we have the first time in Holy Writ the popular acclamation: "God save the King," so that the salutation given at the coronation of the first of Israel's kings, in 1095 B.C., is composed of the *identical* words of our National Anthem in 1895 A.D., and at the present moment belong to no monarch on earth save the *successional* descendant of James VI. the King o' Scots! The British Constitution is tri-partite, consisting of "The King, the Lords, and the Commons," and according to Israel's law in the *furthest West* the generic, and not the sexual, term being always applicable, *the Queen is always King!*

From the days of Moses, the first leader, the rulers of the children of the covenant had all borne, like the Kings o' Scots, the popular, instead of the territorial regnant, title. In the 76th Psalm (sung by the Remnant on the day of Drumclog, A.D. 1689), "In Judah's-land God is well known, His name in Israel's great;" the terms, "in Israel," "of Israel," and "over Israel," are all of them Bible terms, referring in every case to the *people* and not to the *land* inhabited by the people. In reviewing all these stern and stubborn facts that openly confront us, even the destiny-Identity student is apt to exclaim, like the Rabbi of old, "How can these things be?" Yet these things are; Holy Writ declares them, and profane history confirms them. There never was a king of Israel's-land, and there never was a king of Scotland.

Edwinsberg, now Edinburgh, the present capital of the Scoti, was anciently the *Berg* or stronghold of the kings of North-Humber-land, delimiting their kingdom and held by them as a sallying point to prevent the further ingression of the Scots. At Scone, the ancient capital of the Scots, whereat rested, for many ages, the Stone of Destiny, brought from Innisfail (*Insula Fatale*, or Island of the Fatal Stone), the kings o' Scots were all crowned, and under conditions similar to the coronation of the kings of Israel. That self-same stone of destiny now rests in the coronation throne at Westminster, and thitherward was James VI., King o' Scots called, and, in England, his *successional* descendent, in the person of Victoria first, reigns as Queen o' Scots, Queen of England, and Empress of India, for these are her titles, given in their successional order. Not as the lineal descendent of any other of the monarchs of Europe, does Victoria, the Queen o' Scots, reign over England and over "an Empire whereon the sun never sets," but as the crown-assumptive descendant of the last of Scotish kings who independently ruled over the Scoti before changing his Taht-gah* from Edinburgh to London. As king o' Scots, all that were possible, but not as king of Scotland—with the latter, the title would have merged into that of England, and the *identity* lost, but as King o' Scots, the *identily* is paramount and ineradicable. It is a vulgar error, having the credence of the many uneducated, to believe that Scotland is united with England—geographically that is so, but, politically, the Crown of England is united to that of the Scoti, as, it was assumed by one who was at the time an independent King of an independent Nation. These are the historic facts, and the logical deduction is that the Crown of England is subsidiary to that of the Scots. Some centuries before the Scotish assumption of the Crown of England, "Proud Edward" by means of a prospective marriage, endeavoured to effect the political union of the two *countries*, but destiny forbade him! Had such an event come to pass

* Taht-gah—Throne-city, or Metropolis.

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(*at man's proposal!*), there would have been no independent king's assumption of England's Crown by a Regnant Scot; no truth in the basis of British-Israelism, and in the prophecy that:

"Wherever rests this Holy Stane,
The Scotish race shall surely reign."

would have become a truthless prediction. But, happily for the logical basis of British-Israelism, these things have not come to pass, but the *successional* descendant of the crown-assuming King o' Scots now reigns over the greatest of the world's empires, which is but the fulfilment of destiny. "God save the Queen."

"WATCH."

By B. Hailes.

"What strange times we live in! What is coming next?" Such has been the not infrequent greeting which has passed between friends since the year 1896 began—and, truly, ere the first quarter of the year has run out, we have seen and heard strange things! No sooner had our feelings been stirred by mingled anger and sorrow at the very prospect of a disagreement with our brother Manasseh, than they were almost forgotten in the all-absorbing news from the Transvaal, and the wave of indignation which followed the German Emperor's message to Oom Paul. We are still on the tenter hooks of expectation, wondering what will come out during the trial, and by what means the assured supremacy of Britain in South Africa will be brought about. Side by side with this runs our anxiety about Armenia and the outcome of the Turkish question. We are no longer asked to believe in "the concert of the Powers;" that policy has evidently resulted in failure, and already it seems that M. Edouard Hervé was right when he said, "The Turkish gendarme having proved inadequate, a European gendarme will be called up to interfere. Who would be that gendarme? He must be either Russian or English." For the present it seems as if he would be Russian, and with Ezek. xxxviii. and xxxix. open before us, is it possible not to feel that within measurable time, the great company may not be assembled to whom "Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof, shall say, Art thou come to take a spoil?" Perhaps a secular paper like *Punch* hardly knew how closely its cartoon, which appeared about the time of the German Emperor's émeute (the British lion surrounded by the young lions, or colonies) ran upon Scriptural lines. Yet, surely, it made one stronger while looking at it to remember that it was Israel's God who had foretold that thus the young lions should support the mother country.

Strange times indeed! What is coming next? Who can tell? Europe, nay, the world, is like a huge chessboard. Anxiously do the watchers follow the moves and wonder at the changes. Let us always remember that as the Spirit of God moved of old upon the face of the waters, so does it now move upon the face of the nations, bringing them nearer and nearer to "the day of the Lord in the valley of decision." We cannot prophesy, but we know that the "stone shall become a great mountain, and fill the whole earth." And so, as we watch the moves, we feel certain that Israel will be led safely through all perilous times, not because they are more righteous, more powerful, or in any way more deserving than other nations, but because of God's promise to Abraham—because He has said, "I will have mercy upon the whole House of Israel and will be jealous for My holy name." And He "will be sanctified in them in the sight of many nations."

Then, if such be the case, if we know that the final struggle will be between Rosh and Israel, and we can identify Rosh as Russia when we read the solemn words, "I am against thee, O Gog, prince of Rosh," it surely behoves us to seek until we find Israel. If we be right in our identification of Rosh, as we see her silently, persistently, pushing on to take that position which will eventually enable her to enter Palestine, then Israel must also be preparing to resist her, and, unknown to herself, be working out God's purposes. Where, then, shall we find this great rival nation? Let us search our Bibles and see there the marks by which Israel is to be known. Where is the nation who, with his horns, is pushing the people together to the ends of the earth? Ask the Boers, the French, the Germans. Who is the people who possess "the precious things of the earth and the fulness thereof?" What people have "grown into a multitude in the midst of the earth?" To what nation was the kingdom of God given when taken from the Jews? "To a nation bringing forth the fruits thereof." Look around. What nation is the great civiliser, the great missionary of the world? To what nation is committed the oracles of God? What people keep the Sabbath? The answer to these and many other questions can only be, the British, and, if so, may we not logically conclude that Israel and Britain are one? God hath not cast away His people, but through the ages has preserved them in all their wanderings and changes that they should shew forth His praise, and they should be His witnesses. Very remarkable has been the influx of Jews to this country, leading the thoughtful to ponder over the words of Jeremiah, "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." Very remarkable also is our position in Egypt, where, Isaiah tells us, "Israel shall be a blessing in the midst of the land." Wherever we look in these strange times, events seem to be leading up to the great cataclysm which will usher in another state of things. Then shall Israel be known, and Israel's King "shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously." In the meantime, while we watch and wait, let it be without undue anxiety. It is right to take every precaution, right that our statesmen should see to it that England holds the supremacy of the sea, that she is ready, in the isolation to which the other nations wish to relegate her, to meet whatever contingency may come; yet she must not trust wholly to an arm of flesh. Israel must know that the Lord is her Saviour and her Redeemer, the Mighty One of Jacob. Surely, "the isles shall wait for Him," and whatever dark days may be before them, He will lead them until all men "shall call them the holy people, the redeemed of the Lord."

We do live in strange times, and morning after morning, as we open our newspapers, we are inclined to say, "What is coming next?"

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." "Wars and rumours of wars" being about, let us remember that "in quietness and in confidence shall be your strength," and, patiently waiting, listen to our Lord's own command:—"What I say unto you, I say unto all, Watch!"

A B C Church & Chapel Directory and May Meeting Hand-Book, published by R. Banks & Son, post free for 1d stamp.

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UNITY.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

THE following was written in June, 1883, and recent events justify its publication at the present time :—

"Our dear old England! and her glorious daughters! An empire such as this world never saw. Let us take the great empires that have passed away. Babylon in the zenith of her golden power. Medo-Persia in the plentitude of her far-reaching sway. Greece in all her Alexandrian pride of conquest; and Rome in the cruel savagery of her universal domination. Our British Empire is larger and stronger and better than them all. Larger in area and population. Stronger in doing battle for the right. Better, because her laws being founded on divine truth are fit for the universal domination for which she is destined. If such be our duties, and such our responsibilities, we ought to take the more earnest heed to the work that lies before us.

"The first, the wisest, and most imperative thing that lies in our path is, the realisation of the bond of universal brotherhood, which shall bind our far-reaching Empire in federal union, and make us (what we are now in race and blood) a perfect, mighty whole. This is no wild dream, but a thing that is as certain of accomplishment as anything can be, because the materials are all ready to hand; and the hour will surely come, the hour that will see us, in the order of divine providence, as the fifth and last universal empire that shall bear sway in the earth, as set forth in that 'sure word of prophecy' to which we as the children of promise are commanded to 'take heed.' Of the blessings and advantages which would result from a realisation of this union, he would be a prophet indeed who could bring before our mental vision what the ultimate must necessarily be.

"It surely ought to be a comfort and solace to our national life that we have this high destiny set before us, and an incentive to higher and nobler efforts, that we may be found worthy of our high calling and honourable stewardship. Therefore, there is laid upon us solemn duties and privileges, and we are commanded 'to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke;' and more, 'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh?' and we have tried and are trying nationally in some sort to carry out these high behests. We have struck the fetters from the slave, and let the oppressed go free, and we hope to break every yoke. But some traitors in our midst have raised a cry that the doctrine of non-intervention is higher and holier than any divine command; therefore, that all these great duties had better be left undone. So this precious high-sounding phrase concentrates within itself the vilest treason against God and man. We have not stinted nationally to deal our bread to the hungry; and we have tried more or less imperfectly to perform the duties incumbent upon us; but withal we are to-day unprofitable servants, with many of our duties neglected, or only imperfectly performed. Very much of our remissness is due to the false teaching that has become so current in our day. What could be more dangerous than the glib phrase that 'Force is no remedy!' which means, in other words, that the law ought not to be made for the evil doers. We had better stick to the Divine Word.

"Let us ask ourselves why we occupy the position of eminence amongst the nations of the world to-day? why God cares for and watches over us so tenderly and unceasingly? Is it not that we are set apart for the accomplishment of His high purpose? And in committing to our care the oracles of His divine will towards the children of men, He has honoured us before all the nations of the earth, and we ought to take very great care that under no pretence whatever shall any treason be tolerated to this solemn God-given trust. In the history of mankind throughout all ages there is no parallel to our own case, where so vast an empire has come from such small beginnings; and just in proportion as we are true to God, we shall be true to ourselves and the rest of humanity; and our British Empire, made up, as it is, of the 'multitude of nations' of our own blood, shall march on united in the pleasant bonds of love and righteousness toward that higher life which is set as the reward of those who love God and keep His commandments. And I appeal to my fellow-countrymen, who, as Britons, are heirs of the Royal Heritage, to use their best individual efforts to try to hasten the consummation of this glorious work, as this matter is practically in their own hands, and could not be long delayed if they understood and desired it. Then let our watchword be Union! Union in the love of God, and in the best interests of common humanity."

THE OFFER OF THE ARAWAS.

Rotorua, January 17.

THE following is the translation of the telegram sent to the Governor yesterday, being the outcome of the meeting held on the previous night:—"It has been resolved that, should affairs in the Transvaal require it, we (certain chiefs of the Arawa) should express our readiness to form a guerilla regiment for service in that country. Kindly convey our renewed assurances of affection and loyalty to the Queen." Signed by certain chiefs on behalf of the Arawa people. In spite of a certain amount of ridicule thrown on this movement by some people here, the natives are most earnest in their demeanour.—From *Auckland Weekly News*—weekly form of the *Herald*.

THE ARAWA'S OFFER TO THE QUEEN.

Rotorua, Thursday.

The following reply has been received from the Private Secretary to the Governor in response to a telegram by the Arawa chiefs:—"To the chiefs of the Arawa tribe, Rotorua. —The Governor has received your telegram, and in Her Majesty's name thanks you for your loyal offer of service in the Transvaal. You are now aware that the crisis which appeared so serious is passed, but your offer was none the less most creditable to your patriotism, and she thanks you for your devotion to Her Majesty's interests which promoted it." —From *Bay of Plenty Times*.

The Arawa tribe number about 3,500—not actually the most numerous of the Maori tribes, but about the leading and most important. Fancy a tribe of Arabs in Algeria volunteering to fight for the French against the Germans!—Forwarded by CAPT. H. STEWART, New Zealand.

WIDOW PAYNE FUND.

E. W. Retford, 5/-; J. B., London, 10/-; S. S. Birkenhead, 2/-; M. A. B., Birkdale, 2/6; Nurse Groom, London. 10/-; E. G., 2/6; A Friend, 6d.; Norwood, 10/-; "Thank-offering for God's love and Mercy," from G. S., Johannesburg, a BANNER reader for ten years, £1, "Old Sympathy," London, £1; J. H., London, £1; = £5 2s. 6d. The total fund, up to April 27th, now amounts to £42 3s. 6d.

THEODORE S. HILL.

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HERR MAX NORDAU ON ENGLAND.

(FROM OUR CORRESPONDENT.)

Vienna, Thursday Night.

HERR MAX NORDAU contributes to the *Neue Freie Presse* to-day, in the form of a *feuilleton*, running into eleven half-columns, an appreciation of the new Poet Laureate. It is the most elaborate study of modern English literature which has appeared in any German paper, and does ample justice to Mr. Austin, though not, perhaps, an equal degree to his contemporaries. At the same time, Herr Nordau is highly laudatory of Englishmen in general, and it is interesting to note that his panegyric appears in the *Neue Freie Presse*, which not very long ago permitted another feuilletonist to call the English "the Chinese of Europe," and to enlarge upon that happy idea.

Dr. Max Nordau considers Mr. Austin "the most perfect embodiment of Anglo-Saxonism in the literature of our time; arch-English in his likes and dislikes." He goes on to explain what the English are, and to ridicule the notion, so dear to Continental writers, that the British are a nation of shopkeepers. "Shopkeepers, indeed!" he exclaims. "Those who fought at Hastings like giants and Titans, who subdued two continents, are ruling two hundred million Asiatics by the will and nerve of a couple of thousand of their race, who brought to their knees such men as Napoleon I. and Nicholas I., and who still have their Jamesons to demonstrate that their old strength of will and power of ruling over others have not yet died out! If these are the characteristics of shopkeepers, what is the essential difference between shopkeepers and the heroes of the Greek Myth?" "The ruling classes of England," he proceeds, "are the most powerful race of masters the world has seen since the Republic of Rome and the early Roman Empire, and Alfred Austin is one of that stock. To please an Englishman one must be strong and daring. The English are a bluff race, incomparable friends and terrible enemies, rather proud of being more feared than loved." I never remember to have seen in the German language, and least of all in a Vienna paper, such an eulogy of England, and, at the same time, so thorough an understanding of the English character by an author of another nationality.—*Standard*, Feb. 21, 1896.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE Secretary is pleased to say that we still keep adding to our numbers, though but slowly; two have joined since last month, making the total up to 1,579.

The names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God, will be gladly received.

Subject for prayer on last Sunday in May: "That God will guide our statesmen in dealing with South African matters."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

A donation of 2s. 6d. was kindly sent by Mr. R. T. M. of Artane.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your paper received to-day, you deal with the subject of Constantinople. A new thought has come into my mind about that of late, which, as I have not seen any mention of it anywhere as yet, I here offer for your consideration, as I should like much to have your thoughts about it.

May I first say how entirely I approve of your way of discussing these subjects, so simply, clearly, and honestly?

What has led me to this attempt to satisfy myself about the future of Constantinople, is this:

I observe that throughout the world there are exceptions to our holding the Gates. Why is this? My conclusion is that as one of the great signs of "the end" of these times is the restoration of life so generally to extinct volcanoes, some Gates have been held back on account of their being volcanic.

We possess the whole area from Perim to New Zealand, with the exception of a small patch, the volcanic Islands, in the East Sea, Sumatra, Java, the Phillipines, &c.

We actually ruled Java at one time, but then gave it up, as well as our possessions in Sumatra. Why is this patch excepted? Is it not because the most terrible explosions have taken place there that have ever been recorded? Especially one at the west end of Java, and one a little eastward of the east end.

So we do not hold Fernando Po., Tahiti, Hawaii, Madiera, the Ionian Isles, all volcanic centres! May this not be because all these old volcanoes are to burst into new life soon, and therefore are not fit for our occupation? Again, there seems no possible question about the end of Rome. Its utter destruction by fire seems certain (Rev. xviii. 9, &c.). And lately the man who calls himself God had to run in his night clothes to escape from the ruins of his idols and his palace, which he expected would fall upon him.

Everything there seems prepared for a complete catastrophe, and it is certain that the city stands upon the crater of a volcano. If God should thus set His mark of reprobation on the site of this head quarters of heathen and Papal rebellion against Him, may not this be also the end of the site of the city of the other great apostacy? Lately in the very heart of Constantinople they had an exactly similar warning to that in Rome. Many buildings were destroyed, and the whole city was very near destruction. As God will set His mark of blessing upon His own chosen site of Jerusalem, may He not also leave both the sites of the cities of the great apostacies to be marks of His curse?

I cannot but think that this is worthy of investigation. It is evident that the modern prophets are quite at a loss about this, the Gate, and for my own part I cannot think of any probable solution of this great complication, if Constantinople continues to exist.

If it comes to an issue whether Russia or England should possess it, it seems impossible but that it should be the centre of a life and death struggle between the two Powers, of which I can find no intimation in the prophecies. I may take this opportunity of saying that I think a great mistake is commonly made about England's protecting Palestine when Gog attacks it, for in the account of his overthrow there, I can find no mention of anything about England beyond Tarshish and all the young lions thereof looking on intelligently as fully understanding the case, and confidently expecting the immediate hand of God in the matter, as in the case of Sennacherib. Nothing is said about their interference.

How wonderfully every day brings news of God's blessing on Ephraim. Only a few weeks ago all his enemies were going to see his entire overthrow, and all the preparations for it have already vanished without a shot fired!

What an extraordinary position Lord Salisbury holds! With an overwhelming majority, and a revenue beyond what anybody ever dreamt of, £109,000,000. To your striking notice of the settling of accounts between China and Japan at the Bank of England, you might have added that before the war the two Plenipotentiaries discussed the matter in English, as the only language common to the two.

Yours sincerely, ARTHUR COTTON.

Woodcot, Dorking, Surrey, April 8th.

THE Annual Meeting of the British-Israel Association will be held on the 7th May, at Exeter Hall. Full particulars will be found in our advertisement pages.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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SOUTH AFRICA, AND ITS ANXIETIES.

No one can say that our country is without its trials at this moment, or that our nation is not learning some lessons in South Africa not unlike those which God gave us to learn in British India during the terrors of the Sepoy mutinies forty years ago. After grievous national suffering He sent us the needed help on that occasion, and we doubt not that, black as matters have looked, there will be peace again in due time. In regard to Matabeleland and the Transvaal, it is manifest that the insurrection of a native tribe—the Matabeles—is fully developed, and, perhaps, 14,000 armed natives are bringing deadly peril upon our countrymen, now shut up in beleagured places, like Bulawayo, Gwelo, and other isolated spots. At such places, and in open fight, about 200 European lives have already been lost, by murder and battle. But the trouble does not end there. The state of things in the Transvaal is unsatisfactory in the extreme. President Kruger is exhibiting a rather hostile spirit, and is arming, as his Consul-General in London admits, because, in consequence of Dr. Jameson's late miserable raid, it is discovered that the defence of the country has been unduly neglected. On our part, the weak garrisons at the Cape and Natal have been called on to furnish, for the Matabele war, 300 cavalry and 100 mounted infantry. To make good that deficiency, a couple of battalions of infantry are to be sent on to the Cape, to defend our possessions there. It is admitted that our strength at the Cape and Natal is "dangerously" attenuated by the withdrawal of 450 men for the war against the Matabele, but it is deemed that that danger will be turned into safety if two infantry regiments, and one of cavalry, about 1,900 strong in all, are sent to recruit our slender forces in the South African Peninsula! The fact is, our Government at home is apparently afraid lest these so-called strong measures should drive the Boers into a declaration of war, or alarm the President into rash measures against the British subjects he is engaged in trying for high treason in Pretoria. Hence we have the following explanation addressed by Mr. Chamberlain to the President for sending troops to defend our own Gates, in the face of the Matabele rebellion. The words appear to us almost like the expression of an inferior to an acknowledged superior, and, to our view, are as dangerous to the public peace of the Colony as Mr. Gladstone's submission to the victorious rebel Boers after Majuba Hill, when, in arms on the Queen's own ground, they extorted from him a humbling peace. The message was this, as it appeared in the *Times* of April 18th:—

> The Prime Minister's Department, instructed by Sir Hercules Robinson, the Imperial Commissioner, has informed President Kruger, on behalf of Mr. Chamberlain, that the British Government consider it necessary to reinforce the Imperial garrisons in Cape Colony and Natal by one regiment each in view of the withdrawal of the drafts which are being sent from those places to assist in dealing with the troubles in the North.
>
> The President has also been informed that these measures do not indicate any change in the policy of friendliness which it is the earnest endeavour of the Imperial Government to display towards the Republic. Mr. Chamberlain states that he wishes the Transvaal Government to be informed of that decision, being aware that efforts may be made to misrepresent the intentions of the Imperial Government by those who wish to prevent a satisfactory understanding of the lasting character from being arrived at as desired by the two countries.—*Reuter.*

We regret the tone of this communication, which is sure to be misunderstood by such a man as President Kruger, because it offers a sort of apology to the Boers for defending our own territories, and begs them to understand that the 1,900 men we are forwarding to posts, far removed from their borders, are not meant to hurt them! This is, of course, as noble as Mr. Gladstone's conduct towards the same race, but it is not good policy, and it will not, we believe, have the effect intended. We know, of course, that

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this, as all our other matters, are in the hands of God, and that He is guiding us as certainly by the agency of the Colonial Secretary to-day, as He did by Mr. Gladstone years ago, when bloodguiltiness had such terrors for him, that he carefully secured a peace without honour for this nation, to be followed, as the fruit thereof, by what may probably soon be a state of war with the Boers, and, as connected with it, a rebellion of bloodthirsty native savages, who mean to destroy the white man if they can, and restore the reign of murder and pillage throughout Rhodesia and beyond. In vain! We believe that the reinforcements now going up to the seat of war will be in time to turn the tide, and drive back the Matabele Impis. The promise of God to Israel was that, "Behold, they may gather together, but not by Me! Whosoever shall gather together against thee shall fall because of thee" (Isa. liv. 15, R.V.) "No weapon that is formed against thee shall prosper" (ver. 17). These promises suffice! When things look at their blackest we may trust the Lord to fulfil these His words of grace and love to Israel, and to deliver them from the hands of those who hate them.

We quote some cheering words, spoken by the Earl of Selborne, at the anniversary dinner of the Royal Colonial Institute, on April 24th, at the Hôtel Mètropole, regarding the Matabele rising:—

The Chairman next gave the toast of "The United Empire," and the Earl of Selborne, Under-Secretary of State for the Colonies, in responding, referred to events in South Africa. He said that the incursion into the Transvaal had fallen like a bombshell into the camp of the Dutch in South Africa. It destroyed for a moment, he hoped only temporarily, the confidence of the Dutch in the *bona fides* and the honour of their British fellow-subjects, and it had produced, he felt sure only temporarily, that cleavage of opinion which went by race, which must be most disastrous to any country which found itself in the circumstances of South Africa. (Hear, hear.) Under the circumstances the policy of the Government was in the first place to maintain unimpaired all the rights of the British Crown in South Africa (cheers), to maintain all the honourable obligations of the British Empire there, and to try and weld once again into one great South African public opinion the opinions of the Dutch and of the British and make that the potent, and all-powerful, and invincible instrument of progress and reform in South Africa. (Cheers.) There were those who were clamouring for the despatch of immense reinforcements for South Africa. With regard to the question of an adequate garrison for the coaling-station at the Cape, they might be perfectly certain that the Government would never shrink from increasing that garrison for that purpose to the full extent which their military and naval advisers considered necessary; but when they were asked to send large bodies of troops—5,000 from England and 5,000 from India had been suggested to him from one quarter—for quelling the Matabele rising, he must ask them to pause and consider the circumstances of the case. There was, no doubt, some alarm in the public mind as to whether the reinforcements that were to be sent were adequate for the purpose. He thought they might reassure themselves, when he assured them as a certain fact, that those on the spot, whether at Bulawayo, Mafeking, or Cape Town, had received every single man for whom they asked, and if any necessity for more should arise, that more would be forthcoming. (Cheers.) When Sir Frederick Carrington was in a position to take offensive measures to quell this insurrection, he would have at his disposal from three to four times more men under arms than there were under arms in the first war in which the Matabele were conquered. He thought the public might reassure themselves as to Bulawayo. The Colonial Office was in daily telegraphic communication with that place; omnibuses were daily running into the town. Therefore, they were under no uncertainty as to the actual position of affairs there. There were plenty of men, there was an immense store of ammunition. There was not as many rifles as they should like to see there, but they were on their way, and no doubt had been expressed to them from those in Bulawayo lest their food supply should fall short. (Cheers.) The great difficulty of the case was getting the men, the munitions of war, and horses and food from Mafeking to Bulawayo. It was a most difficult business, water was scarce, and as if South Africa were not already plunged into enough trouble, there had come a gigantic calamity in the shape of the most malignant form of rinderpest. The difficulty was not to find the men, but to get them on the spot, and those at Mafeking who were responsible, whether Imperial officers or officers of the Chartered Company, were showing most determined energy and splendid self-reliance in pushing forward those reliefs most anxiously expected. (Cheers.) Meanwhile, their fellow-countrymen in Bulawayo were proving themselves worthy of their forefathers. (Cheers.) Nothing could be finer than the way in which they had faced their difficulties and refused to be shut in without taking the offensive, and the way in which they were carrying the war into the enemy's camp. (Cheers.) As nothing could be more disastrous to South Africa than disaster, Mr. Chamberlain had, he felt sure, with the unanimous assent of his fellow-countrymen, without in the least hampering or restricting the efforts of those brave men in Bulawayo to relieve their own difficult position, enjoined on them great caution in taking that offensive which must be preliminary to the final crushing of the rebellion. Far better to wait and get sufficient forces on the spot. Sir Frederick Carrington would once and for all crush this unhappy insurrection. At any rate, the duty of the Colonial Office was clear. They had to absolutely crush this rebellion so that it could never recur, but with as much consideration and humanity to the unhappy natives as was possible. (Cheers). They had to give the Chartered Company a fair field for again setting in order the machinery of administration and for that development of the country which it so sorely needed. They had firmly, but with the greatest courtesy and in the most friendly manner, to continue their representations in order to secure for their fellow-countrymen in the South African Republic those reforms which free men throughout the world and all who respected nationality claimed to be their legitimate rights. (Cheers.) But they intended to use as the all-powerful and invincible instrument for that purpose that united public opinion of Dutch and English in South Africa, without which no Government there could permanently exist, and, finally, they had to see that the position of the British Empire, as the paramount Power in South Africa, was imperilled by no foreign intrigue (loud cheers), and remained what it was—the controlling and last word in South Africa. (Cheers.)

"THY LIGHT IS COME."

(Isaiah lx.)

ARISE, shine, for thy light is truly come!
Oh, blest command from angel heights above;
And soon shall we return to Israel's home,
Jerusalem, whose King is Prince of Love.

The glory of the Lord is upon thee,
The Gentiles shall behold thy risen light!
For the people who were blind, now can see
The loving wisdom of the Lord of might.

Lift up thy eyes, then, O Ephraim, and sing!
Break forth, O barren one, cry aloud, rejoice!
Gather thy sons from far to meet thy King,
And praise Him, with one heart, one mind, one voice.

The sun shall be no more thy light by day,
Nor brightness shall the moon give light to thee;
For God will keep us in His perfect way,
And on His arm our trust shall ever be.

H. G. LOCKE.

115, Choumert-road, Peckham, S.E., Feb. 7, 1896.

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PALESTINE RE-PEOPLED.

ISAIAH XVIII.

By Rev. J. Idrisyn Jones.

There are three names, which have often resounded in our world, in the past—viz., Palestine, Israel, Britain; with still greater significance shall they ring in the ears of men, in the days that are yet to come. They are links in a golden chain: a chain which neither Satanic nor any earthly power can break. If it be attempted, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." These three names stand related to the great things of time. What is Palestine? Like its own Galilean Sea, it is in itself but a little thing, which yet has a prouder history than the vast Atlantic Ocean and the still prouder Pacific; so this little country is more renowned than all other lands, for it is the Redeemer's native soil—it is, therefore, richer than any other in its titles—"The Holy Land," "Immanuel's Land," "The Land of Promise," &c. While within its confines are the greatest sleepers of the world, as Abraham, Isaac, and Jacob; and ancient kings and prophets are slumbering there till the day dawn and the shadows flee away.

What is Israel? The chief people of mankind: a people terrible from their beginning until now; a people to whom all others are made subordinate in God's scheme of this inhabited planet, for is it not written. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). How strikingly did Baalam under Divine inspiration, set forth their superiority over other races: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord had planted, and as cedar trees beside the waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiv. 5—9).

What is Britain? To-day the finest nation in the world; the Mistress of the Seas; the civilizer and evangelizer of all the peoples who have sat in darkness; the nation whose Empire is the largest in the history of the world, and whom Victor Hugo thus describes: "Over that sea proud and majestic, lies the proud island, whose existence consoles me for a thousand Continental crimes, and vindicates for me the goodness of Providence. . . . Henceforth there are no nations, no peoples, but one and indivisible will be the world—and all the world will be one England;" and whom Vernadsky, the Russian, further describes as "a spider whose web encompasses the whole world within her own dominions: she has all the resources of all the Continents; her Empire is stronger and vaster than the coalition of other States. . . . The aggressive Empire, unless speedily checked, will establish a universal dominion over all the people of the earth." Surely then, Palestine, Israel, Britain, are names which it will be impossible to obliterate from the minds of men, or the vocabulary of the earth.

But what binds these three links into this golden chain? Palestine is the land to be re-occupied; Israel is the people who shall return to it; Britain is the nation who is appointed to carry it into execution. In support of this we offer the following arguments:—

1. Britain is the House of Israel.

The restoration of the House of Judah is to be accomplished by the strong arm of the House of Israel, as announced in the prophecy of Jeremiah, "In those days the House of Judah shall walk with (to) the House of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers" (chap. iii. 18). We cannot stay now to supply the evidence that Britain is the House of Israel, but take for granted on this occasion, that such is the case, except merely to state, that Britain possesses all the marks given of Ten-tribed Israel in the prophecies: such as—dwelling in N.W. Islands—being chief of the nations—having ocean supremacy—consisting of a multiplicity of nations—as having occupied the desolate heritages—as possessing the Gates of the other nations—as to increase of population—as lending money to other nations—as keeping the Sabbath—as being a blessing to all peoples—as having migrated from the land of Canaan, and the locality of Israel's captivities—and to her the House of Judah must come in order that by her aid and in her companionship the land of promise might become theirs for ever.

2. There are Present Indications of it.

A remarkable friendship has for ages subsisted between the British people and the Jews. To us, at the present moment, they are flocking as exiles from Russia, whose Government compels their departure by harsh and cruel persecutions. How significant also is the fact that we are now posted on the border-land of Palestine, by our occupation of Egypt; which we so strangely occupy alone, by the sudden withdrawal of the French authorities; while even if we were to retire from Egypt (than which nothing is more unlikely) we should still be at Cyprus, not far away from it. Is not all this showing us the finger of Providence, in preparing our way for the task of restoration committed to our hands? This special friendship of England in regard to Palestine and the Jews, has been well set forth some years ago, at a banquet given at Damascus to Col. Churchill as the military representative of England, who said: "I trust, my friends, that I may claim for my country the first place in your recollections. In the hour of your darkest trial and adversity England hastened to extend to you the protection of her glorious and triumphant ægis. Other Powers no doubt exhibited a generous sympathy in your behalf; but in England your woes and sufferings and misfortunes found an echo, and exercised a national exhibition of feeling which struck down the fiendish malace which oppressed you to the earth, and rescued you from the hands of your malignant persecutors. She has proved herself to be your most steady, persevering, and uncompromising friend. May this happy meeting be looked upon as a pledge of that friendship, and as the *forecast* of such a connection and alliance between the English and the Jewish people, as shall be alike honourable and advantageous to both. Yes, my friends, there was once a Jewish people, famous in arts and renowned in war. These beautiful plains and valleys, which are now tenanted by the wild and wandering Arab, on which desolation has fixed her iron stamp, once revelled in the luxuriance of their fertile and abundant crops, and resounded with the songs of the daughters of Zion. May the hour of Israel's deliver-

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ance be at hand——[Here the gallant speaker was interrupted by the cries, 'May God grant it, may God grant it, to England alone we look, to England alone we look.'] May the approximation of western civilization to this interesting land, be the dawn of her regeneration and of her political existence; may the Jewish nation once more claim her rank and station among the Powers of the world. The descendants of the Maccabees will yet prove themselves worthy of their illustrious ancestors." Surely these are indications.

3. It is Foretold in Isaiah (chap. xviii.).

This is said to be the darkest chapter in the Bible; so at all events the commentators have told us; some of whom have introduced no less than ten theories of exposition—and were themselves unable to decide which of them to accept; while others have confessed that after having read them, they were plunged in still greater darkness. So a cabinet may be very difficult to open until one possesses the key. Bishop Horsley a hundred years ago had more real insight into the meaning of the dark riddle than any of his contemporaries, or his successors as expositors, to this day, for he understood it to mean "the restoration of the Jew by a distant nation skilled in navigation." That is the key which unlocks the mystery of the chapter. Its contents may be summarized as follows:—

1. The restoring nation described (ver. 1, 2).
2. The earth summoned to watch (ver. 3).
3. Judgments on the enemies of Israel—(ver. 4—6).
5. The restoration accomplished (ver. 7).

In order more clearly to receive the teaching thus divinely given, it will be necessary to offer an amended translation of verses, first, second, and seventh.

Ver. 1.—It is important to alter the first word into "Ho," as all critics agree. It should be the Hebrew form of interjection, calling attention. Some would render it "Hail," in the sense of salutation. In either case it is a message to some great maritime country concerning its mission of restoring Israel—understanding the term "wings" to refer to its ships, by the aid of which the restoration should be accomplished. The three following amended translations are worthy attention:—(1) A Hebraistic translation or paraphrase, B.C. 50, "Ho to the land to which they come in ships from a distant country, and spread their wings as an eagle flying upon his wings." (2) The translation offered in the Speaker's Commentary: "Ho to the land of overshadowing wings"; which it regards as a great naval power. (3) Dr. Sheppherd's "Hail to the land of ships which is far distant beyond the west." Taking the passage as pointing out a naval power, we see how aptly it is descriptive of Britain, whose "wings" are on every sea. The gathering of Israel will thus be in ships—and the statement is in harmony with another prophecy—"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, because He hath glorified thee." It will be interesting now to notice that the Tarshish of the above prediction may be fairly understood to fit in with Britain. (1) This Tarshish of prophecy lies also west of Asia, for in the 48th Psalm the ships of Tarshish threaten the Coast of Palestine, which is west, and Britain lies also west, as the starting point. (2) Tarshish is identical with "the Isles," which is a correct description of Britain. (3) The Tarshish of prophecy is rich in iron, tin and lead, which is again eminently applicable to Britain. (4) There are in prophecy the "young lions of Tarshish," an apt allusion to the Colonial possessions of Britain. Again, these ships lie beyond the rivers of Ethiopia—and Britain is situated in that direction—so this first verse may be fairly taken as a reference to Britain, in regard to its maritime aspect and its geographical position.

Ver. 2.—Dr. Sheppherd supplies the following translation:—"That sendeth missionaries in swift vessels upon the sea, saying,: Go ye swift messengers in behalf of a nation mighty and civilized, a nation terrible from its beginning until now, a nation that portioneth out and treadeth down, whose land is apart in the waters."

Ver. 7.—Dr. Sheppherd's translation is as follows:—"But in that day shall a present be brought to the Lord of hosts of a great and polished people, a people warlike from their beginning; hitherto a nation that divideth and conquereth, whose habitation is an island, at Mount Zion, the place of the Lord of hosts."

This altered rendering makes the prophecy still more applicable to Britain, as regards the fact that she herself is Israel, and shall bring them to the land of promise as a present to the Lord of hosts in the appointed time.

Let us re-state the argument for Britain being the instrument of the tribal restoration to Palestine. (1) Britain is herself the House of Israel, to whom the task is committed. (2) There are national indications that she is likely to undertake such a work. (3) Isa. xviii. seems to point to Britain as the nation destined to carry out the enterprise.

Such then, is the glorious event for which the ages have waited. It must come to pass, as the integrity of the Bible is at stake. Its great credential is, that all which is written cometh to pass. "And if thou say in thine heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken" (Deut. xviii.). If, then, Israel shall not be restored to their land, the Scriptures are broken, and all their value is gone.

But are there no signs that such an event is even at the door? Is the land not held by the "sick man," whose tenure is fast hastening to its close? as seen in the decay of the Turkish Empire, whose carcase will soon be a prey to the already-gathering vultures. Some new occupant is therefore near at hand. Why should it not be Israel, whose everlasting inheritance the land is made by covenant? Already the children of Judah are hastening back to it, consequent upon the unrest given to them among the nations; the builder and the railway engineer are busy at work, arousing the land from the slumber of ages, as if to intimate that Israel's time of redemption draweth nigh, and the "Eastern Question" about to come up for its final solution. Britain is also busy preparing her "ships," as if in readiness for their great commission—which is not so much to demolish foreign ramparts as safely to convoy the children of Abraham to their desired haven. The era is pregnant with stupendous issues; we are ringing out the old—and ringing in the new—what is it, but the glorious dawn foretold by the prophet-bards.

"For lo the days are hastening on,
By prophet-bards foretold,
When with the ever-circling sun,
Come on the age of gold."

To every serious observer, the crisis of the centuries is rushing upon us; and this upheaving of nations must shortly culminate in the fulfilment of the words, "And in

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that day will I make Jerusalem a burdensome stone for all people." But after the storm will come the calm; for the cry shall be: "For lo, the winter is past, the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come." It shall be the Advent of Israel's King—and the inauguration of His kingdom from sea to sea, and from the rivers to the ends of the earth. "Even so, come, Lord Jesus."

Welshpool, N. Wales.

ISRAEL AT WORK IN NYASSALAND.

THE following appeared in *St. James' Gazette* of April 15, last, and if the facts be true, which we cannot doubt, we have cause for great national thankfulness. The statement was this:—

"While the ship of the Chartered Company is tossing in stormy waters, the Nyassaland bark is sailing triumphantly under the skilful guidance of that great little man, Sir H. H. Johnston. This morning a despatch is published from him, in which he says:—

"'I have the pleasure now to inform your lordship that, as far as I am aware, there does not exist a single independent avowedly slave-trading chief within the British Central Africa Protectorate, nor anyone who is known to be inimical to British rule.'

"It is a great result to have been achieved by a few hundred Sikhs and a mere handful of young Englishmen, civil and military. There has been hard fighting in it, as well as hard marching, skilful organization, and well-judged African diplomacy. If we have made some mistakes in South Africa of late, we are at least entitled to congratulate ourselves on this admirable piece of work in the trans-Zambesi country. No European Power—neither France, Germany, Italy, nor Belgium—has done anything to compare with it in the Dark Continent of recent years."

The work which our nation is engaged upon in Nyassaland on the shores of the lake of that name is truly Israelitish—namely, the abolition of the slave trade in the very country where it has hitherto been successfully carried on with great boldness. The Indian warlike races have co-operated with us there, and, as we see, a few hundreds of Sikh soldiery led by young Englishmen, and supported by a few English civilians, have done what no other European Power, French, German, or Italian, have succeeded in carrying out in recent, or indeed in past times. It stands to reason of course that these results could not be effected without war in some shape or other. Those native tribes who oppose us in reference to the slave trade are bent on destroying us by force of arms, and they call on us to defend ourselves. The result is a foregone conclusion. In the long run Sikhs led by Englishmen are sure to conquer, and then peace with good government follows as a matter of course. The slave trade is then destroyed; and civilization with Christianity take the place of cruel lawlessness, murder and depopulation.

The problem we have to face in Matabeleland is of the same character, though our savage and cruel enemy there is supported by great numbers, by a species of military discipline and by great personal bravery. But the contest is no less a struggle between Christianity, freedom, and prosperity, on the one side, against bloodshed, murder with horrible cruelty and political chaos and red ruin for a whole country as big as France on the other! We do not doubt what will be the outcome. As in Nyassaland the native slave hunter has been put down, so in Matabeleland the cruel Impis of the natives will be destroyed, the peaceful settlement of the land will be restored, and the condition of prosperity will once more return to the distracted country. During the period of suspense we trust our friends will not abandon their faith in the power and lovingkindness of our God, who has just now placed us in circumstances of serious trial, to test our faith and to see if with Our Identity to sustain us we can trust Him to care for us, protect, and save us as a nation. He has promised that He will do this for us in Isa. xlii. 16, R.V. Why should we suspect that He will fail us now?

It is true that the wires have been cut south and east of Bulawayo for a short space, and that for the time the town and its inhabitants of European descent, were in great straits. But aid is rapidly approaching from the east and the south, and the only fear, it appears, is, that ammunition or food may fail the garrison of that and other places in Matabeleland and Mashonaland where the troubles have arisen. But the Lord is above all, and He has engaged to protect His people, and never to forsake them. We may confidently therefore look to His interposition, and to be sure that what He has done for the occupants of Nyassaland against the Arab slave dealers and slave raiders, He will surely do in respect to the murderous Matabele who are thirsting for the moment when they may rush in and slay their beleaguered victims. Whether it may be God's purpose that disaster should precede our final victory in South Africa, as was the case during the Indian Mutinies (*vide*, the awful occurrences at Cawnpore before the capture of Lucknow) no one may say. But in the end He gave us complete victory over the Indian rebellion; and has for forty years restored peace to India, placing the country no longer under a Chartered Company as in Matabeleland, but under Israel's Crown itself, which we believe will be the change which must take place in South Africa, before we can have peace again permanently. This is the change which has given us a peaceful and contented Uganda, and we believe is God's purpose in respect to the Charterland where Mr. Cecil Rhodes and Lord Gray are to be her Majesty's representatives.

There is a mighty work of preparation now going on in South Africa, of which we see a part only now. For the consolation that nationally we know what the end is likely to be, we must needs praise the Lord, since we are Israel, and all things are to work good for them.

ANGLO-SAXON ENERGY.

WHAT GREAT BRITAIN HAS DONE FOR SCIENCE AND CIVILIZATION.

CHICAGO, Jan. 14.—To the Editor of *The Chicago Times* "*Herald.*" Permit me to answer in your valuable journal the empty mass of vituperation inspired by prejudice from such correspondents as J. A. Gregorowitsch.

I have read with patience dozens of such letters in the columns of your esteemed paper, thinking that the average American would take them for what they are worth—nothing—and simply set them down as being the bait of some politician fishing for votes. But the persistency with which they are fired at you, Mr. Editor, has exhausted my good temper. By all these blatherskites England is denounced as a robber, a tyrant, cruel, unjust, avaricious, in fact every

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known crime on the calendar is laid at her door. And why? What is the real root and reason of all this outcry against Anglo-Saxon success? It is simply an outcry of malignant jealousy and envy at seeing the triumph of the Anglo-Saxon over all difficulties as against those of any other nation under the sun. This malicious envy is mortally afraid that the English-speaking race is going—as it surely is—to lead the world and plant the banner of civilization everywhere. One instance of the absolute surety of this is that the recent treaty between China and Japan was drawn up in the English language, clearly showing that that language is paramount above all others in the transaction of the world's affairs, and that the people who speak that language are the foremost people on earth, not even excepting the nation of Mr. Gregorowitsch.

The "tight little island," Mr. Editor, is not big enough to hold in the energy of the Anglo-Saxon; he wants room; and wherever he can plant himself without treading on a civilized nation's ground there he is going to stay. And what is the result of this same energy stretching out and spreading over dark and hitherto unknown lands and making them fit places for the habitation of civilized people? These term it British tyranny, barbarity, etc. The result is that the darkness which reigned supreme in these lands, the awful practices which these races in their ignorance were guilty of in their sacrifices to their gods, and other superstitious rites, have been, wherever the Anglo-Saxon civilizer has planted his foot, wiped out. Such societies as the stranglers of India and Burmah are exterminated, and such acts as mothers sacrificing their babes to the Ganges are of the past. These and other horrible practices, too numerous to mention, which were incorporated in the lives of the "harmless and peaceful peoples of Asia and Africa" Mr. G. refers to are no more.

And these races are cared for and protected by this same "greedy" England every whit as well as the United States ever cared for or protected her Indians. This, I think, goes without saying. But I do not blame the United States for spreading herself. It is the same Saxon energy which knows no bounds in getting ahead. Of course, every intelligent man knows that in this tremendous progression some acts of seeming cruelty have been committed by the Saxon in his dealings with the North American Indians, as well as with the cannibals and murdering races of Africa and India—Mr. G.'s harmless and peaceful peoples. It is impossible for such progression to succeed without someone going to the wall, and it is absolutely right that these races who have never in all the centuries advanced one step nearer civilization should be the ones to get set back rather than that the world's advancement and progress should be stayed indefinitely until they died out. What would the United States be to-day if the Anglo-Saxon had held in his energy until the lazy, good-for-nothing Indian had decided to accept civilization and its methods, or journeyed to the happy hunting-grounds? It is the same thing in India and Africa. This untiring energy has advanced steadily and will continue to advance until the Anglo-Saxon is master of the world.

Everything, Mr. Editor, points that way. I think the dispute over Venezuela is a step in the right direction. I think it has done more good to the English-speaking race than anything that could have happened, and Mr. Cleveland has unwittingly and most innocently been the means of starting on foot one of the grandest advances toward civilization possible. I mean the appointing of a court of arbitration, which is being discussed by all influential men of England and America, to settle the dispute between the two branches of the Anglo-Saxon tongue, and which same movement is, in my opinion, the grand starting point for a coalition of the English-speaking people which can dictate to the world, and which the world may be assured will always take the stand for the right. England is blamed by Mr. G. and others of his ilk for the massacre of the Armenians. Mr. G. and others do not seem to think that if England made a step toward saving them it might be the signal for the great barbarian of Europe—Russia—to inaugurate a war that in a few weeks' time would cost more lives and treasure than a dozen Armenias. This is a little matter which has to be taken into consideration in dealing with the Armenian question. England is blamed for such acts as blowing from the canon's mouth the Sepoy fiends. I wonder if these howlers ever read the story of the massacre of Cawnpore by these devils who were so justly punished. I think not. If they did they would think twice before speaking once. And such peoples and races must, in the interest of civilization, learn to know that when this Anglo-Saxon energy has made a home for itself in these wild and unknown lands, they cannot with impunity rob and murder any of these civilizers without paying dearly for their crimes. The American Indians have learned that lesson, and Uncle Sam has been their teacher. If this letter, Mr. Editor, will have any effect in stemming in the least degree the torrent of "tail-twisting" letters, then I am sure you at least will feel my effort has not been entirely in vain.

R. M'KENDRY.

—From the *Chicago Times'* "*Herald*," January 18, 1896.

ISRAEL A NATION.

MR. HOLMAN HUNT'S SCHEME FOR THE RE-PEOPLING OF PALESTINE.

BY C. W. HAWES.

AN article has recently appeared in the *Daily Chronicle* setting forth a great scheme by Mr. Holman Hunt, the eminent artist, for re-peopling Palestine with Jews, thereby making it once more a great nation. This idea seems to have been in the mind of Mr. Holman Hunt for some years, and the present state of Turkey, in which he sees the Sultan's power and dominions evidently falling to pieces, suggests the desired opportunity. He says, "Make Palestine a Jewish nation—a centre of peace, stability, and security—and you take a notable step towards the settlement of the difficulties in the far East."

The idea is, that a group of leading Jews should take the question up, and raise the sum of say £100,000,000. Then, with the approval of the great Powers, approach the Sultan, and buy out all Turkish rights in Palestine, and purchase the country absolutely and completely. Sir Samuel Montagu, in another article, seems to fall in with the scheme, and sees no difficulty about raising any amount of money that might be required.

But both Mr. Holman Hunt and Sir Samuel Montagu seem to lose sight of the intention of One higher than themselves in regard to the chosen people, and they each seem to forget the fact that the Holy Land really belongs to Israel by right, because it was promised to them by Almighty God Himself, through the patriarchs Abraham, Isaac and Jacob, as an everlasting possession, or in other words, it formed part of the Abrahamic Covenant. They have never yet really possessed the whole of the land promised to them by God; but if we believe the Word of God to be really true,

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we must see plainly that they will possess it in God's own appointed time, and according to His promise.

The idea of purchasing the land from the Turks would seem like an attempt to frustrate the Divine purposes; and here it would be well to remember, that the Jews did attempt to return to Jerusalem, and to re-build the temple, in the time of the Emperor Julian, who gave them permission to do so. They were full of triumph at the thought of being restored to their own land, and of reviving the greatness of David and Solomon. But it had been declared that the temple should be overthrown, and that Jerusalem should be "trodden down of the Gentiles until the times of the Gentiles should be fulfilled" (Luke xxi. 24). This undertaking to re-build the temple was nothing less than a daring defiance of Almighty God, and it pleased Him to defeat it in a terrible manner. An earthquake scattered the foundations which had been laid: balls of fire burst forth from the ground, scorching and killing many of the workmen; and stories are told of other fearful sights which put an end to the attempt. I have merely mentioned this to show that God has His own plans respecting His people, and that it is not for man to attempt to frustrate them.

Both Mr. Holman Hunt and Sir Samuel Montagu seem to think that if only the Jews could be made a nation, and occupy Palestine, much good would come out of it. We are assured in the Bible that Israel shall indeed possess and inhabit the land: "They shall build the old wastes: they shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations;" and "Jerusalem shall be a praise in the earth."

But there comes a question, Who are Israel? This may seem a strange question: for have we not been taught that the Jews are the chosen people of God—that they are Israel? If we look closely into the history of Israel we shall discover that the Jews are but a small portion of the chosen people—that they are but two tribes, and known in Scripture since the division of the kingdom after the death of Solomon, as the House of Judah; and it was during their 70 years captivity in Babylon that they were first called Jews. But there was another and much larger portion, known as the House of Israel, or the Ten Tribes. These were carried captive into Assyria more than a century before their brethren of the House of Judah went to Babylon, and they were placed in Halah and Habor, on the river Gozan, and in the cities of the Medes. There is no record in Scripture that they ever returned, or that they ever became again amalgamated with their brethren of Judah, and their history seems to cease. It is very important to bear this division in mind, for it is a fact which seems to have been strangely overlooked. The question is, what became of this other portion?

In the book of the prophet Jeremiah there are these words: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night. . . . If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36).

Now the only logical conclusion that can be drawn from this quotation is that some portion of Israel must exist as a nation at the present day. We know very well that the Jews are not a nation, for they are scattered all over the world. Then, that other portion must be in existence as a nation, and must of necessity be their long-lost brethren of the House of Israel.

That the House of Israel must exist is absolutely certain, according to God's arrangements for their return to their own land. For it is written: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah and for the children of Israel his companions. Then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel, his companions; and join them one to another into one stick; and they shall become one stick. And the sticks 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 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" (Ezek. xxxvii. 16, 17, 20—22).

Again: we are told that the House of Judah are to walk *to* the House of Israel for re-instatement in their own land. When this recognition of the House of Joseph, or Israel, is made by the House of Judah, their long-lost brethren will be found to be a powerful Christian nation, and fully able to replace them in the land.

"And it shall come to pass, when ye be multiplied and increased in the land . . . 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 them for an inheritance" (Jer. iii. 16—18).

"Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii. 7, 8).

I have said that when the Jews recognise their long-lost brethren of the House of Israel, they will be found to be a powerful Christian nation. Have we any clue whereby we may find this lost portion of Israel?

It was promised to Israel obedient (or Israel Christian):

"That they should become a great and mighty nation, the head and not the tail: above, and not beneath all the nations of the earth" (Deut. vii. 6; xiv. 2; xxvi. 18, 19; xxviii. 1—13; 1 Chron. xvii. 1, 22).

"That the nation of Israel should lend to many nations, but should not borrow" (Deut. xv. 6; xxviii. 12).

"That they should rule over many nations, but no nation should rule over them" (Deut. xv. 6).

"That they should possess the Gate of their enemies, and their Gates should not be shut day nor night, but opened continually, that men may bring the abundance, or wealth of the nations to them" (Gen. xxii. 17; xxiv. 60; Isa. lx. 11).

"That they should have power to get wealth" (Deut. xxviii. 8—12).

"That they should do business in deep waters, going down to the sea in ships" (Psa. cvii. 23).

"That they should multiply as the stars of heaven, and as the sand on the sea-shore; they should spread abroad to to the west, east, north, and south, and fill the waste and desolate parts of the earth" (Gen. xxii. 17; xxviii. 14; Isa. xlix. 8, 9; Hosea i. 10).

There is one nation in the world, and one only, which answers to this description, and that is the British nation, whose ancestry is traced from the very district where the Ten Tribes were last heard of. The British Isles constitute the "appointed place" mentioned in 2 Sam. vii. 10:

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"Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

Every time we use the beautiful Liturgy of our National Church, we acknowledge (unconsciously) that we are God's chosen people—His inheritance. Very much more might be written to show that our British people are none other than God's chosen people—divorced from the Mosaic Law, and under the Christian Covenant, proving that our God hath indeed been faithful to the promises made to our forefather Abraham, and to his seed for ever.

I have endeavoured to show that the Land of Palestine is not to be purchased for Israel, for it is Israel's by right, and in God's good time will be again possessed by Israel. The more we search the Old Testament Scriptures, as well as the New Testament, the clearer shall we understand God's purposes concerning His people Israel.—*The Uxbridge Gazette*, March 14th, 1896.

RANDOM SHAFTS.

An American publication called, "The Bible Triumphant. Twelve Dozen Skeptical Arguments Refuted. A reply to a work entitled, '144 Self-contradictions of the Bible,'" by Elizabeth A. Reed, is a useful little book for those who are troubled with atheistic acquaintances and want to parry their thrusts. The authoress is a writer who hits a nail squarely on the head, and her vindications of Scripture are highly satisfactory. But there is one exception to the rule; one flaw in the fabric which is so glaring as to be almost painful, and I would not have noticed it were the remedy absent. The 107th "self-contradiction" advanced by the Freethinker concerns David's throne, and he pits Psa. lxxxix. 35—37 against Psa. lxxxix. 44 thus: "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever." "Thou hast made his glory to cease and hast cast his throne down to the ground."

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Mrs. Reed is evidently in a dilemma here. She deals with the other "self-contradictions" by showing that the contradictions do not exist: that where the texts seem to conflict there is a mistranslation or a misconstruction. But that method fails her in this case, so she boldly sides with the 44th verse and, at considerable length, maintains that it is *perfectly true!* "Truly," remarks Mrs. Reed, "Thou hast made his glory to cease, and hast cast his throne down to the ground. But this statement, so far from being a mistake of the inspired penman, is confirmed by every historical record, and not only so, but the fact here spoken of is in itself a fulfilment of prophecy." The Atheist, however, does not say that Psa. lxxxix. 44 is a mistake: his contention obviously is that verses 35—37 have turned out to be a mistake. He would concede gladly, eagerly, that verse 44 harmonizes with history, but what he wishes to know is how it harmonizes with verses 35—37. Mrs. Reed raises a false issue.

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It is not pleasant to see defenders of the faith playing into the hands of infidelity as if they were veritably blindfold, and it is equally disagreeable to find them forcing Scripture into hostility with itself. History, as it is understood by most people, unquestionably favours the notion that David's throne has been abolished for 2,500 years. That is a stronghold of the Atheist; and if Christians care to make common cause with him there is nothing to prevent them so long as our views remain in the "unorthodox" stage. But when they claim prophecy to help them in this Unholy Alliance the matter assumes a different complexion. Despite Mrs. Reed's confident assertion, there is not, from end to end of the Bible, a single scrap of prophecy supporting her interpretation of Psa. lxxxix. 44. The only prediction quoted in this connection is Ezek. xxi. 25—27, and the reasoning of our authoress thereon is more sophistical than logical. It certainly foretells the overturning of Israel's kingdom as she states, but not the suppression of David's throne. "Remove the diadem," not the throne. "This shall not be the same"—the ruling line was to be changed. "Exalt him that is low"—this cannot refer either to the incarnation of Messiah or to His future personal sitting on the Davidic throne.

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"The Bible Triumphant" does not advocate a spiritual fulfilment of the promises made to David. It frankly rejects the idea that the advent and ascension of the Saviour meet the requirements of Scripture, as "a spiritual throne erected in the heavens, could not fill the promise." All it contends for is that Christ will eventually occupy David's throne, and advances Isa. ix. 7, Jer. xxiii. 5, &c., in proof. Doubtless, the Christian has no difficulty in trusting this; but he may have some natural suspicions about the soundness of a theory which taints the promise with a tremendous gap of at least twenty-five centuries. And as for expecting Atheists to accept it we might as well whistle at the moon. They judge the Bible by its actual, not prospective, merits, and are hardly likely to set much value on prophecies concerning futurity if prophecies concerning to-day are lying in ruins. But if it can be shown that, so far, God has faithfully and wonderfully kept His oath to David we have every chance of convincing them that He will keep it to the close.

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Mr. H. L. Hastings, in his preface to this work, remarks that "There may be isolated instances where arguments might be strengthened, or where other solutions of seeming difficulties might be preferred to those here offered," and he is right. There is a better way of explaining Psalm lxxxix. than that adopted in "The Bible Triumphant." Verses 28—37 (not to speak of Jer. xxxiii. 25, 26, and 2 Sam. vii. 14—16) signify that David's throne should be existing, and it is existing. On the other hand, verses 38—44 are not a communication from God, but a moody complaint which foolishly charges Jehovah with having broken His Word. The Psalm was written three or four centuries before the captivity of Judah; and as Ethan lived in the time of Solomon it is probable that his lament owes its origin to the rebellion of the Ten Tribes, and subsequent misfortunes, which left the royal House in reduced and perilous circumstances. But whether that is so or not, his murmurings are simply those of a short-sighted man, and can have no more effect on the stability of David's dynasty than the laughter of Sarah had on the birth of Isaac.

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At page 26 of his new volume, "Patriarchal Palestine," professor Sayce has a sentence which exemplifies the loose style of language used by those who teach and train the British public. After describing the geographical features

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of Canaan he states: "Such was Palestine, the promised home of Israel. It was a land of rugged and picturesque mountains; interspersed with a few tracts of fertile country. . . . It was, too, a land of small extent, hardly more than one hundred and sixty miles in length and sixty miles in width." Professor Sayce must know that this was not Israel's promised home, but merely a very slight portion of it. Certain Bibles or Bible Atlases contain two maps of Israel's territory; one the "land of promise," the other the "land of possession," and if the professor consults them he will observe a wide difference between their boundaries. The presence of these twin maps is an admission on the part of scholars that Israel did not possess what God promised, although I confess I never heard a clergyman point the fact out. But Sayce goes a step further and leads his readers to suppose that the province measuring 160 miles by 60 was Israel's promised inheritance. In a superficial individual this would be intelligible, but it does not correspond with a reputation for learning and criticism.

* * *

A paragraph which follows the above is, however, more worthy of erudition. "The sea-coast with its harbours was in the hands of the Phœnicians and the Philistines, and although the Philistines at one time owned an unwilling allegiance to the Jewish King, the Phœnicians preserved their independence, and even Solomon had to find harbours for his merchantmen, not on the coast of his own native kingdom, but in the distant Edomite ports of Eloth and Ezion-geber in the Gulf of Aqabah." From which it can be gleaned that even if the district 160 miles long and 60 broad represented the dimensions of the land covenanted to Israel she has never yet enjoyed it. Of course we were aware of this, but we are nobodies, and it is good to have a friendly affidavit from the unfriendly pen of professor Sayce.

JOHN SHOOTINGHAM.

NOTES ON M. LAGRANGE'S PYRAMID BOOK.

BY H. STEWART.

I DO not remember that this has been noticed in the BANNER since its translation into English. There is a splendid tone in the book, which deserves to be welcomed with hospitality, though it introduces some novel ideas, notably as to the duration of a "time" in Scripture, and misses some points which are thoroughly established in the minds of readers of the BANNER OF ISRAEL and "Monthly Comments." For instance, p. 99, it is sought to identify the four beasts in Rev. iv. 7, 8, with four separate nations, the Lion for Babylon, Calf for Egypt, Man for Judah, Eagle for Greece. At p. 101, referring to Ezekiel's four-faced vision, an attempt is made to identify it with the same four. Of course the visions refer to the same nation, which is God's glory—but there are no Babylonians nor Egyptians in it! at least nationally.

At page 106 is a suggestion to be received with respect and gratitude. "About the space of half an hour" shown to be synonymous with "half a time"—that is, half of 528 years according to Lagrange, or 180 years according to our ideas.

In page 108, par 71, "The chosen people" and "the Church of Christ" contrasted as if they were separate bodies; therefore the reasoning founded on this must fall to the ground *in toto*.

In page 117, par 85, to be again received with gratitude, the number of the beast = 666, meaning Babel or confusion.

In note to page 145, after connecting the four beasts of Dan. vii. with those of Rev. xiii. 1, xvii. 3, 7, 8 (to which there is no objection) and with those of Rev. iv. 7, 8, to which we must demur, England is brought in as one of ten kings of Europe, although it is a part of our charter that we shall not be reckoned among the nations. Very good, though I cannot agree with the application, is the principle on which the epistles to the Churches is dealt with, p. 151, 156, notably p. 160. The Greek derivation of the names of the Churches is considered and periods assigned the Churches according to the meaning of their names, more especially the study into the meaning of the word Nicolaitanes, the announcement regarding whom has been a trouble to many a perplexed spirit. "This name is, in fact, like all the others, a symbolical name; it is derived from *Nikein*, to conquer, to rule, and from *Laites*, man of the people, the people. The spirit of the Nicolaitanes is that of human domination over the souls, ostensibly in the name of spiritual truth; it is this which to-day is called the clerical spirit (ruler of the *laity*), that spirit which hides from the people the true authority, that of the Word, which engenders almost fatally the loss of sincerity and goodness. . . . The Lord declares that He hates it and praises the Church of the Mosaic law for hating it also" (page 264).

Totten's chronology is belittled, which is a pity; for you cannot capsize his reckonings, although we may well use a little reserve in adopting his views (oh why so certain?) as to future events. On the book generally I think it a very valuable contribution to our literature. Some very difficult passages of Holy Writ have been rendered clear. Personally I do not think a sufficient case is made out for accepting 528 years as the duration of a "time" in Scripture, though this can be left a matter of opinion. We have always taken a "time" to mean 360 years and have used the argument of "seven times" of the punishment of Israel running out in 1800 as conclusive. If any change were made in the value of a "time" I would suggest that for certain purposes it may mean 360 years and for certain other purposes it might mean 365·24. Seven of these last would run out in 1837. If our religious life woke up in 1800 our scientific progress may be said to have commenced almost with the reign of our beloved Queen. On this head Besant's "Fifty Years Ago and Now" may be read with advantage.

Objection must also be taken to any theory of the life of nations which, including England, requires that England shall decay after so many years, and be succeeded by some other nation as the chief of the nations; for not only do we read that the stone kingdom shall be everlasting (Dan. ii.), but that (Isa. ix. 7) "of the *increase* of his government and of peace there shall be no end upon the throne of David. . . . The zeal of the Lord of hosts shall perform this."

ANGLO-ISRAEL DISTRIBUTION FUND.

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

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

OBJECT:—To proclaim by specially defined means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is

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purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FORTY-NINTH MONTHLY REPORT.

THE following subscriptions and donations, from March 14th to April 25th, 1896, have been received, and we have great pleasure in thanking subscribers, and all who have sent donations. We have been able to continue our issue of the BANNER OF ISRAEL, and of the "Covenant People," as usual. 129 parcels of literature have been sent out.

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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, April 25th, 1896.

SOWING THE SEED.

A Sower in one of our great Naval Ports has sent us a good account of some results from seed-sowing which has made us thankful, and will be read doubtless with similar feeling by others. The letter opens with many thanks for the literature that has been sent him, and reference is made to a contribution to our Fund, an aid, given we believe, according to his means, for the work he greatly values. He speaks of his lively interest, and continues:—

"This I know will read as somewhat egotistic, but it is not written in that spirit. No, the question is too precious to cause me to feel vain. I have found it to be too helpful to me in my work of spreading the Gospel of Christ, to ever allow me to forget that I am treading upon other people's ground. The subject is one which ought to fill every Englishman's heart with thankfulness to Him who is faithful to His promise. My work, as you may have learned from ——, throws me in contact with a large number of men, as many as 30,000 in a year, and I never lose an opportunity that presents itself for bringing forward the 'Identity,' and I have found some very grand results attending my efforts. I will give you two or three, which will only be specimens of many more."

The first is from a foreigner, a Protestant. Our Sower continues—"He had read several books, became interested, and said, 'I am deeply indebted to you for the loan of the books, and truly believe what they set forth. I have for a long time studied the progress of England and its people, and concluded in my own mind there is something wonderful about them, but never before did I fully understand the cause of this progress, but now I see it. You have the Bible, which is the pure word of a true God. It is put into the hands of your children, and they are taught to read it for themselves, while our Roman priests tell us it is unfit for the common people to read, consequently we are kept in ignorance unless we kick over the draught straps as I have done, and if we do this, and read for ourselves we are called "heritics." What is the result? Rome has shut and locked the Bible, and now her nation is one of the most impoverished of the earth, while the people who follow her teaching are the most bigoted and ignorant of any. England opens the door of truth and bids the children enter. As a natural result, Englishmen are the most just and open-minded. Having read the Anglo-Israel books, and studied the Scriptures, I am convinced you are the people whom the Lord has blest, and although I do not belong to that nation by birth, I am glad I am under its flag, because I am sure that as God has blest her, He will not forsake those whom she has taken under her wing.' The foregoing was given unsolicited. Not long ago I met a man who was in a deplorable state of mind through reading 'The Signs of the Times,' &c. He spoke to me about it, and I at once pointed him to the prophecies which have not been fulfilled, and to modern history, especially that of our own little Islands, &c., &c. On his return, he told me, 'I am persuaded, and now believe God's Word, and will henceforth take the BANNER regularly, and read it and compare it with the Scriptures.'

"Another, a Scotchman, was sceptical as to the Bible in general, but after having a quiet talk about our 'Identity," and bidding him read the Scriptures in a common-sense manner, he changed his tune, and said, 'I never read of such a theory before, and will give it a good consideration.' Judge my surprise when I visited him the next Sunday to find him with the Bible, and the pamphlets I gave him placed between its pages, ready for consultation when I should arrive, 'for,' said he, 'I can never doubt the Word again. I thank you for drawing my mind to this subject.' I think these cases are sufficient for my present purpose." We heartily agree, and send thanks to our Sower, who does not consider himself a correspondent, and assure him we feel satisfied that he is making good use of the literature sent from our Fund.

From a new Sower in the Canadian Dominions we have the words, "I thankfully acknowledge receipt of literature so kindly sent me. I am trying to make good use of it so far as I can. I have distributed amongst ministers, Sabbath school superintendents, and teachers. I have also copied several of the articles, both from the BANNER and from the 'Covenant People,' and given them to some friends, asking God's blessing on my endeavours to promote the knowledge of the glorious theme." We may be sure that in the last sentence lies the secret of all success. We rejoice to acknowledge it, and hope and trust that continual prayer, in furtherance of our work at home, and that of every individual Sower all round the Empire, ascends to the Lord God Almighty, that all our labours may be directed by His Holy Spirit, and that the publication of the good news He has sent us may glorify the Father, and quickly win many more to accept the Gospel of our Lord. May we all be led to proclaim with thanksgiving, that He is "the Christ, the Son of the living God," for whose glorious kingdom we desire to prepare. E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, April 25th, 1896.

Received with much pleasure on April 27, from General B., £3 3s.—E. M. RUSH, *Hon. Sec.*

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

A REPORT of the Annual Meeting of the British-Israel Association will appear in our next.

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

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

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

THE BANNER OF ISRAEL.

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

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BRITISH DOMINION IN AFRICA.

IT seems that the continental nations, Germany and France especially, are greatly exercised, through jealousy and other reasons, by the contemplation of the fact that Britain is already the chief European Power in Africa; that she is constantly advancing her influence there, and that it is not at all unlikely that, following the example of India and Canada, it may one day turn out that the British king or queen of some decades hence, may really prove to be "Emperor" or "Empress of Africa," as well as of India, and the Australian and North American Canadian continents. We have ourselves in these columns often expressed that belief, and given reasons, more or less cogent, why it should, nay must, be so. We wish now to continue the subject and advance another reason which seems to us to be of much force, to lead us to the belief that God means us to possess Africa in spite of its immense extent of equatorial tropical territory, in order that it may be brought to the feet of Christ Jesus our Lord.

The reasons which seem to point to this conclusion, are founded on an article on "Indian Affairs," respecting "India and Africa," which appeared in the *Times* of April 7, last. It is manifest that, in the providence of God, we have quite recently been placed in charge of large and important territories in Africa, annexed indeed in some cases to the British Empire itself, which demand of us some military force to control, police, and defend it. Such a country is the equatorial British province of Uganda, the sub-tropical portion of East Africa, which is included within the "British sphere of influence," the torrid strip of land on the east coast in the Red Sea, in which Suakin, Sinkat, and Tokar are situated, besides more of the same kind in the southern tropic. In none of these regions can the British Government allow her European troops to be employed, on account of the fervid climate of those parts. How then can the British Power be upheld in those equatorial and tropical regions, which must be maintained by her soldiery, but cannot be defended by the European army of Great Britain?

The answer is, that Indian troops which have within our own memories been summoned to Africa and served there very usefully before, must be used again by the Paramount Power in Hindoostan, for the defence of her African possessions, and, if need be, in the acquisition of fresh territories, if required. The question may be asked whether India can afford this strain on her fighting manhood? and are those we might employ ready to come? In regard to the last question it is quite certain that our native fellow-subjects in India would now, as on previous occasions, be proud to go where their British officers may lead them, and that there will be no difficulty in inducing the Sikh, Ghorka, and Bombay troops to fight our battles for us in Africa, under British officers. A few words from the *Times* article explaining how this has come about, may be interesting as showing the enormous fighting power we have in India, available for military purposes in Egypt, West, South, or in Equatorial Africa. The *Times* writer said this:—

Great Britain enters on her new spheres of influence with a force at her disposal which not one of her rivals can command. She has in India an overflowing population, composed in part of the finest military races in the tropical world, in part of races the most patient of labour, inured to a tropical climate and to tropical conditions of life. Each year India adds nearly three millions to the number of those races; during the next ten years the increment will aggregate 30 millions. This inexhaustible reservoir of human life, this great recruiting field for tropical service and source of labour supply for tropical work, gives to England possibilities of African development such as no European nation possesses.

How to organize that vast industrial force, and to dispose of it so that its very numbers shall not tread each other down, is becoming the supreme problem of British rule in India. The services rendered by Indian troops in Africa are well known; Abyssinia, the Nile Valley, and the eastern coast stand out conspicuously on the record. But the record is not one of successful campaigning alone, but of steady watch and ward, little recognized, indeed, in Europe and almost unknown to

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the mass of Englishmen. On Saturday morning we got incidental glimpses at the part played by Sikh soldiers during the past five years in Nyasaland. As a local force and as military police the Indians have proved invaluable in Equatorial Africa, and recent events point to the expediency of thus employing them a good deal further south. Indian native surveyors have helped to make the map of British Africa. Indian traders conduct the retail supply and not a little of the general business of the East African ports, and are finding their way far inland. Indian labourers cross the sea by thousands a year to the British and independent States of the new continent, and in Natal alone number 51,000, or more than the whole European population. The connexion between India and Africa consists, therefore, not of a few thrilling episodes like those of Magdala or Malta, but of continuous services rendered during a quarter of a century, and now being rendered on a rapidly extending scale. It does not arise out of exceptional contingencies, but results from permanent economic laws. The truth is that Indian labour is cheapest where European labour is dearest, and effective under conditions which to the British working man would mean misery and death. Africa lies open to the overflowing population of India now freed from internecine struggles, as America opened up to the population of Europe when relieved from the drain of mediæval wars. But Africa is to India a more accessible America; a new world in which Indian soldiers have contributed to the establishment of the British Power, and in which Indian merchants and labourers are assisting in the development of British enterprise.

Our readers will notice the hand of God manifest here, in first giving us India; enabling us next to put down wars there among the native races; and then when the effect has been vastly to multiply the military element in that land, to give us and them a continent like Africa, where their services may become invaluable to us, in enabling us to conquer our African enemies, and to hold the land open for the Gospel of Christ and His civilization, that the whole continent in time may hear the good news, and become a portion of the kingdom of Christ won for Him by Israel. We are now acting through the conquered races of India, who are the willing servants of the King's own children, the children of Israel. These "possibilities of African development are such as no other European nation besides the British possesses!"

The Indian races in question constitute in short a force "at the disposal of the British which not one of her rivals can command!" We recognize, in fact, that in India, as well as in Africa, God has placed the best portions of those countries in our hands, in such wise that it will take but a short period to bring Africa as a continent into subjection to the King of kings.

To do this, we can imagine that, excepting Israel (the British), there can be found no other better fitted agency to carry out the purposes of the Lord. To no other nation has the Word of God been committed. "He showeth (and hath shown) His word unto Jacob, His statutes and His judgments unto Israel; He hath not so dealt with any nation!" To no other race has He entrusted the Gospel for publication by preaching; His laws are respected only by them nationally, and to none other nation has He given the birthright blessings of Israel, the power to rule the nations, and the power to get wealth, that thereby He may establish His covenant which He sware unto their fathers as at this day (Deut. viii. 18, R.V.). These promises are our great and sufficient consolation. Believing them we can joy and rejoice in Him, and with heart and soul praise the Lord.

In our next issue we shall publish Mr. Reid's address delivered at the Annual Meeting of the British-Israel Association.

FORGOTTEN TEACHINGS OF FAVOURITE TEXTS.

By J. G. Taylor.

PART II.

(*Concluded from page* 18.)

"I have chosen thee in the furnace of affliction," and the whole of Isaiah xlviii. is strictly national. In it God expostulates with Israel for their persistent backsliding, but assures them that He will restrain His anger, "For how should My name be polluted? And I will not give My glory unto another" (ver. 11). "Say ye, The Lord hath redeemed His servant Jacob" (ver. 20). But theologians invariably associate ver. 10 with the penitent heart or the afflicted pious, and the satisfaction drawn from it is that adversities are not unmixed evils, that they are blessings in disguise, and that God will infallibly bring His people out of the "furnace" purer than when they went in. We do not question it; and as the people involved are the Hebrew people, it follows that the expulsion of Israel and scattering of Judah are temporary, not lasting. They do not afford the slightest pretext for holding that God has cast them away because of their "enormities." Even if this ver. 10 were the only line in Scripture to rely on, we should be compelled to believe that the punishment of Israel is correctional in its nature, that it will terminate at the earliest moment compatible with God's benevolent purpose, and that the race will emerge from its fiery ordeal "refined as silver," fitted for the mighty tasks and solemn responsibilities with which the prophets have laden it.

"Comfort ye, comfort ye My people" (Isa. xl. 1), is analogous to the foregoing, and is analogously abused. We are told that Isaiah was glancing forward into the distant future, where he sees the Gospel Church waging its Holy War, and is commissioned to convey the needed solace. The keynote of such commentary is "Rejoice in tribulation." Troubles are transient, and the eventual happiness of the Church is as sure as its present perplexities. But ver. 2, besides alluding to Jerusalem, declares, "She hath received of the Lord's hand double for all her sins;" and if it is true that the Church has received, or ever will receive, double for all her sins, the countless prayers she has offered up must be untrue. For the usual confession of Christians is that they have not been visited with half the measure of their deserts. "It is of Thy great mercy that we are not consumed," or words in that strain, occur regularly in the Church's petitions; but if the spiritual conception is sound they should be altered to "O Lord, we have received double for all our sins." This would probably be considered inappropriate by even the most self-righteous. But when we reflect on the sorrows endured by the Jews for the past 2,000 years, and what they may yet have to face, we cannot but allow that the language of the prophet is perfectly justifiable. It is not possible for sentient creatures to experience worse cruelties than have the Jews. There is no disability and no outrage in this world of wicked inventiveness beneath which they have not lain prostate. They have drunk the cup of retribution to its dregs, and, if a nation can atone at all for its misdeeds by physical and mental agony, Judah has done so. As for the Church, is she suffering in any degree whatever for trespass? Papists might answer in the affirmative, their penances and purgatorial pains having been devised to purge them of their stains. But this would be thoroughly distasteful to those of the Reformed Faith, whose creed is that the Saviour paid the sinner's debt to its uttermost farthing. No Protestant dare

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inculcate that the travail of the Church is in expiation of her guilt, and it must be presumed that those who devote Isa. xl. 1, 2 to the Church do not realise the significance of their action.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18). In the good old days of Gospel preaching this was an immensely popular text. Perhaps the sins of mankind are not so scarlet as they used to be, for it has fallen somewhat into the background. It is often quoted, however, and is still prized by missioners and revivalists. Of course, they always give it a personal application, and on the strength of it they pronounce with vehemence that no transgression is so black and no transgressor so sunken as to be beyond the reach of God's grace. The sole requisite is repentance; possessing this, the number and character of the convert's iniquities are as nothing. The teaching is faultless, and the more loudly it is published the better. But we have to remember that the passage has no bearing on any except "Judah and Jerusalem," "Zion," and "Israel"—the Israel which provoked and forsook Jehovah (ver. 4), not that "spiritual Israel" which is said to have supplanted these rebellious Hebrews. In the preceding and succeeding verses God complains of their stubbornness, entreats them to leave their evil paths, and promises the fullest of pardon. We do not wish to restrict the flow of mercy, but are decidedly unwilling to have the stream turned entirely from its intended channel. The very broadest construction which can be put upon the text is that both Gentiles and Hebrews may obtain forgiveness of sins the most heinous and most abounding. Consequently Israel's crimes, of which we hear so much, need not be discussed. To ransack Scripture for samples of those crimes is wasted labour. To write columns and pages upon her idolatries is wasted ink. To declaim about her religious and social degeneracy is wasted energy. The only problem for settlement—if it can be called a problem—is, Would Israel embrace God's invitation and be reinstated in His favour? Not the least mystery hangs around this. Vers. 25—27 are explicit; and if it is objected that they refer chiefly to Judah, there are other predictions of a similar tenour which deal exclusively with Ephraim-Israel (Hos. v. 15, xi. 10, xiv. 4—8; Jer. xxxi. 18—20).

"Ye have sold yourselves for nought, and ye shall be redeemed without money" (Isa. lii. 3), is the theme of innumerable discourses, but has its real import ever *once* been brought before a Christian congregation? We hope so, but think not. The head-lines inform us that in these words "Christ persuadeth the Church to believe His free redemption," and the pulpit persuadeth the Church to believe it also. The idea that Christ has redeemed a specific nation is repugnant to theologians. Souls are redeemed; the Church is redeemed; even the world is redeemed; but the opinion that "fleshly Israel" was redeemed is heresy of the grossest stamp. According to common report, those who can harbour such a fancy are not acquainted with the first principles of the Gospel; they are narrow and deluded; they are coarse and carnally minded. But we have already seen that the reading of contexts is pressed upon us as a most meritorious proceeding—one which is essential to the right understanding of Scripture; and, strange though it may seem, this reading of contexts is mainly responsible for the ignorance and coarseness of our notions. In the present instance it is scarcely necessary to consult the context. The text is conclusive, as it declares, "Ye have sold yourselves for nought," and to assert that the Church sold itself is preposterous. Sinners, previous to their change and reception into the Church, may be charged with having sold themselves; but they were not then a part of the Church, or of "spiritual" Israel, or of the "heavenly Jerusalem." The accusation obviously attaches to literal Israel, who had sold themselves nationally as well as spiritually; and this is borne out by the context. "Thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now, therefore, what have I here, saith the Lord, that My people is taken away for nought?" (vers. 5, 6). "Taken away for nought," and "sold for nought," are parallel expressions, and the remainder of the chapter is a glad announcement of the deliverance of this captive people from bondage, their conversion to God, and their restoration to Palestine.

"He was wounded for our transgressions." "For the transgression of My people was He stricken" (Isa. liii. 5, 8). These venerated portions of a venerated chapter are never for an instant considered in conjunction with "fleshly Israel." Christians unanimously assume that "our transgressions" are the transgressions of humanity; and, far from supposing that the text has any particular relation to Israel, Israel is the last nation in the world with which the Church would think of connecting it. That Christ died for all of Adam is true, and, fortunately, the doctrine rests on better evidence than what is found in Isa. liii. It is extremely doubtful whether universal grace can be learned from that chapter, except by implication, for it contains no mention of Gentiles, and no indication that Isaiah was contemplating more than the salvation of his own race. On the other hand, ver. 8 limits the prophecy to Twelve-tribed Israel. "For the transgression of My people was He stricken," has received an altogether mistaken interpretation. The term "My people," scattered throughout the Bible, is a designation of literal Israel, but divines maintain that the ransomed of every tongue, being God's people, have a superior claim to the title, and they infer, therefore, that in Isa. liii. 8 we get an allusion to the Church. From vers. 1 to 10, however, it is not the Lord who speaks, but Isaiah, so that "My people" are the Hebrews. It may be freely granted that Israel here represents mortality, and that in suffering for Israel the Saviour suffered for mankind. But Isa. liii. manifestly coincides with the general witness of both the Old and New Testaments, namely, that the immediate and primary purpose of Messiah in sacrificing His life was to make reparation for the sin of national Israel and rescue them from its dire results. The provisional blindness of Judah has tended to obscure that fact, but fact it is. And the unbelief of Judah, instead of leading us to surmise that the Ten Tribes are also in unbelief, should convince us that they are not, for it is absolutely incredible that Christ's avowed mission can have been a blank failure.

When the preacher desires to exhibit the love of God in all its depth and His faithfulness in all its constancy, he has recourse to Isa. xlix., quoting "Can a woman forget her sucking child?" or, "I have graven thee upon the palm of My hand." To accentuate the teaching of those passages, the first one is usually enforced by a dissertation on the affection of mothers for their offspring, while the imagery of the second is strongly impressed upon the mind; the judgment being that God's love and faithfulness are simply unfathomable and inexhaustible. It need hardly be added that this love and faithfulness is then presented to the Church, nor need it be said that the literal Israelites are rarely noticed. When they happen to be honoured with a glance it is with

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the object of stating that "fleshly Israel was a type of the Church," and that it was "rejected for its wickedness." The incongruity of this is apparently overlooked; nevertheless it would be difficult to discover, even among the luxuriant extravagances of spiritualizers, more absurd or fatal assertions. For if "fleshly Israel" has been rejected on account of their provocations, God's love cannot be unfathomable and inexhaustible, since Israel has fathomed it —exhausted it. This being the case, it is possible that the Church also may exhaust God's love and be discarded. Indeed, it is not a matter of possibility but of certainty, because if Israel prefigures the Church and has undergone excision, the Church will have to undergo excision too, as the symbology will not be complete until that sad event comes to pass. The suggestion that so melancholy a fate is in store for "spiritual Israel" will be set down by many of our opponents to a diseased intellect, but it is more clearly traceable to a diseased theology. From the "type" standpoint alone it is plain that the prosperity of Israel implies the prosperity of the Church, and that the abandonment of Israel demands the ultimate abandonment of the Church. Yet the contention that Israel continues to enjoy God's blessing is denounced as if it were an attack on the Church's very foundations. Prove that the Ten Tribes are in possession of the Abrahamic gifts, and religious circles are shocked as well as indignant at this palpable sign of latter-day apostacy. But prove, or try to prove, that those tribes exist in the form of miserable savages or mangled Nestorians, and it is felt that the status of the Church is safe. From which we gather that the degradation of the type means the dignity of the antitype, and that the enrichment of an antitype requires the impoverishment of the type. Logic of this peculiar description will not bear much light, and sooner or later theologians will have to renounce the "type" theory, or the theory that God has relinquished Israel. For our own part we accept the view that Hebrew history has its spiritual or emblematic side, but repudiate that crude and vicious system which turns history into allegory and labels whole chapters "spiritual," whether their details authorise it or not. Isa. xlix. 17—23, for example, totally misfits the Church. Where are her waste and desolate places? The Church has no land, no frontiers; where, therefore, is the land of her destruction and when was she destroyed? How can it be said of the Church that her country is "too strait"—that her children will cry out for room to dwell in? A spiritual rendering will not satisfy this. The prophet is dilating on literal Israel, and ver. 19 is but the sequel of ver. 15.

"Before they call I will answer" (Isa. lxv. 24); "I will ransom them from the power of the grave" (Hos. xiii. 14); "I have loved thee with an everlasting love" (Jer. xxxi. 3); "As thy days so shall thy strength be" (Deut. xxxiii. 25); "In Me is thy help" (Hos. xiii. 9); "I will extend peace to her like a river" (Isa. lxvi. 12); "He that toucheth you toucheth the apple of His eye" (Zech. ii. 8); "Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19); "From Me is thy fruit found" (Hos. xiv. 8); "I will uphold thee with the right hand of My righteousness" (Isa. xli. 10), and scores of others, are passages on which the Church has fixed its heart, for the reason that they display the merciful phase of God's character, and supply a promise for every conceivable situation of trial and danger. Remission of sins, reconciliation with God, succour in trouble, guidance through wanderings, security against evil, triumph over enemies, termination of exile, and glorious reign, are all pledged to God's people in God's Word, and applied incessantly to the wants of the Church. But a study of the context shows that these pledges are the property of literal Israelites, not of the Church. Those who deny this are not qualified to expound Revelation; those who admit it have no ground for their dogma that the Hebrew has been disinherited and his estates transferred to a spiritual substitute. Only two alternatives are open to us. We have either to believe the Bible or disbelieve it. If we disbelieve it, controversy is at an end; but if we have faith in its utterances there can be no escape from the conclusion that Israel is still high in God's favour, the subject of His ceaseless regard, and the recipient of His choicest benefits. As Jewish Israel—the Two Tribes—does not furnish us with the fulfilment of God's lavish engagements, it is an imperative necessity that Ephraim-Israel, the Ten Tribes, should do so; otherwise Scripture forfeits our confidence, prophecy is discredited, and the men who class it with fable will multiply. Hence, those who inform the public that they can see no virtue or value in the descent of the Anglo-Saxons from lost Israel are merely advertising the shallowness of their Biblical knowledge, whatever may be their pretensions and rank in the science of theology.

ISRAELISM VERSUS ROMANISM.

By T. Reay, Gosforth.

While there is much to admire in the Romish religion, the unyielding faith and sturdy devotion of its worshippers, Britons would do well to study St. Paul's epistle to that nation, bearing in mind that we are the Israelites, or what is beyond dispute, that we alone of all the nations of the world are in the full enjoyment to-day of all the promises given to that people, and that no other nation can now possess the heritage. For even were it possible for our England to fall entirely under the sway of any foreign Power and its world-wide possessions to come under the dictatorship of such Power, the covenant would require us to quit so as to leave our conquerors everywhere more numerous than ourselves.

The world is not large enough now for such a transformation. Men hear of possibilities of inheriting wealth, and straightway strive in every way to prove themselves the rightful heirs. Others get wrongly in possession, but similarly strive to prove a title. Britons, however, are unique, for they possess Israel's heritage and tell the world they mean to keep it. Yet they spare no pains to prove that they are not the inheritors thereof. St. Paul in the 11th chapter of his epistle to the Romans and 17th verse (it will be seen in the first chapter that he writes to all that be in Rome; he consequently includes all from whom the present Roman Church sprang) tells them that they were chosen instead of Israel; that in fact they owe their position to Israel's disobedience; he calls them "the wild olive" and Israel the natural branches. Our version says, "graffed in amongst," but the marginal note, "or for," puts the matter clearer, supported as it is by the Latin version, "*pro ipsis*," or the French "*en leur place*."

Now had this Israel of Scripture implied a spiritual state as we have always been taught, St. Paul would have implored them to strive for, and aim at becoming Israelites themselves, instead of defining a wall of partition as he does, which bodes ill for even any hope of the much talked of union. Romans could not become Israelites, the children of promise in the flesh. This eleventh verse does, however, clearly

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justify much of the pretensions of the Romanists. They have been the foremost custodians of Christianity; they have in short filled Israel's place; but their lease of that position has expired. The first nation of the world whose duty is also to be the first Christianizing nation and whose glorious return St. Paul so clearly foretells in this very chapter cannot, to put it plainly, any longer dishonour God by even appearing as second to the Romish Church. Resting peacefully like the stranded ancient ark on the hillside here, and again yonder in the valley, and there again on the plain and in the busiest commercial centres of all our large cities, with her corners worn off by the incessant flow and ebb of humanity, is to be seen the true Church, and none with any knowledge of her Liturgy will dispute her title to "the Church of Israel." Mark her quiet, confident repose and note her "eastward position" officially consecrated to her just 2,900 years ago by Solomon at the dedication of his temple. Israel was to be graffed into their own olive tree (ver. 24). One of the characteristics of British Christianity has all along been personal union with a living Saviour, the only Mediator being the Holy Spirit. Contrast this with the Roman union with the Church; the priesthood, the Pope, the saints, all to be reckoned with before the Saviour is reached. Of union between the two Churches there is absolutely no hope. It could only mean absorption by one of the other. Would the highmindedness of Rome permit her to risk the loss of her identity by union with Britain? and could Britain, remembering that Rome seeks now as ever temporal as well as spiritual power, annihilate herself by union with Rome? Britain's position before God in the light of Scripture prophecy, renders the contemplation of such an union sinful. The Church of England to-day freely offers all and more than Rome has ever been able to give. The boasting foretold by St. Paul in ver. 18, which usually takes the form of a taunt regarding apostolic succession, continuity of the priesthood, validity of sacraments, &c., weighs with many men and causes many converts who overlook the fact that the apostles were ordained exclusively for Israel. St. Paul only for the Gentiles, his ordination also including Israel. This perpetual slander on these saints of God should find no echo in Israel, for it implies that the one special mission of their lives was not accomplished. Britons who, in their blindness, join the Romish Church cast aside their own glorious birthright, but the loss is to the individual and will not affect the final issue, for the Italian mission must pall before the glory of the already dawning Israel.

ISRAEL AND JUDAH, REUNITED AS ONE NATION.

THE following is a synopsis of a lecture by Rev. Joshua Gravett before Camp Tea Tephi, Tuesday evening, Feb. 18:—

"Two weeks ago we spake of God's dealings with His chosen people, the Israelites, down to the time of Christ. We must not forget that there were two covenants: the first, unconditional, made with Abraham, re-affirmed to Isaac and Jacob; the second, conditional, made with the people of Israel, upon Mount Sinai. For continued violation of the latter covenant, first, the Ten Tribes, and then the Two Tribes, went into captivity. Nevertheless, God did not utterly forsake His people, but remembered His promise, 'I will not make a full end of thee, but correct thee in measure.'

"We will now look at references to Israel and its return, found in the New Testament: and, first, read Luke xix. 11, which shows that the Jews were anticipating the restoration of the earthly kingdom of Israel, and the disciples supposed that Christ's mission was to establish it at that time. Then follows the parable which corroborates their expectation of a literal kingdom, but teaches that the time was not yet come for its establishment.

"But the 'fulness of time' had come, when God should begin to fulfil His promise to Abraham of the Seed, through whom all families of the earth shall be blessed. In Luke i. 30—33 we have the declaration to Mary by the angel: the portion concerning the conception, birth, etc., was all true, all literal; so also must that part relating to the throne and the kingdom be literal, and literally be fulfilled in due season. As Abraham was chosen to be the head of a race (Gen. xii. 1—3, xvii. 4—8), so David was chosen to be the head of a kingdom (1st Sam. xvi. 1, 12; Psa. lxxxix. 20); here is election, predestination. Down in verses 52—55 we have the words of Mary while filled with the Spirit, declaring that God's set time had come, 'The time has come to help Israel.' Zacharias also, 'being filled with the Holy Ghost' said, 'Blessed be the Lord God of Israel; He hath raised up an horn of salvation for us in the House of His servant David . . . to remember His holy covenant, the oath which He sware to our father Abraham.'

"Luke ii. 25—32, Simeon testifies; when he came and met the parents bringing Jesus into the temple, arriving just at the moment, being 'come by the Spirit,' said, 'Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." In Matt. xxiii. 39; Luke xiii. 34, 35, xxi. 24, Jesus tells them that although the Redeemer of Israel has come, that the rejection of Him by the people will result in the dispersion and scattering of the Jews among all nations, by whom they shall be hated and despised, and that 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' The kingdom could not be set up 'until' these and other things shall have been fulfilled, and they shall then say, 'Blessed is He that cometh in the name of the Lord.' In Ephes. i. 14; Rom. xi. 25, 26, etc., we find the same limitations of 'until,' and when this period covered by 'until'—during which so many things must be consummated—has elapsed, then shall come the fulfilment of the promises, 'I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at first.' (If the first were literal, so must the re-builded ones be!) 'I will perform that good thing which I have promised unto the House of Israel and to the House of Judah . . . In those days shall Judah be saved, and Jerusalem shall dwell safely.' 'For I will cause to return the captivity of the land . . . the wilderness and the solitary place shall be glad for them, and blossom as the rose: it shall blossom abundantly . . . Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree' (see Jer. xxxiii. 7, 14, 11; Isa. xxxv. 1, 2, lv. 13). Thus we have the literal land revived, in which there will be the literal descendants of the Twelve Tribes, again become a literal nation; and the unconditional promise to Abraham, Isaac and Jacob, is that they shall inherit it for ever! Through them (then) shall all the nations of the earth be blessed! (Gen. xviii. 18, xxii. 17, 18).

"In Acts iii. 12—26, we have the testimony of Peter; he was speaking not to the Jews alone, but to all Israel, for they were there represented by the 'devout men out of every nation,' as seen in the second chapter. While urging them to repentance, Peter declares that God 'shall send Jesus Christ'

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at the expiration of that 'until' (ver. 21), to complete the promise made 'unto the fathers;' thus linking all Old Testament promises with Christ the Seed, through whom the blessings are secured to them; and in ver. 19 we see that he is talking to them as a nation.

"We find other similar testimony. When legalism had been asserting itself, the apostles and many disciples took counsel. Peter, Paul, Barnabas and James told how that 'God had chosen many among the Gentiles, to take out of them a people for His name,' and quoted the promise, 'After this' (after the believers of this present dispensation are taken out), 'I will return, and will build again the tabernacle of David; that the residue of men might seek after the Lord.' We have now heard from eight witnesses who say that there is a glorious future for God's people, Israel; a literal, earthly future—viz., the angel, Mary, Simeon, Zacharias, Peter, Paul, Barnabas and James. And to this all the council agreed, as we read in Acts xv. 25.—From *The Rocky Mountain Baptist*, of Feb. 27, 1896.

THE BEST AND EASIEST WAY TO IDENTIFY "THE ISRAEL OF GOD."

By "the Israel of God" named in St. Paul's Epistle to the Galatians, vi. 16, R.V., we mean "the chosen ones" of God, the lost Ten Tribes, or House of Israel, now proved to be the British by many lines of evidence. That House is "lost," but it has to be found and brought to light, because God has a mighty work for that House to do, and will qualify it to do it. He means in the first place, by their agency, to cause all the nations of the earth to be blessed (Gen. xxii. 18, R.V.). It must be admitted, of course, that this blessing was pronounced by the Lord first "to Abraham," and then in succession "to his seed for ever." Accordingly Isaac, Jacob, and the whole Twelve Tribes of Israel were the true heirs of that glorious inheritance. Why is it, then, that at the present day, and for about eighteen centuries of past time, the Jews have had no part, lot or portion in this blessing? It is because they are incompetent to obtain it, being, as all must acknowledge, under curse and the hidings of God's face, on account of their share in the blood-shedding in the matter of the Lord's crucifixion, and because of their rejection of His salvation and redemption, effected at Calvary. As rebels and murderers of their Lord, the Jews, who were also true heirs of the blessings, promised on the oath of God to Abraham, to Israel, and to the seed of Abraham for ever, forfeited their share in those blessings for a time, and have been without them ever since they refused Him and desired a murderer in His stead. The Jews being set aside by their own act at present, the "House of Israel," or "Joseph," became from henceforth the ostensible sole heirs. They were lost to human knowledge, but in due time were made manifest according to the will of God, and because of the sacrifice of His beloved Son. They were to be manifested to the world by their possession of the signs which God Himself put upon them. These we have been contemplating in the BANNER, in a variety of aspects, for nearly twenty years, but the chief spiritual one of them all we have not studied as closely as perhaps we should have done, although it appeals to us in the very forefront of the Bible. In the book of Genesis, xxii. 18, R.V., God said: "In thy seed shall all the nations of the earth be blessed (or bless themselves); because thou hast obeyed My voice." Here, then, is revealed the royal divine mark which God has placed upon His chosen people Israel. Even when hidden, and their identity unknown and unsuspected, they were to be recognised thereby. The sign is that they were to be "a blessing to all the nations." Find a nation fulfilling that destiny in very truth, and thereby Israel is discovered.

This, indeed, is the testimony of the whole of the Scriptures, of the Old and New Testaments alike. In the Old we have the passage in Gen. xxii. already quoted, which affirms the principle. God means to bless the whole earth by Israel. But, as we have seen, Judah-Israel is disqualified just now. Therefore Ephraim-Israel is the House indicated by the Lord. In Isa. xxvi. 7, R.V., we have the matter very clearly propounded: "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit." Judah was to deny the Lord Christ. They therefore would reject His blessed service. The testimony of nearly nineteen hundred years is that they have not fulfilled this prophecy of world-wide blessing. The British have, and therefore they have proved that they are the Lord's messengers, Israel. In Isa. xlix. 6, R.V., we have a passage that is usually, and we believe correctly, referred to the Lord Jesus as fulfilled in Him. But the New Testament applies it to Christian Israel, and to St. Paul, their representative: "I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth." In Acts xiii. 47, R.V., St. Paul, speaking to the scoffing Jews who rejected Christ, quoted Isa. xlix. 6 to them, and applied the promise to himself as Christ's representative, thus: "Seeing ye (Jews) thrust it (the Word of God) from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles, for so hath the Lord commanded us (saying), I have set thee for a light of the Gentiles, that thou shouldest be for salvation to the uttermost part of the earth." St. Paul, speaking for Christianized Israel, declared here that they stood for Christ Himself as His messengers for salvation to "the ends of the earth."

The British people occupy all the literal "ends," or "uttermost parts of the earth," and there we are "for salvation," instrumentally as respects all the native inhabitants of those parts.

The Lord Himself, in His parables, addressed to the Jews of His day, plainly told them what duties were especially laid by Him upon "His missionaries to the nations," and that, from the nature of things, they were themselves disqualified. In Matt. xxi., R.V., we have three statements to this effect. The two sons of the divine Father, Israel and Judah, were both directed to work for him. Both heard; but Israel only obeyed. Judah said he was willing, but "went not" (ver. 30). The husbandmen were directed to bring the Master the vineyard's fruits. They disobeyed; and not only refused, but also proceeded to kill the Son of God! The facts were literally true in the history of the Jews, then and since. The "other husbandmen" were Israel, and of them it was predicted by the Lord that they, placed in charge of the vineyard, would "render to him the fruits in their seasons." The British have done this, and so proved their origin; the Jews never, as a nation, from that day till now!

But the Lord has, in ver. 43, given His final judgment: "Therefore I say unto you (the Jews), The kingdom of God shall be taken away from you and given to a nation"—not to a Church, or a cluster of Gentile peoples, or even to one such—but "to a nation bringing forth the fruits thereof." This was to be a Stone kingdom, prone to war—on whom whoever should fall should be "broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." This

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fruitful nation is "Ephraim," as the name declares (see Gen. xli. 52, R.V.), and the British nation answers to the description in more directions than one. Isa. xxvi. 7, R.V., describes one aspect of their case, as we have already shown. In the prophecy of Isa. lxv. 1, R.V., read in connection with Isa. lv. 5, R.V., we see that Christ's selection was of one nation only: one that, before He called and converted it, knew Him not; but, when it did turn to Him, ran to follow Him, and became "the sons of the living God" (Hos. i. 10, R.V.).)

The national selection of Israel as the one elected nation from among the rest is seen by the Lord's parable in Matt. xxv. 31—46. where the grand sessions of the nations is described: "When the Son of Man shall come in His glory, and all the holy angels with Him, He shall sit on the throne of His glory, and before Him shall be gathered all the nations." Only one of them is chosen. Israel is indicated by her character and marks. The rest are rejected, lacking them. Israel, His sheep, is in the place of honour on the King's right hand. The rest, the goats, are on His left. Why is Israel accepted? why the rest dismissed? Israel laboured for the Master. They were a blessing to the nations. "They blossomed and budded," and they alone, having "taken root," "filled the face of the world" (not of the earth only) "with fruit." Fruit, too, such as He acknowledged. They laboured in His name and for Him. They fed the hungry, gave the thirsty drink, housed the stranger, clothed the naked, visited the sick, and comforted the prisoners in their solitary cells. Doing this, they did it for the Lord, and He acknowledged and rewarded them. Christ's righteousness is theirs (Isa. liv. 17, R.V.), and as His servants they bless the nations

Here, then, is a mark by which Israel, the lost sheep, may be detected. They bring forth fruits for the Lord, and bless the world thereby. The Master recognises their labours, and before the whole world "acknowledges them that they are the seed the Lord hath blessed" (Isa. lxi. 9, R.V.). "Their seed," He says of Israel, "shall be known among the nations, and their offspring among the peoples. All that see them shall acknowledge them that they are the seed which the Lord hath blessed." To Him be all the praise for the gracious consolation! For we all know well how exactly the British nation responds to the divinely drawn portrait, and how closely we resemble the Scripture picture of Israel, God's chosen. The sign we have selected is one of scores. But it is a remarkable one indeed!

THE ANNUAL MEETINGS OF THE BRITISH-ISRAEL ASSOCIATION.

THURSDAY, MAY 7TH, 1896.

THE annual business meeting was held at 2.30, in Exeter Lower Hall, London. Douglas A. Onslow, Esq., presided, and the annual report and statement of accounts were submitted. The following is a somewhat full summary :—

The Council have much pleasure in presenting their seventh annual report, and desire again to express their gratitude to Almighty God for His many signal tokens of blessing, and for the continued success attending their labours since the last report.

The list of lectures given under the auspices of the Association during the year 1895 shows that its officers, and those of the allied Scotch Associations, have not been idle, though the Council greatly longs for more workers, as the field is a large one and many desirable places have to be neglected for want of suitable men to lecture. Nevertheless, the work steadily progresses, and the opposition, which at first was powerful and uncompromising, is now slowly yielding to the constant reiteration of arguments which, when considered dispassionately and with an unbiassed mind, bear the stamp of truth, and as reflecting the unchangeable purposes of the ever-faithful God. It will be seen that the number of lectures during the past year compares very favourably with that for the year 1894.

The Scotch Associations again took the lead in the number of lectures given, and much praise is due to the President and members of the Edinburgh and Glasgow Associations for the activity displayed by them, and the energy with which the cause was advocated in Scotland. The results obtained have been most encouraging, as indicated by the numbers who attended the meetings and the interest manifested in the subject of the lectures. Colonel Senior's illustrated lantern lectures never fail to give satisfaction, and they are calculated to create a more lasting impression upon the audiences who gather to them by the vividness with which the subject matter is illustrated. During the past year, 1895, no less than sixty-one lectures delivered and drawing-room meetings held in Scotland alone, mostly by Mr. J. D. Reid, though Colonel Senior gave fifteen of his lantern lectures, and one specially to Jews in Glasgow. Only twenty lectures and drawing-room meetings were held in England. A very important conference was held on May 9th, 1895, between the British-Israel Association and the Prophecy Investigation Society at Exeter Hall. The Rev. Denis Hanan, the Rev. S. Aston, Dr. Aldersmith, and Mr. Douglas A. Onslow read papers, each dealing with important points in arguments supporting British-Israel truth.

These papers were traversed by replies made to them by members of the Prophecy Investigation Society. The conference occupied two sittings, a morning and afternoon, but was not as well attended as the Council had hoped, for invitations had been sent to every member of the Prophecy Investigation Society by them, as the Conference was held under the auspices of the Association and at its expense.

After the reading of each paper and the reply, discussion was permitted, the reader of the paper having the privilege of a final answer.

The proceedings at this Conference and the papers and replies were all printed *in extenso* and reported in the *Covenant People*, and have subsequently been printed in pamphlet form, with a preface written by Mr. J. G. Taylor.

The Council has no cause for regret in arranging this Conference, as the papers read by the members of the Association were models of lucidity and close argument. The replies elicited to them, and the objections raised during the subsequent discussions showed how feeble and inconsistent were the reasons given for objecting to the propositions put forward by the British-Israel advocates, though these propositions were strictly confined to Biblical truths, and made no reference—except by inference—to Anglo-Israelism. Those who have the pamphlet, can easily see with which side, in this contest, the advantage lay.

Last year, 40 new members joined the Association, and through deaths, and from other causes, 17 old members have been lost to the Association. The present number of members is 315 against 292 last year.

The Council have to record, with sincere sorrow, the death of Mr. W. H. Peters, J.P., of Harefield, Lympstone, near Exeter. Mr. Peters, whose death took place in January, 1896, at the age of 81, was one of the earliest

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members of the Association in which he always took a most active interest, and on several occasions gave it considerable pecuniary support. Mr. Peters was a true friend in need, and any appeal to him was always most generously responded to. The Association has also lost by death several other prominent members, and generous supporters.

Legacy from the late Miss E. Ledger, a constant supporter for many years, of £100.

The income of the Association from all sources for the past year amounted to £360 11s. 5d., made up as follows:—

	£	s.	d.
Subscriptions	221	11	5
Donations	26	6	9
Meetings at Exeter Hall, and elsewhere ...	14	6	0
Sale of Magazines	54	9	5
Sale of Handbooks...	37	17	11
Received from Prayer Union	1	10	0
Sale of Pamphlets...	4	5	2
	£360	11	5

The Council desires to emphasize the great significance of the events that so greatly impressed this country and the world at large at the commencement of this year, the effects of which have not yet been fully felt. The isolation of this nation, and the antagonism of all the rest of the world, were made great features in the leading articles of the principal daily papers. Unconsciously the press of this country used terms in defining the position of this nation with relation to others that the Scriptures use and apply to Israel in the latter days.

This isolation of the British Empire, and the extraordinary jealousy exhibited by other nations of our colonial strength and wonderfully growing prosperity, are evidences that the Lord's Word is being fulfilled in and by us in a most remarkable manner. All the other signs of the times point to the near return of the people of Israel to their own land, and rapid approach of Jacob's trouble, until after which great event the truths now taught by this Association cannot and will not be nationally acknowledged.

The Afternoon Public Meeting

was commenced shortly after four o'clock with singing and prayer. Robert A. Whytlaw, Esq., the President of the Scotch British-Israel Association, presided, and was supported by Dr. H. Aldersmith, Douglas A. Onslow, Esq., J.P., Rev. J. P. Britton, Mr. Marchant (of Brighton), Mr. J. D. Reed, secretary of the Scotch Association, and others. There was a good attendance of ladies and gentlemen. Mr. Whytlaw, in addressing the meeting, said:—

Our Saviour, our Redeemer, Jesus Christ, said: "God so loved the world that He sent His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life." These words of our Lord are a great manifestation of God's love for man. This we ever keep in the forefront, while speaking upon our special subject—the Identity of our race with the Lost Ten-tribed Israel, which is another manifestation of God's love to His chosen people Israel, in things material and things spiritual. Of that elect race we mean to speak; it is the object of our gathering here to-day.

Ladies and Gentlemen,—It was my intention to be present at this annual meeting of the British-Israel Association as a most interested listener, expecting to get some information and hints that would be useful in the furtherance of our cause on the other side of the Tweed. But, ladies and gentlemen, your secretary, the Rev. Mr. Aston, disturbed my intentions, and conveyed to me the desire of your committee that I should occupy the chair at this meeting. My personal feelings would have been to refuse, knowing that you had in the south gentlemen who could fill this honorary position much better than I can; but I felt that your request was a kind and interested recognition of our work in the north; and, as that work is not mine alone—for I am only a coadjutor with others, who have ably and heartily come forward whenever asked, and without whom our work would have been without that impress on the community that we have experienced, and as the representative of those workers in a corner of Israel's inheritance—I accepted the honour you have conferred upon me, and I crave your indulgence should I err from the usual lines of your procedure. At the risk of being considered egotistical, I think it may be interesting to you to have a sketch of how interest has arisen, and is spreading, in British-Israel belief in the north. From 1868 to 1878 I lived in London, and, being a City man, my walk was often about Cornhill and Lombard-street. One day, in passing through a short cut from Lombard-street to Cornhill, I saw upon a window a pamphlet, and, on getting nearer, found it called "Twenty-seven Identifications that the British are Lost Israel," by Edward Hine. Curiosity led me to ask if it was for sale, and, as it was not a bookshop, I felt diffident upon my question. The gentleman within was most agreeable, and I paid fourpence for the pamphlet, and wondered what it could mean (I was sure that I was not a Jew! and was this to prove that I was one?). I read the pamphlet, and later on I saw another similar to it in the same window, and bought it. Repeatedly I looked at that window again, but saw no more. That would be about 1870–73. For eighteen years or so I neither heard nor read anything further; my mind was engaged otherwise. But, about the year 1891, a good mother-of-Israel handed me the weekly paper of our friend "Philo-Israel"—the Banner of Israel, and asked if I had ever seen that. My answer was in the negative. But my interest was awakened, as I had always felt much interest in the Jewish question, in the lines of that saintly minister, the Rev. Dr. Andrew Bonar, under whose ministry I was privileged to sit and learn in Glasgow.

The Banner of Israel I subscribed for, and read regularly and studiously during the most part of the year 1892. I then felt an inward constraining power that some move must be made to interest others. In the winter of 1892-3 my wife and I had fortnightly readings in our house, taking with our Bible the "Handbook" as our text-book. We thus began to interest others. At that time I put myself in communication with your secretary, the Rev. Mr. Aston, who referred me to one of your council, "Oxonian," and he kindly began our readings by an address on the historical argument, illustrated by maps. Your secretary addressed two large audiences, at the close of that season, in a hall to which the public were invited by card, and notices from a few of the pulpits in churches near. In the following three years we made an advance upon the previous year, and had public lectures in a hall in the west end of our city. The lecturers were chiefly from clerical and lay gentlemen of your Association, from whom, let me say, we have at all times received the greatest courtesy and help. But, when in 1893 some of us formed ourselves into an association in the west end of Glasgow, believing that we were alone, we found that we were not alone in advocating this subject, but that Mr. Reid, who is with us to-day, and who is to address us by your kind invitation, had been going on with a series of lectures in a quiet way, for a few years, in the centre of our city, strongly advocating this Bible

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truth of the Identity of the British with Israel's lost tribes. Also, that in the town of Stirling an association had existed and flourished at the time Colonel Beresford was resident in the Castle; but that, on his leaving, the cause languished for some years, to revive again when our Northern Council was formed in 1894. In Edinburgh an association had also existed, and had been doing some good work there under the auspices of gentlemen deeply interested in the Identity of our race with lost Israel.

We united these forces, and thus began in 1894 our Northern Council of the British-Israel Association, with Mr. J. D. Reid as our general secretary and lecturer. Since then we have made advances. We have distributed a good deal of literature, and arranged with the well-known booksellers, Messrs. Bryce & Murray, Ltd., of Glasgow, to have on sale pamphlets and books, as may be recommended by us.

We have had audiences varying in numbers. We believe all were interested, and usually wanted to learn more. Our secretary, when lately in Forfar, Couper-Angus, and Peterhead, had audiences running from a hundred to sixteen hundred.

It is our aim to get a hold of the Guilds and Y.M.C.A. In 1894 we posted to these five hundred cards, with twelve subjects for selection for lectures. The response was very small. In 1895 we posted again five hundred cards, with twelve subjects for lectures. The response was an increase upon the previous year, and thus encouraging. This year we have again sent out five hundred cards, with twelve subjects for lectures, and we hope and expect an increasing application for our secretary to go and tell who we, the British nation, are, upon the Bible testimony.

We believe the fields are ripening; but can a harvest be gathered without effort, and can effort be sustained without help? If we believe that this is God's work—what then? Help should be forthcoming—generous help—that those who are willing to devote their time and ability be enabled to go forth telling this glad news.

The mode we have been following to arouse our ministry is as follows. Imagine a belt across Scotland, from Glasgow to Edinburgh, including Stirling, ten miles wide. We have twice sent to 1,603 ministers of all evangelical denominations in that supposed belt circulars and pamphlets. I am sorry to say that the response has been almost *nil*, but we have had evidence of their reception, and we have faith that these grains of effort, or seed, will yet bear fruit if we keep on with vigour at our work. To be standing still is retrogression—we must be aggressive—and that means faithfulness to our heavenly father, whose banner in this work we have the privilege to display because of its truth.

Let every man and woman, believers in the Identity of our race with lost Ten-tribed Israel, be active in interesting others! Let us show our colours; let us not be afraid of our belief, and the laugh of friends (for that is common). Let men see that we are in earnest, and that will make the unthinking think, and listen to our Bible story of God's faithfulness to His chosen people, elected in His sovereign love. At present we are preparing a series of ten questions to submit to our Scottish divines. A private meeting will be first arranged, and which proposal has been accepted by some of the most eminent ministers of the Free Church of Scotland. They see that we are in earnest, and that it will not be wise to refuse to meet us in conference. When that meeting is arranged for, I trust that your Association will send some of your able advocates in this cause to strengthen our hands. Would it not be well to try to kindle the hearts of our fellow-countrymen by having someone able and willing to travel from "Land's End" to "John O' Groats," who could speak on this subject clearly, impressively, and persuasively. For such an one, I would say £500 per annum is necessary. Are there not 50 ladies and gentlemen within our reach who would be willing to give £10 each, or 100 to give £5 each out of the tithes of that wherewith the Lord blesseth them yearly? Say not "Nay!" I beseech you.

Let the British-Israel Association of the South, and our Council of the North, have one common action in this to raise £500 annually for a lecturing fund. We have no political platform, no sectarian platform! Our only one platform is the Word of God—the Bible, the promises of God to Abraham and his seed, the whole House of Israel. If we are in earnest this can be done. Is it to be done? Blessing will follow the effort. May I suggest, that before we leave London, we evolve some system of work for this object. But we cannot pass from our theme without noticing three very important addresses, recently come into print, to the Two-tribed Israel (the Jews). Firstly: There is that scheme, by Dr. Theodore Herzl, described in the *Jewish Chronicle* of January 17, as a distinguished journalist, and litterateur of the first rank, in Vienna; no dreamer of dreams, but a practical man of the world, as that newspaper calls him. His scheme is "The restoration of the Jewish State," under the protection of the Powers, and called, "A Solution of the Jewish Question." It is a political and financial arrangement between the Jews on the one hand, and the Sultan and the great Powers of Europe on the other, for the Jews to enter into possession of Palestine. The details of this scheme is in pamphlet form, and can be had for 1s. Secondly: There is a scheme by Mr. W. Holman Hunt, a name familiar to us all. It is described in the *Jewish Chronicle* of February 21, and called, "The Re-settlement of the Jews in Palestine." The proposal is one of purchase, if the Sultan will sell, but he thinks the Sultan will be so ill-advised as to refuse the offer, till it is too late. Turkey having fallen into the hands of other owners, and Judea handed over to the Jews without price, the funds promised for purchase, and not thus required, to be used for development of the Promised Land. In the words of Mr. Holman Hunt, the offer of purchase to be made, not for Palestine only, but for "the widest extent of land defined by Moses." What is that? In Gen. xv. 18, God's promise is "From the river of Egypt to the great river, the river Euphrates"—that is, a land bounded on the west by the Nile from the Delta to a point yet unascertained beyond "Uganda," and in the north by east "by the great river, the river Euphrates." We thus see the extent of this land promised to Abraham and his seed. That is the land promised to the Twelve-tribed Israel, not to the Jews only, but Ten-tribed Israel as well. But we have also to remember what God says in Lev. xxv. 23: "The land shall not be sold for ever, for the land is Mine." Who is God reserving it for? Is it not for the seed of Abraham, the chosen people, the elect nation, the Twelve-tribed Israel. This is Israel's inheritance. The title deed is valid.

Thirdly. We have a sermon, preached at the West London Synagogue on the text, the 87th Psalm, by Mr. Claude G. Montefiore, given in the *Jewish Chronicle* of 14th February. The keynote of that address is, "In that day the Lord shall be proclaimed the only God and His name one." He Mr. Montefiore claims universal Judaism as the goal of his people. (Read Zech. xii. xiii., xiv.) We cannot shut our ears to this movement among the Jewish people, the Two-tribed Israel. Does this not mean an awakening from their dead past, an awakening of the captives in their

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captivity, the breathing of the spirit of life among the dry bones of Ezekiel's vision? Is not this a sign of the latter days?

If the Two-tribed Israel are moving for their rights, what are the Ten-tribed doing? Who are the Ten Tribes? we are asked. Ephraim and Manasseh, we reply. Who are Ephraim and Manasseh? Our reply again is, the British and American peoples. Believing that to be so, from biblical and historical argument, should we not unfold our ensign, and assert our Bible rights, along with Judah, for possession of the Land of Promise? Let us educate each other in this great truth; but how can our brothers and sisters know, unless we go over the length and breath of our country telling them the great news, who we are—the elect people (nation) of God? Why are the ministry not making this subject their study? It is their duty. We all remember those words, that no Briton can ever forget, "England expects every man to do his duty," and how much more does our Heavenly Father expect His sons and daughters to be dutiful to Him? It is the duty of the ministry of all denominations to tell of God's faithfulness, and display this banner, because of its truth, to their people.*

Fifty years ago, events had not ripened as they are at this day. May we not be found asleep, but awake to do our Lord's will, in whatever work we can make known this great Bible truth, as He in His providence may open up to us, and such openings we ought to be seeking for.

Mr. REID spoke of the promise of the kingly authority and rule of Judah that shall not depart "until Shiloh come," and proved that that is still future. Saul the first king was of Benjamin, not Judah; David 1055 B.C. to Zedekiah B.C. 588; Babylonish captivity when the kings of Judah ceased to rule over Jerusalem. He asked, Where is the continuity of the sceptre of Judah? Was there an interregnum of 600 years until Christ appeared?

"My kingdom is not of this world." But the throne of David was an earthly throne, and the sceptre of Judah is an earthly authority. Jeremiah the prophet had the mission "to root out and to pull down and to destroy and to throw down, to build and to plant" (Jer. i. 10). In 588 he was carried against his will to Egypt with the two daughters of Zedekiah, and the sacred Scriptures are silent on the subject after the record of their stay at Tahpanhes. Here the ancient records of Ireland fit in. At this time an Eastern princess, Tea Tephi, with a prophet and his secretary, came to Ireland. She marries the king of the tributary kings, and he changes the name of his capital to Tara (the two tables.) From this marriage descend the kings of Scotland and our beloved Queen by virtue of her descent from James I. Mr. Reid also advised a much more active aggression, on the mass of those who fail to appreciate the transcendant importance of this subject.

The Rev. J. P. BRITTON spoke of the Conference between the British Israel Association and the Prophetical Investigation Society, and remarked that he was astonished at the loose reading of the "learned interpreters." He especially alluded to the "Light of the Last Days" by Grattan Guinness with astonishment that such a mind could be so near the truth and yet fail to grasp it. Our critics seem imbued with the national prejudice, and argued thus:—"Our grandfathers say you are wrong, therefore we say you are wrong; therefore you are wrong." But the signs of the times are on our side. Judah, scouted by the nations, is walking straight to British-Israel. Our house is become "a nation and a company of nations" fulfilling the destiny of Ten-tribed Israel.

Mr. WILSON said he had studied the subject for twenty-five years, and was a profound believer in the truth of the Identity. At first he thought the statement was outrageously ridiculous, but calm, dispassionate study had convinced him that it was "the greatest truth of the age." It was a powerful lever to raise up our people, our colonies, and the nations who shall be blessed in us until the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

The meeting having exceeded the time anticipated, the usual vote of thanks to the chairman was dispensed with.

THE EVENING MEETING

commenced at seven o'clock. Robert A. Whytlaw, Esq., again occupied the chair, and was supported by Dr. H. Aldersmith, Dr. Heyward Smith, Rev. F. Aston, F. C. Danvers, Esq., Douglas Onslow, Esq., J.P., and others.

The meeting was commenced by singing the well-known hymn, "Come, Holy Spirit, heavenly dove," followed by prayer by the Rev. Marcus Bergmann. The Chairman then made a few appropriate remarks, and called upon Mr. H. H. Pain, of Bromley, to give an address. Mr. Pain's address dealt largely with the bearing of prophecy and the recent and future events in the East, illustrating his subject by a specially prepared map. We anticipate publishing the address *verbatim* in an early issue of the BANNER. Mr. Marchant, of Brighton, next addressed the meeting, giving several illustrations of his experience as an outdoor lecturer, making particular reference to the ignorance frequently displayed by persons professing to have a good knowledge of Scripture, and who, in preparing books for the purpose of assisting in the study of the Bible, ignored such important points as the promises to Abraham, and the distinction between Israel and Judah. A hymn having been sung and the collection taken, the Chairman next called upon Mr. J. D. Reid, the secretary of the Scottish Association, to deliver his address. As we shall publish this in full in our next issue, it will be sufficient to remark that Mr. Reid gave a forcible and earnest address, which was listened to with marked attention and received frequent applause. Mr. Reid is a typical "hard-headed" Scotchman, and his address indicated him to be a man well suited to his position as lecturer and secretary to the Scotch Association, and we may hope his voice may not infrequently be heard in other parts of the country.

Mr. Onslow then made reference to the absence of Philo-Israel from the meeting on account of family bereavement (having lost by death his sister, Mrs. Butterworth, of Brighton), and expressed the sympathy of the Council and the members of the Association, and concluded by proposing a vote of thanks to the chairman and speakers.

The meeting was brought to a close by the benediction being pronounced by the Rev. M. Bergmann in Hebrew (he having noticed several Jews present at the meeting) and English.

WE regret to announce the death of the Rev. J. DAVIES THOMAS, Church Missionary Society, who was stationed at Ceylon. He took great interest in the Identity of Lost Israel, and will be recollected as one of the speakers at the annual meeting of the British-Israel Association at Exeter Hall in 1894.

* It is the duty of the ministers to search for the scattered and lost sheep of the House of Israel (Ezek. xxxiv; Matt. x. 6).

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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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ARE THE DARK CLOUDS IN MATABELELAND CLEARING OFF?

THERE seems to be no doubt that the Matabele insurrection has failed, and that the native impis, perceiving that they have been unable to rush their European enemies, are finding it needful to retire as suddenly as they rose up against us. Lord Grey, in his speech to the garrison at Bulawayo, 600 strong, told them that when the first murders were committed the garrison possessed only 379 rifles, but that now they had 1,000, and 200 more were coming. He declared that "Bulawayo was, therefore, as safe as London," and he hoped that with the troops before him, aided by Colonel Plumer's force, and those with Mr. Rhodes, the rebellion would probably be put down before the Imperial troops, 450 in number, could reach the scene. Lord Grey added his belief that "the back of the rebellion had been broken" by the admirable arrangements of Mr. Duncan, then in charge of the administration.

There is a formidable force, of course, collecting from all quarters in Matabeleland, which, however, will be fully employed in searching out and breaking up the power of the rebel savages in the Matoppo Hills and elsewhere, where, doubtless, they will remain while food lasts, in hopes of an opportunity to come down on the British. This will hardly arrive, because the road from Mafeking, whence the supplies, arms, and troops reach the front, is said to be open and safe; and progress, we hope, is being made with the railway to the North, which is our best defence. The contingents from the Beira, or Eastern side, are rapidly converging on Mashonaland and Matabeleland, helped by the existing railway to Chimoio. But the defence of Bulawayo has, under God's blessing, been accomplished hitherto by the garrison unaided. "These men," says the *Times*, of May 6th, "have shown the old gifts of the conquering races, individual initiative, coupled with discipline and power of organisation, energy and resource, tempered by caution, and steeled by dogged courage." The garrison thus highly praised are not all of one race. The Africander Corps have, throughout the siege, shown conspicuous gallantry and courage, "proving that Englishman and Dutchmen together have shown the world what fighting really is." They have stood together once more "in defence of civilization under the British flag." The danger just now in regard to the native enemy seems to be, not that the Matabele will attack and destroy our people in Bulawayo, but that they will slip away and disappear before being brought to action to receive due punishment for their savage and cruel murders of our peaceful settlers in outlying and solitary places. Unless this be done, there can be no security for the settlers of the future.

No doubt the Matabele have suffered much already, and their losses in the various actions have been large. But it is desirable that a pitched battle should be fought, that these brave savages should learn once for all that they cannot withstand the attack of the European, or overcome his defence. It seems probable, however, in spite of the highly optimist words attributed to Lord Grey, that "the back of the rebellion" is not "yet broken;" and that Bulawayo, which is still closely surrounded by savage bands of native foes, "is not quite as safe as London!" There is reported to be a lack of food in the besieged town, and it is clear there are not yet sufficient troops at the place to enable an attack to be delivered on the enemy. We believe that the war will tax the powers of the whole of the contingents, when they have reached within striking distance; and that it will require several successful engagements on the British side before this serious danger—the direct result of Dr. Jameson's daring raid—can be regarded as passing off.

It is difficult, of course, to write of events taking place at such a distance as Matabeleland, especially when those events are reported in language used one day to be contradicted the next. The outcry that is at present being raised to bring Mr. Cecil Rhodes to trial, and to cancel the Charter of the

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British South African Company, without further inquiry or investigation, may be safely ignored. There doubtless will be an inquiry, and it must be first elicited what provoked the British to act as they did in the matter of Dr. Jameson's raid, and why the latter so far forgot what was due to his own Government, and the rulers of a friendly State, that he invaded the territory by armed force, and thought evidently he was acting in a very meritorious manner in so doing!

The interests involved in these events, national and personal, are enormous in magnitude. They are evidently links in the hands of God to other changes yet to take place, which He is working out for the good of His people. We must wait with patience for the final issue, which, in His own good time, He will disclose. His promise to us in Isa. xlii. 16, R.V., is meanwhile sufficiently sustaining, and clearly indicates our position now as "His blind people," groping our way about! "He will," He says, "bring the blind by a way they know not, in paths that they know not will He lead them; He will make darkness light before them, and crooked places straight." "He will," He adds, "do these things, and He will not forsake them." Great is the comfort such texts afford in time of national perplexity. Recognising the present as one of them, we call on our readers, as Israelites, to praise the Lord for His goodness, and to bless His holy name!

MR. J. D. REID'S ADDRESS AT THE ANNUAL MEETING OF THE BRITISH-ISRAEL ASSOCIATION IN LONDON.

At various times during the present dispensation, men have bethought themselves as to the existence of the Ten Tribes of Israel, who were removed from Palestine during the 8th century B.C. and placed in the land of the Medes, according to Holy Writ. Time and again have we, even in our own lifetime seen paragraphs in the daily papers detailing the discovery of these tribes. Now it may be in a remote part of China, anon in the uplands of Persia or Afghanistan. These discoveries have all come to naught, for it was the determined purpose of God that they should be hid (Hos. ii. 6.) Hid not only from other nations, but hid from themselves, until His time, His set time, was come. It has within the last twenty-five years been growing into a strong belief in the minds of many men, that God's set time is nearing, and that the days we now live in are the latter days. Peter in his first epistle says, they were "to be revealed in the last days." It behoves all men then to search for that people, for let us say what we like, let us form any opinion we may, the apostle Peter was convinced that the days of refreshing from the presence of the Lord, yea, the Christ would not come to this earth again until the men of Israel turned again, repented, and got their sins blotted out. If the Anglo-Saxon is the light-bearer, if it is he who is to-day preaching Christ, a risen Saviour to all men, bethink you of the importance of awakening these tribes to a knowledge of their responsibility.

If any here have a desire to search for that people, let me be permitted to assist them in their search. The plan will, I am sure, commend itself to all who are bent on this work of studying the guide book, so that ere starting on the quest they may get as much information as is possible to help them in their labour. We find then that on the death of Solomon, the kingdom of "All Israel" was split into two separate monarchies. Judah, Benjamin, and probably the larger part of Levi, called the House or kingdom of Judah, remained loyal to David's grandson, Rehoboam, while the other Ten Tribes, called the House or kingdom of Israel, Ephraim, or the compound Ephraim-Israel, and sometimes Samaria, had for king Jeroboam. This latter House (Israel) became idolatrous, led to it by the king, who set up golden calves at Dan and Bethel and called on the people to worship them. I need not dwell on that, but will pass over a period of 2½ centuries, to a time when "the Lord was very angry with Israel and removed them out of His sight; there was none left, but the House or kingdom of Judah only" (2 Kings xvii. 18).

Now you must understand those who were so removed were Israelites, not Jews; the latter were taken away also, but to Babylon, while Israel was taken to Assyria first, and from thence to "Halah and Hara and Habor by the river Gozan unto this day." The guide-book, you see, is precise as to their being removed, *all* removed, and also precise as to the locality to which they were so removed.

Let us thoroughly understand this matter. Bear with me, those of you who may know the geography of the district, while I try to make it plain to any others who may be present and who may not be familiar with it. This part of Asia, then, where the Ten Tribes were taken was 1,200 or 1,400 miles distant as the crow flies from Palestine in a north-east direction. To get to these places they had to cross the Euphrates and the Tigris rivers, and also had to get to the eastern side of a lofty range called the Zagros mountains. All on the east side of that range, on to the south-east end of the Caspian Sea was the land of the Medes, while on the west side the king of Assyria reigned supreme.

The mountains were as a dividing line. Immediately following on the destruction of Samaria, Sargon turned his attention to the Medes. They had been for a time tributary to the Assyrian kings, but had revolted. Once again were they subdued, and then the captive Israelites were placed in these cities and by that river. On the east of the Zagros mountains those cities and that river *must* have been. Here begins the trouble, for many of our Commentaries and Bible Dictionaries do not agree as to the location. The Bible, as I have said, is precise, "the cities of Hara, Halah and Habor *by* the river Gozan." But the writers of the articles in question say that the *river* Gozan is the *district* called Gauzonitis, through which the river Chabour flows (this Chabour is the river called by Ezekiel the river Chebar), but I need only remind you that the Zagros mountains were the west border of the land of the Medes, and it was to that land they were taken. The nearest spur of these mountains to the river Chebar was at least 450 miles due east, and when we find Hara, Halah, Habor and the river Gozan still on the east side, we need have no doubt that these books and book-writers are wrong. In truth that mountain chain is an insurmountable barrier to the trustworthiness of their dictum.

Can we say otherwise? These cities, Hara, Halah, Habor, are to-day by the river Gozan or Ouzan, as anyone can assure himself by turning to Johnston's map of Persia.

It is ridiculous, this argument. Scripture says the *river* Gozan; they say it was not a river, but a *district*. Scripture says Habor was a city; they say it was the *river* Chabour. No wonder the same and many other writers say the Ten Tribes were irretrievably lost, for if they were placed *in* the river Chabour, they might in one sense get on swimmingly, but they might all get drowned. No man can furnish us

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with more reliable, more trustworthy information than that the Bible supplies.

Many others say the Ten Tribes were not *all* taken away, that the great bulk of the people remained, while others assert they were taken away, but returned along with Judah from Babylon, and yet another section declare very emphatically that they were taken away and will never return to their land. All that is diametrically opposed to Holy Writ.

The prophets declare in clear, unmistakable language that these tribes were removed and will return to Palestine, not only return to, but will *from* Palestine rule the world.

Some here may pooh-pooh, but pooh-pooh is not proof. We are too matter-of-fact, hard-headed to take anything or everything that any man can say or look without well attested proofs. Nor will we ask anyone to take it *from us*. Let us to the proof then, and God defend the right.

He removed them out of His sight; there was none left, but the House or kingdom of Judah only—that is a clear, explicit statement (2 Kings xvii. 18). Again they were removed and placed in Halah, and Hara, and Habor, by the river of Gozan (1 Chron. v. 26). That also is a statement of the same clear nature as the other.

To prove they were taken away, we find from that time onward no mention made of any of the tribes that were deported, as being in the land. Israelites are mentioned, but you must recollect that there were eleven tribes of Israel. Ten only of these were removed; the eleventh, Benjamin, was for the time incorporated, lent to Judah, as God said, for a light in Jerusalem.

To answer the argument that they returned along with Judah from Babylon. Ezra is admitted to be the writer of the Chronicles. He it was who led the Jews back from Babylon, and he says in the passage I quoted (1 Chron. v. 26), that they were removed, and adds, "unto this day"—*i.e.*, to the time in which he wrote that. They could not then have returned. That point we may consider as proved. The final argument then is they were removed to these cities and then ceased to exist. Now God by nearly all the prophets said that Israel would not be lost utterly. On the contrary, going back to the days of David, you will remember Nathan the prophet told David that God said, "I will appoint a place for My people Israel.

The inference is that up to the time that God sent that message to David the place had not been appointed, for the whole verse is in the future tense, "I *will* appoint," "I *will* plant," "that they *may dwell* in a place of their own." At that time all the tribes of Israel and Judah were in the land of Palestine and under David's sceptre. So that we are forced to the conclusion, and in my judgment a right conclusion, that the House of Israel were to have another land allotted to them which would be peculiarly their own land.

Again God by Jeremiah said that, "If the ordinances of the sun and the moon depart from before Me, *then* the seed of Israel shall cease from being a nation"—a nation, not a church.

We still have those luminaries; hence Israel cannot be swallowed up, but must be in existence, not in some undiscovered corner of the earth, not as a few scattered tribes in the deserts of Arabia, the wilds of Tartary or the backwoods of America, but must exist as a nation. For they were to be God's battle axe and weapons of war. The House of Judah is not that. They were to push the people to the ends of the earth. Judah does not do that. They were to inhabit the desolate heritages of the earth. That does not suit Judah, for they must always be in the crowd; desolation does not suit the Jew. Withal they were to have the good-will of Him who dwelt in the bush. Again, turning to the life of David, we find God promised to him, "Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." Going still further back, to the days of Moses (Deut. vii. 9), he tells the children of Israel that God keepeth covenant and mercy with them that love and keep His commandments to a thousand generations, and David the sweet singer says, "Be ye mindful always of His covenant, the word which He commanded to a thousand generations."

They were taken away in 721 B.C. Let us take a leap of 750 years, and we find when Christ sent out His disciples to preach He told them, "Go not in the way of the Gentiles, nor into any city of the Samaritans enter ye not, but go to the lost sheep of the House of Israel."

He and His disciples, it is quite evident, knew where they were. Later on He told those surrounding Him, the Scribes and Pharisees, "Whither I go ye cannot come." They said, "Will He go to the dispersed among the Gentiles?" Thus, you see, not only Christ, not only His disciples knew where these Ten Tribes were, but the Scribes and the Pharisees knew also. Still later we come to Peter, and he points out the localities in which they sojourned. He calls them "the dispersed." That could only apply to the Ten. It could refer to no other people, and Josephus, writing about the same time, says that the Ten Tribes were beyond the Euphrates, an immense multitude, and that only Two Tribes were under the Romans. These tribes of Israel were not then swallowed up. They did not return to Palestine with Judah, and they certainly were removed from that land.

Why will men persist in denying the veracity of the Bible? If any part of the Word of God is founded on error, most of all if the predictions anent Israel of the Ten Tribes are error, then is the Old Testament worth naught as a trustworthy record. Can it be God-inspired?

You will perhaps say errors have crept into the book, that there have been uninspired men employed in the translation, and so on. To that let me say, I cannot believe that God ceased His care for that people after He delivered these messages to those men from whom we have got them. On the contrary, He is by the prophets constantly alluding to them in loving remembrance, and it is only by supposing that His love had ceased and that He had broken His word that you can account for errors; and if you are going to suppose that, are you also going to suppose that Christ did not know whether they were correct or in error? Remember we have His testimony as to their truthfulness, "Not one jot or tittle shall in anywise pass till all be fulfilled."

Is all that is written in the prophets fulfilled? I say no! You cannot but agree with me in this. If then you are still going to wander in dreamland, your case is serious. There is God's written Word. By it you and I will be judged. Bethink you then of the very serious results to you, to all who will suppose it other than God's inspired Word.

It is an important matter this, the most important matter for you and me, aye for all the world. There is not any matter in heaven or earth to equal it. Think not that I am ignoring Christ's redemptive work. I am not. God forbid I should.

Let me show you I am right. If two-thirds of the Bible be devoted to the matter of Israel, their sins, their punishment, their repentance, and re-instalment in the land of Palestine, according to God's promise, if all that is nonsense, if it can be proved such, what is the good of paying attention to the remainder? The worth of the book as an infallible guide would be valueless. Of no part of it, not

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even of Christ's sojourn on this earth, is there any direct proof for other than this Bible. If then the testimony as to the redemptive work of Christ be on a par as to proof with the other part, and if we can prove from evidence, unmistakable evidence, that appeals to the eye, the ear, the understanding of any man who will devote a little thought to the subject, that the parts having reference to the Tribes of Israel are not nonsense, but truth, these parts rescued thus from the charge of unreliability, all the parts are then seen to be truly the inspired Word of God.

On the contrary, if you will not listen to our arguments, but rather share with these other authorities in their doubts as to the written Word anent the Ten Tribes, backed up as they are by naught, I must say I am unable to understand what you mean, if you say you have a reverence for that book as the Word of the God of truth. The Bible to you cannot be a lamp or a light, but you seem to put yourself in the position of being a lamp shining in a dark place to it. Away, I beseech you, with all such thoughts; accept the Bible as the infallible Word of the living God. Trust to its word implicitly, act up to its teaching, as faithfully, as earnestly as it is in your power to do; and if men will persist in teaching you that the promises of God have turned out miserable failures, believe it not! For it was to this people (that you and I are units of)—viz., the Anglo-Saxon, that our Saviour Himself alluded, and not to a Church or congregation, when He told the Jews who then stood by, "The kingdom will be taken from you and given to a nation"—a nation, mark you—"bringing forth the fruits thereof." Where is the nation, if it is not the Anglo-Saxon?" What nation other than they *are* bringing forth the fruits? Are the French? are the Germans? are the Russians? Spanish, Italian, Danish, &c. Travel in your mind over Asia, Africa, America, and find the nation—if you can—other than Anglo-Saxondom who are bringing forth the fruits of the kingdom, imperfectly bringing them forth, I grant you, but still bringing them forth. Find out, if you can, the nation other than Anglo-Saxondom who have it incorporated, imbedded in their statute book, the keeping one whole day in seven as the Sabbath, the sign which Israel was to have throughout their generations. Find out, if you can, the nation that can produce the genealogy of their ruler in an unbroken continuity from David to this day. We can;—thus fulfilling His promise to David that he should never want a successor to sit upon the throne, and that prophecy of Jacob's uttered on his death bed, "The sceptre shall not depart till Shiloh come."

If you cannot produce the nation other than Britain having these outstanding characteristics, and if you believe the Word of God to be true as we find it in the Bible, then, like sensible, matter-of-fact men and women, believe it to be the Anglo-Saxon nations, with our own beloved country at their head, and thank God it is so. Thank God that you are a unit of that nation, and thank God He has opened your eyes to see the truth. Then, do not pause—immediately begin the work of preaching it to your fellow-citizens, and thus fulfil your mission.

A final point let me touch on. All through the Bible, prophets from Isaiah downward, you are constantly meeting with "a strong" nation in contradistinction to the remnant of a nation; a pushing, goring, bullying people in contrast with a weak, timid people.

The weak people you know. Do you not know the strong one? It is standing before the world to-day, and you had proof a few weeks ago that not a nation in Europe—in Europe did I say?—not a people in the world would refrain from flying at her throat, if they dared. But the God of heaven, Jacob's God, is her sure defence, for has He not said, "No weapon formed against her shall prosper?" They do not believe that; albeit they are afraid to tackle her. No! We never were conquered, and thanks be to God NEVER WILL. I hope I have said enough to convince you of the fact, the momentous, awful fact, that we are none other than God's chosen ones, Ephraim, that son of whom he speaks thus: "Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still." If I have convinced you, I do trust that you will not be satisfied with what I have said, but that you will turn to the Book for yourselves, and see the many points I have spoken of to you now, that you will continue the search, and so get many more convincing proofs of Our Identity with God's chosen people; for what I have been able to show you now is only a very small part of the host of glorious promises and prophecies vouchsafed to us, His Israel, and may it cause you one and all to resolve, if you never resolved before; to resolve anew, if you are already soldiers of Christ's, resolve, like that grand old champion Joshua, "As for me and my house, we will serve the Lord."

"INTERPRET THIS TIME."

(Luke xii. 56, R.V.)

By P. CARLYON, M.A., CANTAB.

OUR Lord asks, "How is it ye know not how to interpret this time?" And He might have answered, "Verily, because ye heed not My words" (or, because ye follow your own traditions); "nevertheless, in an hour that ye think not the Son of man cometh." Men may ask, How are we to interpret the time? We reply, Look up, and see the fields yellowing already for the harvest. Our Lord has given us many unequivocal "signs of the times' of the "last days"—the last days of this our present æon or dispensation. He has given us in the Old Testament many prophetic warnings, and in the New Testament many characteristic tokens, whereby they who run may read.

Another question is often asked, Why they have not been interpreted before and revealed to after-generations? Because, we are told, that as far back as in Daniel's day, the words were shut up, and the book was sealed, "even to the time of the end!" Daniel himself did not understand what the Lord had spoken unto him; and it was said to him, "Go thy way, Daniel, for the words are closed and sealed till the time of the end" (Dan. xii. 9). "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Besides, no prophecy is evidence until it is fulfilled; and, therefore, another reason why men do not interpret the time is that "the signs" have not been presented until these "last days" began to open upon us in this current century; nor are they fulfilled yet in their fulness, so that men, by habit, follow the tradition of their fathers. The harvest is not yet ripe, though the fields are yellowing. Our Lord's warning, however, was—"When ye see these things begin to come to pass then look up, for your redemption draweth nigh." If only stars are falling, and meteors are shooting, the time is come for all to mount the watch-tower and look out.

But we, who have been taught to see Israel in Britain, can discern the signs and tokens around the whole horizon; and we desire to call our friends and neighbours to come and

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see, and we will try to convince them that these very signs of our times are identical with the signs which are foretold as heralds of the last days of this dispensation, and of the Second Advent. All that we can do in one short article is to direct attention to a few of them; and our present enquiry is, What marks has Jehovah put upon His own people, as a people and as a nation? And what signs has He ordained as precursors of the final stage and condition of their destiny? I hope it will not be thought egotistic in me to refer to two previous articles published in the BANNER: one, on "The Evidence of Prophecy," the other, on "The Fifth Monarchy," as constituting the basis of this further investigation, and as forming preparatory links to the chain of this argument. We select but one out of the "fifty reasons" why Britain is Israel, and it explains at the same time why at this juncture Great Britain is the cynosure of all eyes, the marvel of all the other nations of the earth, who know not how to interpret it! We join these three links, or rather entwine three folds in our rope. In the first we have drawn out our proof that prophecy can give no evidence until it is fulfilled in history and in fact. In our second we have shown that "The Fifth Monarchy" of Daniel is the House of Israel, the stone growing into the mountain. And now in our third argument we can only come to one conclusion that the mountain kingdom of Israel and the Empire of Britain must be one and the same, which is the reason why our magnitude and isolation arrest the attention and respect of the whole world!

Our proof lies in the fulfilment of the prophetic promise of Jehovah in Dan. vii. 27: "The kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him!" The double reign implied in this pledge admits of no apparent solution other than the completion of the Gospel that Christ will reign personally in Jerusalem over all dominions, and under Him the lineal throne of the issue of David's loins will be exalted into the dominant monarchy of the earth. Whether other Powers that may be permitted to retain their autonomy may do homage as vassals to their Suzerain only the future can reveal; but the "greatness of the kingdom" must abide with the lineal seed of Abraham, according to the covenant, and they possess "the Gate of their enemies" to secure them that supremacy. This pledge was given to Israel, and is now confirmed in Britain.

Has God been faithless to His chosen people, or is Britain Israel? Which? for one or the other must follow. The question proposed now admits no alternative answer. The features of the British Empire are patent to all the world. Not a statesman speaks, not a poet writes, not an enemy stands aghast, without wonder, inspiration, and envy, in contemplation of the extent, and power, and wealth, and influence of this Empire which belts the earth! If our own people are pessimists (like Labouchere), who wish to lop "the vine that came out of Egypt," let them read first and study, and answer (if they can) Dr. Poole's "Fifty Reasons Why Anglo-Saxons Are the Lost Ten Tribes," or Philo-Israel's "Thoughts for the British Folk," and then search deep into the enquiry, Why did God, amongst "the isles of the sea," select one little sanctuary in the North-west, cut off geologically from the continent, as "the appointed place" (2 Sam. vii. 10) of His exiled and divorced people? Why, but to secure this gem, this sea-girt England, as their own safe home and stronghold for ever? And why have successive waves kept flowing in, all of one race, to amalgamate into one great nation, whence in these last days the overflowing surplus has been filling the waste places of the earth, and whence now fleets of warships, and a countless commercial navy, verify our motto: "Britannia Rules the Waves;" whilst the silver streak of sea defies the myriad hosts of armed continental Europe! Why at this hour are all eyes turned towards Constantinople and Jerusalem? And why are six great Powers met in conclave over the complications of "The Eastern Question?" Is not Jerusalem the pivot on which the solution hangs? Is not the Holy Land the aim and object of Russia's ambition, and of Britain's defence? (Ezek. xxxvii. &c.) That land is Israel's by God's inalienable gift. He said, "The land shall not be sold for ever; for the land is Mine" (Lev. xxv. 23): and He had previously given it to Abraham, and his seed for ever (Gen. xiii.). If, therefore, we can trace our Israelitish lineage the land is ours; and, strangely, we have the protectorate over it already. Israel was promised, moreover, a third with Egypt and Assyria (Isa. xix.), and commentators differ whether that means a third portion of their territory, or the thirdship of power; and, strangely again, in either sense, we have already a protectorate over Armenia by treaty, and a power over Egypt by occupation. In this Eastern Question, Britain, of the six Powers in conference, has by far the greatest interest, and, by general consent, the loudest voice. She asserts her claim to be heard for her right of way to the Eastern portion of her Empire, and for her daughter nations beyond the Eastern seas. These daughters are in loyal league with their mother; whilst in every sea and ocean her flag is saluted. Already the nations have learnt that whatever land God entrusts by gift to her charge, she never abandons, except by some voluntary transfer or exchange for mutual benefit. And wherever she erects her standard, the standard of the cross is elevated with it.

Under such conditions and auspices, Great Britain already holds the rich plains, and fills the desolate places of the earth. And year by year God adds to her dominion. With her expansion of territory her language is becoming universal. Under her standard of the cross the world is becoming Christian, and the Gospel is in this age being fulfilled for the first time in the accomplishment of its purpose, "Glory to God in the highest, and on earth peace, good-will amongst men."

"Ring out the darkness of the land,
Ring in the Christ that is to be."

God gave that commission unto Israel. No Israel, except Britain, has the means of executing it. God be praised for bestowing on us that gift, and arming us now with that power. See how He works! Already Britain, "the remnant of Jacob," pushes the dark and savage and slave-dealing inhabitants to the corners of the earth, according to Deut. xxxiii. 17; already 300 millions of people speak our language; already the needful wealth is demonstrated by 100 millions of yearly national income, with a surplus of five or six millions in hand as these lines are penned; already we are the greatest of all nations, and "a company of nations;" and all because the Most High ruleth in the kingdom of men, and giveth it to whom He will. So we ask our sceptics and our pessimists, "How it is that ye know not how to interpret this time?"

One word more. Britain's inheritance of Israel is her succession to the "birthright" of Ephraim, which includes the "dominion," and proves that the Jews are not the heirs, refuting that fallacy. The Jews are not a nation, but the twelfth of one, and a scattered handful of 12 millions, who

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will again possess a twelfth portion of the land (Ezek. xlvii.). How could they now develop into "a great nation, and a company of nations?" become a mountain and fill the earth? No kingdom can satisfy this magnificent forecast, except Britain. Neither Japhetic Russia, nor Mongolian China, nor any children of Ham, can now supplant Britain, and take her place by land and by sea, to be God's witnesses, to bring all the inhabitants of the earth into the one fold of Christ. Once more we ask, "How is it ye know not how to interpret this time?"

"I KNOW THEIR SORROWS."

THIS was the Lord Jehovah's testimony to Moses in the desert, when He came down to deliver the Twelve Tribes from their oppressor Ramesis II., the Pharaoh of the Exodus, having seen the oppression wherewith the Egyptians oppressed them according to Exod. iii. 7—9, R.V. He knew their sorrows, and not twice or thrice in that and the following chapters called those suffering Israelites, "His people" (vers. 7, 10, iv. 22, 23, vii. 4, &c.). He gave the Land of Promise to Abraham, to Isaac, to Jacob, and finally "to Israel for an everlasting heritage," because He was a covenant-keeping God, whose name was, and is, "Jehovah" for ever (Exod. vi. 6—8, R.V.; Gen. xvii. 8, R.V.) It is impossible to conceive that the Lord, having made these promises to Israel, and ratified them by oath, "knowing also their sorrows," past and present, could abandon them now to hopeless banishment from their inheritance and forget those whose God He promised to be for ever, feeling for them in their sufferings, a pity and compassion divine and unfathomable. His attitude to Israel His people has always been the same. Under the greatest provocation He has never failed even the Jews, who drew upon themselves "His wrath to the uttermost" by killing the Lord Jesus and their own prophets, by persecuting the Christian Church, "pleasing not God, but being contrary to all men" (1 Thess. ii. 15, 16, R.V.). Even them He has preserved in being, reserving them to the day when His wrath will have subsided, and He will, according to His promise, restore them to His love and favour for Christ's sake. If such be His compassion towards the House of Judah, how much more will He remember the House of Joseph, whom He has promised so often in the Scriptures to bless, but never to forsake!

To them belong the clusters of blessings recorded in Gen. xlix. 22—26; Deut. xxxiii. 13—17; Zech. x. 6—12; Jer. xxxi. 33, 34; Heb. viii. 10—12, and other like texts. In the restoration to the Holy Land, God has very carefully and particularly shown that Israel will be the strong nation "on whose strength the Jews shall lean, and so be able to return to Palestine." That is the testimony of Jer. iii. 18; Isa. xviii. 1—7; Hosea i. 10, 11; Ezek. xxxvii. 15—28, &c. To them, but not to the Jews, is given the priceless gift of the Gates of the ocean highways of the world. The possession of these gives the command of the sea, and supremacy there confers the dominion of the land. To Israel is another rich blessing given, in preference of the Jews. The Lord Himself passed judgment to this effect in Matt. xxi. 43, R.V. "The kingdom of God," He said, addressing the Jews, "shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." They were to be the fruit-bearing nation, the literal "kingdom of God," commended by the Lord Jesus Himself, and must needs be, therefore, a Christian nation, "sons of the living God" (Hosea i. 10, R.V.). Accordingly we find from Isa. xxvii. 6, R.V., that in times subsequent to the prophet's epoch, "Jacob shall take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit." A nation so distinguished, so divinely favoured, and so highly blessed, cannot be forgotten or set aside by the Lord, the faithful Promiser. He knows our national sorrows, our backslidings, our constant provocations in His sight, and our utterly hopeless condition apart from His grace and guidance, His Holy Spirit and His comforts. He has accordingly given us as the ordinary means of grace, the custody and dissemination of the Word of God written, His ten true laws, His Gospel message to preach to all nations, and the abiding presence of His Holy Spirit. He has given us also that new covenant in Christ, which will effect the change in our nation's heart which is needed to convert it wholly to Christ the Lord. He will put His laws in Israel's heart and write it in their inward parts. He will be their God, they His people. They shall all know Him from the least of them to the greatest of them, for He will forgive their iniquity, and their sins He will remember no more (Jer. xxxi. 33, 34, R.V.). This, as we all know, is God's special promise to the House of Israel, as distinguished from the House of Judah. A covenant, we also know, is made sure by God Himself to the British people, "the remnant of Israel," since He undertakes the fulfilment of both sides of it. Nothing is left for Israel to deal with; God will work it all out and make "His people willing in the day of His power" (Psa. cx. 3, R.V.). How, in the face of all these rich blessings to which Israel is heir, men can still assert that Israel is "lost" and that God's special promises to her have been, for her unworthiness, transferred in a body to the Gentile nations, to the British, as the chief of all, passes our comprehension! If that be so, then has God forgotten His promises to Israel, and transferred His sworn favours from them to a Gentile race, with whom He never made such covenants on Mount Moriah! God forbid! God still remembers Israel, and "knows all their sorrows." He has come down to deliver "His people," and to restore them to His favour and to their promised inheritance, the land. To doubt it is to dishonour Him! His promises to Moses are a great encouragement to us, and should lead us as a nation to praise His glorious name!

"THE LOST TEN TRIBES" AND "THE CHURCH FAMILY NEWSPAPER."

IN the issue of the *Church Family Newspaper* of April 24th last we find the following, which we almost apologise for re-publishing, since the writer—E. Rust, of Gateshead-on-Tyne—has managed to bring together in his remarks a good number of blunders and mistakes, which show that of our subject he knows really nothing, and yet rushes into print to depreciate it, by ignorant and ridiculous objections. The article appears under the head of "Facts for Inquirers," and is to the following effect:—

"THE LOST TEN TRIBES.

"Your contributors under this heading have so far been all on one side, perhaps because it seems hardly worth while to attack an opinion which in itself is perfectly harmless and innocent, and which appears to give great satisfaction to those who hold it. At the same time, if one calmly asks the question, Is the English nation a nation of Jews? there

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THE EAST INDIAN ARCHIPELAGO WITH THE COUNTRIES OF THE INDO-CHINESE PENINSULA.

English Miles 0 50 100 200 300 400 500

Kilometres 0 100 200 300 400 500 600 700 800 900 1000

Heights in feet.

95 100 105 110 115 120 125 130 135

Longitude East from Greenwich

20 15 10 5 0

Equator

Tropic of Cancer

Ten Degree Channel

Andaman Islands

Nicobar Islands

Great Nicobar

Little Andaman

Mid Andaman

South Andaman

Port Blair

N. Moscos Is.

Mid. Moscos Is.

S. Moscos Is.

Tavoy Pt. & R.

Tavoy I.

King I.

Mergui Archipelago

Bentinck I.

Clara I.

Sullivan I.

St Matthew

Chance I.

Seyer Is.

Salang, or Junkseylon

Pulo Way

Diamond Pt.

Passamanoo

Acheen

Pulo Nias

Pulo Batoe

Pulo Balla

Pingi

Natal

Sibirut

Pulo Laut

Natuna Is.

Gr. Natuna

S. Natuna

Anamba Is.

Mata Njimaja

Tambelan Is.

Christmas I.

Storm I.

Paracel Is. & reefs

Amphitrite Is.

Pratas

Formosa

Formosa Channel

Bashee Is.

Babuyan Is.

Calamianes Is.

Balabac I.

Pt. Boolilongan

Mindoro or Sooloo Sea

Mindoro

Panay

Negros

Cebu

Bohol

Siquijor Is.

Mindanao

Sooloo Archipelago

Sooloo

Basilan

Str. of Basilan

Pt. Panguitan

Gerangani Is.

St. Andrew I.

Pelew Is.

Babelthuap

Ulutapel

Angaur

Tulour Is.

Karkalang

Salibaboo

Kabroang

Sangir

Siao

Tagulandang

Morty Is.

Riow

Gilolo

Batchian

Mandioli

Obi

Ceram

Amboyna

Banda Is.

Banda Sea

Kei Is.

Arroo Is.

Timor Laut

Egeron Strait

Serwatty Is.

Damma

Teon

Nila

Roma

Wetter

Ombay

Timor

Timor (Dutch)

Timor (Portuguese)

Delli

Pulo Condore

Catwick

Paracel Is.

Hainan

Hainan Strait

Quang-hai G.

Canton R.

Macao

Hong Kong

Kowloon

Lantao

Bocca Tigris

Canton

Lien-chow

Pak-hoi

Kun-chow

Yai-chow

Hoi-hou

Hai-phong

Nam-Dinh

Hanoi

Son-tay

Bac-ninh

Lang-son

Than-hoa

Yen-ba-Song

Ninh-binh

Ha-tinh

Quia-hoy

Kuang-tri

HUE

Turon

C. Batangan

Kuang-ngai

Quin-hon

Phuyen

C. Varella

Hon Cohe B.

Cam-ran Harb.

C. Padaran

Pulo Ceicer

Catwick

Nha-trang

Kanh-hoa

Binh-tuan

Saigon

Chaudoc

Maria

St James

Pulo Condore

Storm I.

N. Danger

N. West I.

South I.

Bien-ho or Tale Sap L.

Sambor

Mattabong

Svaingreng

Mouhot

Udong

Pursat

Koh Chang

Koh Kut

Koh Dud

Koh Tral

Pt. Damas

Panjang

Camau or Camboja Pt.

Kampot

Bumbo

Kang kao

Prampeli

Samit Pt.

Chantabun

Tasiu

Petriu

Petaburi

Ban Muk

Kamarat

Saraburi

Lopburi

Korat

Ubon

Bassak

Paans or Angkor or Nakon

Ayuthia

BANG-KOK

Meanam R.

Menam R.

Tavoy

Mergui

Tenasserim

Bentinck I.

Koh Chang

Koh Kut

Koh Tral

Koh Dud

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can be only one answer—Certainly not. The Jewish race is unmistakably distinct from the Anglo-Saxon race. The Jewish physiognomy, the Jewish characteristic, the Jewish aptitude for business, are well known. All the world over one can tell a Jew, and all the world over where money is to be made we can find a Jew. The number of known Jews all over the world is sufficiently large to prove the wonderful endurance and vitality of the race, in spite of the ages of persecution to which it has been subjected. The unmistakable characteristics of the Jews do not belong only to the children of Judah and Benjamin, but to all the Israelitish race. The science of ethnology is wholly at fault if the Semitic race cannot be distinguished from the Teutonic or Celtic race. But why should men seek to identify the Anglo-Saxon race with the Jews? Because they rejected Christ, the Jews were rejected of God, and for eighteen centuries since, until advancing civilisation, at any rate in English-speaking countries, somewhat improved their status, the Jews have been persecuted, hated, despised, and have wandered as aliens among all the nations of the earth. Contemporarily with their rejection the Gentiles were called into God's kingdom, and became God's chosen people by a nearer and holier bond of union than that of the old covenant. The history of the Jews throughout eighteen centuries has been one long commentary on their own mad and foolish prayer when they demanded that Christ should be crucified: "His blood be on us and on our children." Why should we English seek to renounce our high vocation as members of the Christian Gentile Church, the true Israel of God, and to put ourselves under the curse which still rests upon Israel according to the flesh. Even when that curse shall be removed, and they shall be fetched home to the flock of the true Israel, which is the Gentile Church of Christ, there is no special promise for the Jews. They shall only be at last raised to an equality with the rest of the Christian Church, and enjoy that light and blessing which we Christians now enjoy through Christ. But perhaps we can best confute this preposterous Anglo-Israelite theory by examining it a little further in detail. The people of England are said to be Jews who have wandered from Syrian and Assyrian exile. That involves, first, that the Celtic race must be Jewish, for our forefathers were Celts, and there is still a large admixture of Celtic blood in our race, especially in Ireland, Scotland, and Wales. Then we have the Saxon, the Danish, and the Norman invasions, by which England was peopled by the Teutonic race. Unless we suppose that these invaders became Jews during the passage, we must allow that their kindred whom they left behind in Holland, Denmark, North Germany, Scandinavia, Normandy, &c., were also Jews. If the Teutons are of Jewish race, then at once half Europe must be Jewish. Since the Battle of Hastings there have been no more armed invasions, but a never ceasing invasion of one kind and another has gone on. The edict of Nantes drove the Huguenots to our shores. Spanish rule in the Netherlands supplied us with a stream of Dutch settlers, and a constant influx of aliens is still going on. German musicians, clerks, &c., Italian organ-grinders and restaurant keepers, and so on. Again, to carry the argument to its other conclusion, if England is Jewish, then America, Australia, South Africa, and the whole British Empire must be Jewish also. One might as well suppose at once that from the time of the downfall of Jerusalem the ordinary increase of mankind came to a standstill, and that the world has been repeopled with descendants of the lost tribes, whose kingdom in the time of their highest glory extended to about the dimension of three average English counties, and to a population very much less than is contained in that area. The theory appears to me to be so utterly unreasonable and untenable, and so entirely unnecessary, that I cannot understand any thoughtful man holding it. But to repeat my first remark, it is an entirely harmless delusion, and I do not wish to deprive anybody of the satisfaction which it may possibly give; only I think both sides of the question ought to be heard. "E. RUST.

"Gateshead-on-Tyne."

Our reply to E. Rust is as follows:—No one ever said or implied that "the English nation is a nation of Jews!" It is clear our objector knows nothing of the fact that the Israelites were divided after Solomon's death into two Houses, the Ten Tribes, or House of Israel, and the Two Tribes or House of Judah. He will find that fact stated in 1 Kings xi. 9—13, xii. 1—24; Jer. iii. 18, xxxi. 27—34, and many another text. These two Houses separated, as stated in 1 Kings xii., were never again re-united; and we connect the British nation, not with the Jews, but with this lost House of Israel, which the texts quoted will show to E. Rust are yet to be united, so as to form one nation again, and to return to their own land together in triumph, with the blessing of the Lord. We do not "seek to identify the Anglo-Saxon race with the Jews," but with the Israelites, the brethren of the Jews. "All Jews are Israelites, but not all the Israelites are, or ever were, Jews."

When the Jews were rejected by the Lord in Matt. xxi. 43, "the Gentiles" were not "called into God's kingdom and became God's chosen people," as E. Rust alleged, but cannot prove from Scripture, because it is nowhere so stated. But the Jews were rejected, and "a nation" (*ethnos*), not "Gentile nations," nor "the Church of Christ," but a single "nation," one bringing forth the fruits of the kingdom of God," was accepted by the Lord instead. This must be therefore a Christian nation, one "blossoming and budding and filling the face of the world with fruit," known as "the sons of the living God," and exhibiting a Christian character, as declared in Hosea i. 10, R.V., and Isa. xxvii. 6, R.V. God cannot cancel a covenant He made with Abraham "our forefather" on oath, as described in Gen. xxii. 18, R.V.; nor can He, as supposed by our opponent, cast Israel aside and put "the Gentiles" in their place in God's kingdom, since that would be to falsify His own oath, and nullify our Lord's own words in Matt. xxi. 43, already quoted, which God forbid! We are astonished that E. Rust should entertain so shocking an idea, and hope he will immediately abandon it. The Jews are under curse just now by reason of their murder of the Lord, but we do not put ourselves under curse with them; since that curse does not, prophetically or as a fact, rest at all on "Israel" of the House of Ephraim (or "Joseph"), who are nationally distinct from the Jews (*vide* Ezek. xxxvii. 16—19, R.V.).

We demur to the next statement of E. Rust, that "the people of England are said to be Jews who have wandered from the Syrian and Assyrian exile." That is not our statement, for our Israelites were never Jews at all!

We do not contend that the Celtic race must be Jewish! A part of the Celtic race so-called was, no doubt, of Israelitish origin. The Saxon, Danish, and Norman invasions of England were, we believe, carried out by portions of the Ten Tribes of Israel, of which the Danes bear the name of Dan, and the Saxons probably that of Isaac. We notice a *non sequitur* on E. Rust's part, that because some of the Celts were Israelites (he calls them absurdly "Jews"), therefore those they left behind them in Holland, Denmark, North

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Germany, &c., were also Israelites (Jews?) The thing does not follow! There might be a few Hebrews with the Celts, and those few came on in a body according to the prophecies to the "Isles of the West" (Isa. xxiv. 15). That would falsify E. Rust's conclusion, and leave his argument in ruins. "If the Teutons are of Jewish race," he says, "then at once half Europe must be Jews." *Non sequitur!* Besides, who said "the Teutons were of Jewish race?" Not we!

Again E. Rust says: "If England is Jewish, then America, Australia, South Africa, and the whole British Empire must be Jewish also!" This is worse and worse! For England is not Jewish—and no one said it was. And if "England" be of Israel, then it does not follow, or can be made to follow, that the countries named are wholly Israelitish too! "The theory" appears to E. Rust to be "utterly unreasonable, and untenable, and unnecessary." We can assure him that it will so continue with him to the end of his days if he will neither read nor try to understand the subject which so puzzles him. It is as simple as A B C to those who will study it; but E. Rust is not one of those. We are sorry for him!

STRAY THOUGHTS.

In the annual report of the Salvation Army, written by "Commissioner" Railton, he says: "In India, after fourteen years toiling we have certainly caught something which appears to afford us the prospect of a great coming victory. It seems, indeed, inexplicably strange that the light of salvation spreading so rapidly in its first ages Westward, should have apparently failed so much to penetrate the gloom of those vast Eastern nations, who might have been expected to receive it so much more readily than the barbarians of the West. Strange, indeed, that the followers of Mahomet should have been the first to spread the Saviour's name in the far East, and that to this day, they should go on conquering heathendom far more rapidly than Christianity does, or ever has done. There must be a reason for this comparative hiding of the world's Saviour from the vaster half of its population for so many centuries; and we have really been unable to find a reason more sufficient than the race-alienation of West from East. . . ."

I would suggest that the reason has been, that it was Israel's appointed task "to fill the face of the world with fruit" (Isa. xxvii. 6). That that nation had to go through a long preparation and training before entering upon the destined work, and the heathen nations were to wait for the elect people, descended from Abraham, and chosen of God as His witnesses, to bring to them the Gospel of heavenly light and peace through the atonement of the Saviour.

* * *

It is somewhat startling to know that "General" Booth was met as he returned from his remarkably encouraging tour round the world, by the announcement of the breaking away of an important branch of the Salvation Army from the parent body. No doubt it must be considered a dire disaster, more especially as the blow is inflicted by a son; but to Identity believers it may well deepen the conviction, that, the United States of America are possessed by Manasseh, whose descendants were to become a great nation, though inferior to that of Ephraim's offspring. This act of Mr. Ballington Booth would seem to shew that casting in his lot with the former people, and becoming thus one of themselves, he must accept the condition of being wholly independent of the latter nation, and reject its control even in religious matters. By so doing, we may believe he is unknowingly carrying out a detail of God's great plan, even as did the American States, when they broke away from the rule of Great Britain. That Manasseh is hereafter ever to be united in a brotherly tie to the other tribes, we cannot doubt, seeing that a portion of Palestine is to be allotted him, and that he is to have a claim on one of the Gates of the future temple as one with Ephraim under the headship of Joseph (Ezek. xlviii. 5 and 32).

* * *

In a volume called "The Geography of the Gates," by Philo-Israel, amongst those referred to, Gibraltar appears the most remarkable instance of a God-given gift to Israel. Some years ago, a circumstance relating to its being preserved to us, was told to me, and though I have now no means of testing the correctness of the quotation, I have no reason for doubting its accuracy. This anecdote concerning d'Aranda, whose full name was Don Pedro Pablo Abaraca, of Bolea, Count of Arando, is to be found in "Galtan de Raxis de Hassan's Histoire Générale est Raisonnée de la Diplomatie Francaise," Vol. vii. p. 350. His words are given as follows:—"Il est des momens où il faut savoir offrir sa tête à sa patrie. J'accepte les deux Florides à la place de Gibraltar, quoiqne ce soit contraire à mes instructions; et je signe la paix."

This appears to have taken place in August, 1782, at Versailles. Flassan gives a detailed account of the negotiations. This act of the Count d'Aranda in disobedience to his instructions, after (it is stated in another account) meditating for some time with his hands over his eyes, marks the especial interposition of the God of Israel, who thus caused one of the most precious gems in the crown of Spain to remain in our possession, through the apparently voluntary act of its minister. L. P.

April, 1896.

"A NATION BRINGING FORTH THE FRUITS."

The following is the outline of an address which Philo-Israel intended to deliver at the Anniversary Meeting, at Exeter Hall, on May 7 last, had he not, to his regret, been obliged to be absent at the house of mourning. It is published as a contribution towards the proceedings of the day, which the readers of the BANNER may find interesting and useful.—THE EDITOR.

DEAR FRIENDS AND MR. CHAIRMAN,—We have all been engaged for the last twenty years in striving to see from the Word of God, how best we may discover and detect "Lost Israel" among the nations. With most of the signs and marks of Israel, as portrayed in the Scriptures we are all quite familiar. She was to be found "a nation"—great, and mighty, and populous, wealthy, and expanding. Her colonies were to be "nations," "daughter nations." She was to be the holder of "the Gates," therefore mighty at sea, with a heathen empire, unique among "the nations," *and so on.* But there were to be, also, spiritual blessings attached to this people when discovered, which would mark them as Israel. They would be known as Christians; "sons of the living God," guardians of the Word, its distributors throughout the world: taught of God in regard to its mysteries; Sabbath keepers, respecters of the ten true laws of God, and, finally, preachers and propagators of the Gospel throughout all the nations, all the families, and all the kindreds of the earth.

We have hardly made enough of this last mark or sign, and yet it runs as a golden thread, right through the Bible. By it the people is, so to say, "ear-marked" as Israel. In

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the very fore-front of the Bible we have God's first promise respecting His people. "In thy seed—Abraham's seed—shall all the nations, families, kindreds of the earth be blessed." *Find a nation fulfilling this destiny extensively and exclusively, then you have found Israel! Judah-Israel* is disqualified just now, because of disobedience; therefore, *Ephraim-Israel* is the favoured House to carry out the function. In Isa. xxvii. 6, we have a text which points clearly in the same direction that Israel is set apart for world-wide service for the Lord: "In days to come, shall Jacob take root. *Israel* shall blossom and bud, and *they shall fill the face of the world* with fruit." Fruitfulness for God is thus the test; *blessing to all mankind is the mark of genuine Hebrew origin*, selected by God, and blessed.

In Isa. xlix. 6, we have a passage usually referred (and correctly) to the Lord Jesus: "I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth." But in Acts xiii. 47, R.V., St. Paul, speaking to the scoffing Jews, quoted Isa. xlix. 6, and applied the promise to himself as Christ's representative, thus, "Seeing ye (Jews) thrust it (the Word of God) from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, "I have set thee for a light of the Gentiles, that thou shouldest be for salvation to the uttermost part of the earth." St. Paul, speaking for Christian-Israel, said they stood for Christ Himself as His messengers "for salvation" to the end of the earth. The British folk occupy just that position in the earth, and they are "for salvation" as the Lord's messengers to all the native inhabitants of the earth, to bring them to Christ. In all this see the gracious spiritual mark by which the lost people may be detected. Work for Christ—*gracious effort* or *fruit for Him*, to bring men *saved* to His Cross. In the New Testament parables the Lord told the Jews of His time to work for Him in "His vineyard." Israel and Judah were the two sons in Matt. xxi. 30. Both were ordered to work. Both heard. Judah agreed to go, but disobeyed. Israel declined at first, repented, and then went to work for Him, yielding fruit. The fruits rendered by the Jewish husbandmen of the next parable were what the Lord required. He sent His only Son to urge those obdurate worthless servants to render them. They refused, murdered the Son, and thought to keep the Heir's heritage themselves. In vain! They were expelled or destroyed, and other husbandmen (*Ephraim-Israel*), were installed. What for? To give the Lord the fruits!

Now mark the Lord's decree in ver. 43: "Therefore, I say unto you" (Jews), "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." Fruits again, the "ear-mark" of the chosen House! What are those fruits? Why, "Gospel fruits," of course! "Salvation fruits," whereby men are saved! How do they show themselves? See Matt. xxv. 31, R.V., where the assize of the nations is described. The divider is Christ. On the right hand, the nation Israel, the sheep. To the left, the nations of the earth. Israel is chosen. Why? Because of the fruits! What fruits? They fed the hungry, gave drink to the thirsty, received the stranger, clothed the naked, visited the sick, comforted the prisoners. They did it to men for love of Christ, and the Lord reckoned it *as done to Him*. Here are *the fruits*, acceptable to the Lord, the test by which Israel may be known. You know how all these marks unite in our nation and point to them as "the Israel of God," the "lost sheep," of "the House of Israel." One word as to the application of all this. If this be the character of Israel, Are we all possessed of it? Are we known each of us as the workers for Christ in the mission field or mission work? I know something of these societies in Clifton and Bristol, but I do not see that the Anglo-Israelites are very zealous in those causes! This is a grave mistake, and one we should look to to rectify. Meanwhile our national societies—the Church Missionary Society, the Jews' Society, the Bible and Tract Societies, the South American Missions, and the Non-conforming Societies, are inviting us to occupy the "whole world' and all nations as our field, and it is a real mistake that our British-Israelites take so little interest in mission work, which is the very *raison d'être* of Israel, and why God created, formed, and made them, that they might show forth His glory (Isa. xliii. 21), by bringing forth "the fruits" to His praise. May He give us each greater zeal in His missionary cause, and so enable us to wipe away the reproach that Anglo-Israelites neglect the spiritual side of their Christian character, and fail to practice what they preach.

Correspondence.

THE VISION OF THE GOOD AND EVIL FIGS.

(Jer. xxiv.)

To the Editor of the "Banner of Israel."

DEAR SIR,—I would like to write a few words in answer to Lieut.-Colonel Larkins' objections to my views on "The Good and Evil Figs," contained in the little book, "The Twelve Tribes." In the first place, he objects to the possibility of Judah being part under blessing and unknown, while those known as "evil figs" are "removed into all the kingdoms of the earth for their hurt, to be a reproach, a proverb, a taunt, and a curse in all places whither God should drive them." God Himself told Jeremiah the "good figs" were they who were already carried captive into Babylon, viz., with Jehoiachim and Jehoiachin (see 2 Kings xxiv. 1, 8, 9 and 2 Chron. xxvi. 5—10). Daniel and his three friends were amongst the captives taken at that time. Jer. xxix. 1—14 gives us a glimpse of the loving thoughts of God towards that portion of Judah. Verses 15—19 give us a view of God's anger and judgments that were to fall on those who were left in Jerusalem (in this passage again called "vile figs") and who were not carried captive with Zedekiah until ten or twelve years afterwards. Ezekiel, too, who prophesied six years after Jehoiachin's captivity, is led to speak terrible things to the people and princes who were then in Jerusalem (see chap. v. 5 to end, xii. 8—16, and xxii. 15—22). In confirmation of the thought that probably those royal German families, which are so close akin to our own, are of Judah, even perhaps of David, I saw in the *Morning Star* an extract from the *Jewish World*, speaking of the late lamented Prince Henry of Battenberg as being allied in blood to the Jewish race.

From Ezra and Nehemiah we should gather there were about fifty thousand of Judah returned from the Babylonish captivity, including children of Judah, Benjamin and Levi. But there were many left in Babylon who were probably doing so well that, like some well-to-do Jews in England, would rather help the work in their Fatherland by their means than their presence. The last few verses of the second book of Kings shows how kindly the king Jehoiachin was treated by the king of Babylon. It is interesting to note, from St. Matthew's genealogy of the Lord Jesus, that it is from that king, on through Zerubabel (who helped to build the second temple in Jerusalem) that He is descended, and that genealogy does not give us the names of all the children of that king, only he who came in direct line with our Saviour: he was a young man when taken into captivity, and seems to have lived a fairly long life, so is it not possible and likely he would have many other sons? God fulfilled His word, that the Messiah should be born in Bethlehem, by means of the decree of Augustus Cæsar that all the world should be taxed;

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so it came that Joseph and Mary were obliged to go to Bethlehem because they were of the house and lineage of David, although Nazareth seems to have been their home.

I cannot at all see why we should be so certain that the people of Galilee, and especially the chosen twelve, should be all of Benjamin. We should certainly think St. John and his brother James might be, John was so truly the "beloved of the Lord." The people of Galilee seem to have been much despised by the people of Judah because they were rather a mixture of returned Israelites, and not so learned as themselves. They would not have despised Benjamin. St. Paul was one of God's favoured tribe of Benjamin; it would seem that his family had been long living away from Palestine.

In conclusion, as proof that the inhabitants of Judah were some of those who came under the similitude of "evil figs" in Jeremiah, we have our Saviour's parable of the barren fig tree (Luke xiii. 6—9), which He was especially addressing to the people of Judah. Trusting I have made the Scriptural grounds for my reasoning clear,

I am, yours faithfully, M. J.

15, Rosefield-street, Leamington.

To the Editor of the "Banner of Israel."

"The Presbytery of Emporia having learned that our brother, Rev. Dr. Lackey, has determined to devote his entire time to the specific work of an evangelist within the bounds of the Synod of Kansas, take occasion to heartily commend him to the confidences and co-operation of our Churches. We appreciate the wide and promising fields now open for evangelistic efforts, and knowing that Dr. Lackey has special gifts for this particular department of Church work we fervently bid him God-speed, and anticipate rich harvests as the result of his zealous and untiring efforts." (Adopted by a rising vote.)

DEAR BRETHREN,—A friend, a poor missionary like myself, has shown me a few numbers of the BANNER OF ISRAEL. I am exceedingly pleased with it, and deeply interested in its teachings. My appetite is keenly whetted to read more. But I am a poor missionary, trying to live with my family of five persons on an income of 300 dols. a year, and cannot pay for it, cannot buy any books. I see what is said of your "Free Distribution Fund," and a hope springs up in my heart that perhaps I may have the BANNER for 1896 through that Fund. And so in our Master's name and for His sake I make my humble and respectful appeal to you for the BANNER, and anything else in the way of Anglo-Israel reading. I believe that as I go about my missionary and evangelistic tours I can create such an interest in your publications and in the BANNER especially, as will ultimately result in subscriptions to it, and purchases that will repay you a hundred times for anything you may send me. The BANNER for 1896, and in the future must be interesting, and I am itching to be allowed to read it.

Therefore, for the good I may do, through the reading of the BANNER, among my brethren of the Presbyterian Church on the Pacific coast of America and among the Jews here, I beg that my request may find favour with those who control the "Free Distribution Fund."

I am the permanent clerk and the present moderator of the Synod of Washington, embracing the whole State.

I bid you God speed, dear brethren, in your publication and dissemination of Anglo-Israel and Second Coming literature. Stirring times are upon us. I want to be posted and ready.

Very fraternally your fellow-servant for Christ's sake,

ALEX. H. LACKEY, Presbyterian Evangelist.

Aberdeen, Chehalis, Co., Washington, U.S.A., March 5th, 1896.

"The Rev. A. H. Lackey, D.D., has been conducting evangelistic meetings in the Presbyterian Church in this place, New Whatcom, for the past two weeks, with great success. Many persons attending, who were privileged to have heard all the evangelistic preachers who have preached on Bellingham Bay, say that he is pre-eminently the best. His preaching is characterized with clearness, conciseness, scripturalness, vivid illustration, simplicity, tenderness and intense earnestness. It is impossible to listen to him and not recognize his mastery of subjects, his ability to remove objections and difficulties out of the sinner's way and lead him by the Holy Spirit to the forgiving Saviour. Several confessed Christ through his instrumentality, and many were quickened in the new life. His services have been a great blessing not only to the Presbyterian Church, but to the whole community. "J."

[We are glad to be able to state that this missionary will receive a grant of literature from the Anglo-Israel Free Distribution Fund.]

[Extract from the *Pathfinder*, Washington, D.C., U.S.A., March 21, 1896.]

A MILLENNIAL "AMERICA."

HERE is a letter from one of our Minnesota readers calling attention to a new international peace-song adapted to the famous tune of "America" and "God Save the Queen." Besides serving to emphasize our former passing comment, it will be intrinsically interesting to our readers everywhere.

"*To the Editor of the 'Pathfinder.'*

"Minneapolis, Minn., March 12, 1896.

"In a paragraph in the *Pathfinder* of last week the thought was expressed that the grand strain of music to which both England and the United States sing their national hymn might finally become a power for peace and closer union instead of a cause of dissension. The same thought has formed a happy expression in a beautiful international hymn suited to the air so dear to the hearts of the two great nations. It was composed by Prof. George Huntingdon, of Carlton College, Minnesota, and is as follows:—

"'AN INTERNATIONAL HYMN.

"'Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One God whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now vengeful passions cease,
Come victories of peace;
Nor hate, nor pride's caprice,
Unsheathe the sword.

Though deep the sea, and wide
'Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Gray coast and island green,
Great populace and queen,
By friendship spanned.

Now may the God above
Guard the dear lands we love,
Or east or west.
Let love more fervent grow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.'

This song was first published in the *Advance*.—A FRIEND."

WORTHING BEACH.—Mr. H. A. Marchant will D.V. (if fine) lecture on Sunday June 7th, afternoon at 4 o'clock, evening at 7 o'clock. Please make this known; if not fine keep watch for future Sundays.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE CHARTERED SOUTH AFRICAN COMPANY'S REPORT.

THE recent report of the Chartered South African Company was published in the London papers on February 27 last. It should be noted and studied by all who want to see how splendid is the territory which Dr. Jameson and his fellow-workers in Rhodesia have been instrumental in adding to the Empire. It is larger than the German Empire to begin with. No Imperial help has been given towards the acquisition of the country. The development of Rhodesia, called also "Charterland," has been simply wonderful. In what was desert ten or twelve years ago there are now flourishing towns, fully occupied by a white population. Good roads have been made and many miles of railway constructed. More of the latter are under construction. The same may be said of telegraph wires. The officials who have worked these wonders hardly exceed two hundred in number. The towns are supplied with all the necessaries, and many of the luxuries, of modern civilisation. Building is going on rapidly. Very little gold has yet been found in Charterland, but that is said to have been caused by the absence of the needful machinery, which, being very heavy, has not yet been carried largely into the Province. The shares of the Chartered Company are valuable in the market, and prove that the monied men believe in the future prosperity of the country. The chief agency on which the new addition to the Empire must depend for its progress is, of course, its railways. The Province lies so far inland that without railways the produce of the country could not reach the sea so as to return a profit to the emigrant. The Company, therefore, are paying great attention to this important branch of their work. The North Trunk Line was opened from Vryburg to Mafeking in October, 1894, and is found to pay handsomely. In July next the section between Mafeking and Gaberones, ninety-five miles long, will be opened. Preparations for carrying on the line still northwards for 175 miles to Palapye, are in progress; to end, by-and-bye, at Salisbury, *via* Buluwayo; thus to join the East Coast Line from Beira to Umtali. That railway is open from Beira, on the East coast, to Chimoio, and will be continued to Salisbury, through Umtali, the junction. In regard to telegraph lines, 1,354 miles are now open, and the financial returns are satisfactory. From the Beira Railway terminus at Chimoio, to Salisbury, the telegraph line is finished, and branches in several directions are being constructed. The defeated portions of Lobengula's crack regiments have been enlisted as a Native Police Force. On the whole, the new country, Rhodesia or Charterland, seems to lack but the presence of gold in paying quantities to make it what the *Times* calls, "A rich inheritance with ample natural resources." The probabilities that gold is to be found all through the country are said to be great. If so, we may yet find that the Uitlander of the Transvaal will see it to be more advantageous to transfer himself and all his goods and chattels to a country where a British Government, with representative institutions, is sure to be established, and thus leave the hitherto idle Boer to his own resources, which we know by experience may lead again to national bankruptcy, in the Transvaal.

No one can read the report of the Chartered Company without recognising how greatly the Lord has blessed the British Empire, being Israel, according to the prophecies. Not only is the Transvaal, with all its store of golden wealth, enclosed within the boundaries of the British African Empire, but the vast majority of those who have won the gold out of the Transvaal soil are British subjects, who only want fair play and decent treatment to make them willing and loyal members of the South African Republic, independent, if need be, of the British Government, save only in respect to the suzerainty of the Crown. The growth of the Rhodesian territory, which surrounds the Transvaal on the North and North-west, must in time exercise a potent influence over President Kruger's Government and bring it to reason. God's hand is clearly working

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in His people's favour in all these matters, and we have only to wait patiently to see how the end will surely prove to be to His glory and for the good of His people, Israel, His inheritance. At present, no doubt, there is a pause in the progress of Rhodesia by reason of the rebellion of the Matabele warriors, who were only subdued in part, and have imagined from the ease with which Dr. Jameson and his raiders collapsed at Krugersdorp, that the British power on the spot might yet be overthrown by a determined effort. There has, no doubt, been a grievous loss of British life among those who have been living in the land "carelessly and confidently," neglecting all defensive precautions. But we have no doubt that before long, by careful arrangements, the Matabele "young braves" will learn that a foolish raid into the Transvaal by men who made no serious preparations for war, is a very different thing from the power of a victorious race, who have at their back the whole strength of British South Africa and of the Empire besides; with the God of Israel to overlook the operations of His people, now engaged in a struggle to acquire a territory which must fall to Christian Israel in order that it may be included in the kingdom of the Lord. To Him will be all the praise.

"PROPHECIES FULFILLED IN HISTORY."

An Address by ANNIE K. BAILEY, M.D., *of Danbury, Conn.*, U.S.A.*

THE address before us is the work of a lady, an American herself, we suppose; it was written for American readers, and is based on the views which are strongly held by the friends of the BANNER. The authoress distinguishes between the two Houses of Israel and Judah, and appeals to prophecy and history to prove that her conclusions are true. She rightly calls Our Identity with Israel the most important discovery, or properly revelation, both from a national and religious standpoint, ever made during the 19th century. The result to which she particularly points is "the marvellous, successful, and far reaching work in Africa." In regard to the House of Israel our lecturer spoke as follows:—

"THE HOUSE OF ISRAEL.

"The House of Israel went into the Assyrian Captivity 721 B.C., from which they have never returned. During their years of wandering before reaching their final destination many of the most gracious promises of God were given concerning them, and wholly unbeknown to them, the fulfilment of which should take place while they were in exile and would be found upon them when they should be found in the latter days, and these facts of fulfilment were to prove their identity. In the first place the prophecy in Gen. xlviii. 19, says that Ephraim shall be the greater nation, confirmed in Deut. xxviii. 13 in these words, 'And He shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath.' 'A nation and a company of nations shall be of thee, and kings shall come out of thy loins' (Gen. xxxv. 11). 'The Lord shall bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow' (Deut. xxviii. 12). Being the head and not the tail is a guide to look for the after-seed of Jacob or Israel, to be the chief among the nations, and to-day the British nation is the leading Power among the nations. To-day the Israel of the House of Joseph is pronounced as 'Cosmopolitan in the broadest sense, a race in the unique sense, a people in a special sense, united in the best sense, and strong in every sense.'

"As a company of nations the kingdom of Great Britain includes 'British America, Canada, Nova Scotia, Newfoundland, and Labrador in America, Honduras, Balize, Jamaica and the Bahamas in Central America, Hindostan, Burmah and the Straits in Asia, Australia, Tasmania, New Zealand, Colonies in the Pacific, the lion's share in Africa, Fiji Islands, India with her sixteen distinct nations, etc., etc. England also holds the six greatest gulfs and bays in the world—Gulf of Guinea, Oman, Bengal, Mexico, Baffin and Hudson's Bays.

"She commands nine seas—North, English Channel, Mediterranean, Adriatic, Ionian, Ægean, Persian Gulf, Red Sea, etc., and as to her islands they are simply innumerable. It has long been her boast that the sun never sets upon her possessions. As to her great wealth in lending to many nations and borrowing from none, a recent report stated that the immense sum of nearly 14,000,000,000 dollars is now owing England from foreign nations; so enormous are her loans that her interest at times exceed thirty to thirty-six millions in a single month, and they cannot find borrowers for their unemployed capital on loan of two per cent. In the second place we are instructed that this wonderful people will be located as an island people and possessing large colonies.

"In Isaiah xlix. we read, 'Listen, O, isles unto Me. Thou art My servant, O Israel, in whom I shall be glorified. In an acceptable time I have heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves.' 'Sing unto the Lord a new song . . . the isles and the inhabitants thereof' (Isa. xlii. 10). 'Let them give glory unto the Lord, and declare His praise in the islands' (Isa. xlii. 12). 'To the islands will He repay recompense' (Isa. lix. 18). I have already mentioned a sufficient number, aside from her immediate location, to show you how peculiarly island is England and her possessions. She is indeed a multitudinous people, as recorded by Hosea, 'The number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered;' and from the days of Abraham when the prophetic promise which reads thus, 'I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore, and thy seed shall possess the Gate of his enemies' (Gen. xxii. 17) was given, until the present, surely no one would attempt making a census. Let us examine the last clause of the prophetic promise to Abraham, 'Thy seed shall possess the Gate of his enemies.' These Great Britain has in all directions. The prophecy concerning this point says (Isa. lx. 11): 'Thy Gates,' or ports, 'shall be open continually; they shall not be shut day nor night.'

"Concerning the possession of these Gates, or ports, by the covenant people with a new name, England or Britain controls 'France through the Channel Islands, Spain through Gibraltar, the Mediterranean people through Malta, Africa through Cape Town, Egypt and Turkey through Cyprus, China through Hong Kong, access to fifteen Chinese ports, South America through the Falkland Islands, the Atlantic through the West Indies, Afghanistan through Peshawar, Arabia through Aden, the Red Sea through Socotra, the Indian Ocean through St. Helena, Singapore, Malacca,

* Danbury Medical Printing Co., 1895. Price 25 c.

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Calcutta, New Zealand, Suez Canal, etc., etc., in fact all but the Gate, or port, at Constantinople, and that no doubt is only a question of time.

"'England owns coaling stations all over the world. No foreign war-ships can venture further than two thousand miles from home in time of war for want of coal, and thus would fall a prey to British ironclads.' Their coal is placed everywhere ready for emergency, and possessing the Gates to all the great commercial routes, enemies cannot pass them. Thus Britain dominates the nations and is indeed chief. Again, the representatives of Ephraim will be found having a descendant of David reigning over them. (2 Chron. xiii. 5): 'Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons?' In Jer. xxxiii. 17 we read, 'For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel. Zedekiah was the last king of Judah, and comparatively few can account for the apparent lapse in David's line from Zedekiah to the present time. David's sceptre ruled over the people up to the time of the Babylonish captivity, when Zedekiah, the king, had his eyes put out, his sons killed before him, and he taken to Babylon; but though his sons were slain, his seed, the legitimate ruling seed, was not extinct, because he had daughters, and the king's daughters escaped with their great grandfather, Jeremiah the prophet (Jer. lii. 1), and God said that the remnant that is escaped of the House of Judah, which was David's house, should again take root (Isa. xxxvii. 31), 'and I will provide a place for My people Israel and will plant them, and they shall no more be rooted up, and thy seed shall rule over them;" and thus from history we find, that where the thread was lost in Jewish history it begins in Irish history, the two events taking place at the same time. Jeremiah and the king's daughters escaped and came to Ireland. The princess Tephi was married to Eochiad, the reigning king of Ireland, who renounced his false religion and agreed to worship the God of the Hebrews. The ten commandments were accepted and became the law of the land from that time, and a whole system of new things having direct Hebrew origin appeared at Tara Ireland, at the same time. From this marriage we obtain a direct and unbroken line, without a flaw or a missing link, to Fergus I., who went from Ireland to Scotland, and from him the same unbroken line to James the First, of England, and from thence still unbroken to Victoria, the present glorious Queen of Great Britain and Ireland. So that it was through Ezekiel's tender twig of the topmost branch, or the feminine line of the royal house, through which David's unbroken line has been preserved."

It is interesting to see how an American authoress regards the United States as representing the tribe of Manasseh. She wrote thus on the subject:—

"MANASSEH.

"The prophecy of blessing says that Manasseh too shall become a people, and he also shall be great. (Gen. xlix. 22): 'Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.' In Isaiah (xlix. 19, 20) we read: 'For thy waste and thy desolate places shall even now be too narrow by reason of the inhabitants.'

"'The children which thou shalt have after thou hast lost the other shall say again in thine ears, The place is too strait for me; give place to me that I may dwell.' In the patriarchal blessing, when Joseph was re-accepted in his sons, making Ephraim the younger synonymous with Israel, he constituted then and there Manasseh a 13th tribe, and from that time ever to be a 13th tribed Israel. Thus the birthright was so divided that the company of nations fell to Ephraim as a Ten-tribed, consolidated nation, and the single nation, the great people, to Manasseh.

"The first time the number 13 occurs in the Bible is with reference to rebellion (Gen. xiv. 4), and from that time to this it has been said by Cabalistic students to dominate all the historical eras in which rebellions have occurred.

"Manasseh being constituted a 13th tribe, that number became their tribal number. When we consider the tribal number, and the only instance of the loss of one child, or colony, by England, in the separation of the revolutionary struggle, and when you consider still further the 13 original colonies in the United States, the 13 stars and stripes on the American flag, and so well illustrated on our twenty-five and fifty cent coins for 1893, the 13 arrows in the Eagle's claws, the 13 leaves on the olive branch, the 13 stripes on the shield, the 13 stars at the top, the 13 letters in the National Motto—"E Pluribus Unum"—meaning one out of many, &c., &c., we have no small measure of evidence in this direction alone as to the race which to-day stands as the representatives of Manasseh, and not less remarkable from a prophetic stand-point is our national seal. Thus the nation of America also stands a brilliant witness of the truth of God's sure Word, the inspiration of which no one can question, and though lost to the mother country in the sense of separation, yet we are of the same stock and of the same Israel of the House of Joseph. 'The seed of Joseph touched and stamped this country at four principal points: Massachusetts, Virginia, Pennsylvania and Georgia.' 'It was the prevailing motive that stamped the character, that gave forecast to the institutions and pointed to the destiny of the prospective nation;' and as has been truthfully spoken, 'In the story of the settlement of Mass., it was as if the Ark of God were carried on the Mayflower by the chosen priests of the advancing service. Whoever stood at the helm, the Almighty hand of God was on the tiller.' Thus we find in Manasseh and his inheritance a new world, a new Government, with new resources untouched since the creation. So rapid has been its development, it has been declared that a decade in America is better and more fruitful in results than a century in Europe. It is pronounced as a scene without a prototype, a prospect without a horizon. 'Its geographical fitness brings it in the limit of the most favourable conditions for the essential demands for food, clothing and shelter. The geologic formation of the country gives it an outlook of paramount importance;' and the exchange and transport capacity of this new world are something marvellous. It is estimated that one State alone, under proper cultivation, could feed the present nation and meet the present cotton demand of the world. In addition, the metallic treasures of the mountains are of incalculable and inexhaustible value. These are a few of the cursory glances at the most striking features of this great country.

"My purpose is not to discuss European or American history as such, but to glean such facts only as will establish our claims in the identification among the nations as spoken from the beginning. The prophecy also reads, 'God make thee as Ephraim and as Manasseh.' Though as nations separate and independent of each other, yet, both being under equal favours from God, they are witnesses of that favour. Notwithstanding one should be greater than the other, and as a combined evidence, and as a golden clasp binding the two, we read, moreover, 'Also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them.' Again, 'Speak thou

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unto the children of Israel, saying, Verily, My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations.' 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between Me and the children of Israel for ever' (Exodus xxxi. 13, 16, 17).

"In Great Britain and the United States only is the Sabbath kept nationally and by law, and this fact is not applicable to any of the Continental nations. It may help us quicker to get our balance and to correct our faults, and that speedily, if we know that Manasseh means forgetfulness. While it is a blessed provision that we may and can forget things that are unworthy and to be regretted, yet it is high time that Americans were effectually reminded that God says: 'Mine house shall be called a house of prayer (not amusements) for all people' (Isa. lvi. 7).

"It is high time that Americans were effectually reminded that God says: 'Remember the Sabbath day to keep it holy' (Exod. xx. 8).

"It is high time that Americans were reminded of the double command, and that God says: 'Keep My Sabbaths and reverence My sanctuary' (Lev. xix. 30); and in Deut. x. 13 we learn why; 'Keep the commandments of the Lord and His statutes which I command thee this day for thy good.'

"Ephraim-Israel, or England, then, stands for nationality, Anglo-America for popularity, both for fraternity, and together, in the flood light of truth revealed, they are the very embodiment of Moses and the prophets." . . .

There is much more of the same sort in this address, in nearly all of which we can concur. Her remarks on the colonies of other nations are valuable. The chapter on "Anglo-America in Evangelistic Work," is original and peculiar, but is worthy of perusal.

REVIEW OF "AFTER THE THOUSAND YEARS."

By Rev. Denis Hanan, D.D.

There are many indications that the teaching which the Banner of Israel exists to promulgate is making its way both directly and indirectly. A few years since, if it was stated that Israel as a nation would be supreme during the millennium, it was thought to be a notion in opposition to all "spiritual" teaching.

But now I have before me, a book published at the office of *The Christian*, which maintains this view, although the writer seems to be unconscious that any but himself have so thought.

The author of "After the Thousand Years," is altogether in a fog as to the distinction between Israel and Judah. With him the Jew means all Israel. He has never heard that, according to the prophets, Ephraim-Israel is to be Christian, and therefore he makes a wide distinction between Israel nationally obedient to Christ, and the Church.

Nevertheless, there must be a certain readiness of mind in those who agree with this book to consider the statement, that if Israel is to be ready and fitted to enforce peace upon the world at a time very near at hand, as the author thinks, she must be in a very different position, both politically and religiously, from that which Judah occupies to-day.

The book is very strong upon a point which I have stated more than once in this paper—viz., that the peace foretold during the thousand years will be an enforced peace, and that the millennium, therefore, is not rightly called the age of peace, for punishment is to follow upon disobedience, and at the end there is to be an outbreak of rebellion against the rule of the Lord Jesus.

The author argues that after this event, the kingdom of Christ, in its fullest sense, will come, and that it will continue for a long period before it is abdicated and subjected to God the Father. With this distant speculation I do not concern myself, nor do I approve of the self-confidence of the writer, a self-confidence so often made ridiculous by ignorance of history; but with respect to his view of the approaching millennium and its character. I see in it an unconscious preparation for the reception of the historic facts concerning Israel, and of the teachings concerning her future, which the Identity of Israel with Britain alone can reconcile with the great purposes of God which are being wrought out as the times of the Gentiles come to their close.

I may, perhaps, mention that the author of this book seems to be on very familiar terms with "Paul" and other apostles; if he objects to the prefix of saint, why not use Mr. ?

MR. H. H. PAIN'S ADDRESS AT THE BRITISH-ISRAEL ASSOCIATION MEETING.

Mr. Chairman, Ladies and Gentlemen,—As this is the first occasion on which I have given a public address, I must ask your kind indulgence if I am somewhat hesitating in my delivery. I believe that the closing years of this century are fraught with events of great importance to the future of this country; events, too, which will plunge the whole nation in a sea of anxiety. But I venture to predict, with a confidence begotten of experience, that there is one class of Her Majesty's subjects who will not undergo a moment's anxiety, and they are Anglo-Israelites. (Applause). We who realise our Israelitish origin can take to ourselves the message of comfort contained in Isa. liv.: "No weapon that is formed against thee shall prosper."

I purpose this evening to address you on the

EASTERN QUESTION,

and in order that you may understand the basis on which my arguments are founded, I must

First prove to you the Identity of the British nation with the Lost House of Israel;

Secondly, the connection between Turkey and the House of Edom; and,

Thirdly, I must draw your attention to political events of the present day, in confirmation of the arguments put forward.

Doubtless, much that I shall say many of you will be already acquainted with; but I must ask you to remember that it is the hope of our Council, on this the occasion of our Annual Meeting, that many strangers may be present, with a view to learning what our ideas may be. If, by the blessing of God, I shall be the means of converting one stranger to our views, the time will not have been wasted.

THE IDENTITY OF THE BRITISH NATION WITH THE LOST HOUSE OF ISRAEL.

It will be within your recollection that in the time of Rehoboam the Twelve-tribed nation was divided into two—one called the House of Judah, or the Jews, which went to

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Jerusalem; the other the Ten Tribes of the House of Israel, reigned over by Jeroboam at Samaria. These were ultimately carried captive to Assyria, and placed in the cities of the Medes, South-west of the Caspian Sea. If you will kindly look on that map (hanging there) you will find the Scriptural names written in red and the modern names in black. We are told in the Book of Esdras that they took a long journey for a year and a-half, until they came to Arsareth, for the Most High showed signs for them, and held back the streams until they passed over, for through that country there was a great way to go. They came to this place called Arsareth, which, I may say, has been identified with a town on the river Sereth, a tributary of the Danube, which flows into the Black Sea.

Ar is a Greek transliteration of the two Hebrew words, meaning severally hill or city; and Sareth is identical with the river Sereth.

Herodotus gives an account of a people called the Scythians, who lived South of the river Aras, or Araxes, while Israel lived North of the river Ouzan, or Gouzan, from whence they came to the Kimmerian land, North-west of the Black Sea. From the description given of the country where they started from, and where they arrived, as also their habits, customs, and traditions, "Oxonian" has shown in his wonderful work, "Israel's Wanderings," that the two names mentioned by Esdras and Herodotus refer to one and the same people. That is the connecting link between the Scythians and the Israelites.

I have not time now to go into the historical argument; I intend to confine my remarks to the Scriptural argument. From Arsareth they passed into these islands that are now known as the British Islands. They came here as Anglo-Saxons, Danes, Normans, &c., but they were all of the same race, and they all came from the same place in Asia Minor. Sharon Turner, the historian of the Anglo-Saxons, points that out.

Jeremiah was told to go and proclaim these words "towards the North:" "Return, thou 'backsliding' Israel," in contrast to her "treacherous" sister Judah. And in Isaiah we read: "Wherefore, glorify the Lord in the East: even in the Isles of the West."

They were to be a money-lending nation. "Thou shalt lend unto many nations, but thou shalt not borrow." If you look down the Money Market columns in our newspapers you will see that nearly every nation under the sun has borrowed money of us. As a Member of the Stock Exchange, I should like to draw your attention to a statement I sometimes see in print, to the effect "that the Jews are the great money-lending people of the world." I deny that *in toto*. The people who lend money are the British people. Great Jewish houses, like the Rothschilds, etc., are the Agents or Brokers; they introduce loans for a commission, but the British public subscribe for them, and take the interest, when they can get it. (Laughter.)

It was promised to our forefather Abraham that "his seed should possess the Gate of his enemies." Look where you will all over the world, we possess the strategical positions which give us the command of an enemy's country.

We also live under a monarchy claiming descent from David. Jacob, you will recollect, in blessing his sons, the Twelve Tribes of Israel, declared what should happen to them "in the latter days." And in reference to "the latter days" it was said of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." It, therefore, must be in existence at the present time, because that reference is not to the First Advent but to the Second.

We are also to be a nation and a company of nations. That is based on the blessings of Jacob to his grandsons, the two sons of Jacob, Ephraim and Manasseh. It is stated, in effect, that "Manasseh shall become a great nation, but Ephraim, his brother, shall be a greater nation than he, and his seed shall become a multitude of nations." Manasseh we identify with America, because it is said by the prophet Isaiah: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too straight for me: give place to me that I may dwell." America is the only Colony lost to the mother country, and it is, in its own language, "a great nation," of the same race, the same language, the same traditions as ourselves. Well, all these blessings were to have their fulfilment in the latter days. Of necessity the promise of being a nation and a company of nations, must have its fulfilment in this the Christian dispensation, because during the Mosaic dispensation they were only one nation, or divided into two. Moreover, they cannot be a nation and a company of nations in the millennial dispensation, because then both Judah and Israel are to be joined together as one nation, no more to be divided, and "one King is to be King of them all."

I will now refer to

EDOM.

Ezekiel declares of Edom: "Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; also that the holy places are ours in possession." These two nations refer to Judah and Israel, whilst their country is represented by Judea and Samaria. It is further said: "I will inflict vengeance upon Edom by the hand of My people Israel." There can be no question that both these prophecies have already had one fulfilment at the close of the Mosaic dispensation. But prophecy, like history, repeats itself, and there is no reason to doubt that it will do so in this case. In Ezek. xxxvi., a chapter which refers to the restoration of the chosen people, and to the turning out of those who have usurped possession of the land, it is declared: "Surely in the fire of My jealousy have I spoken against the residue of the nations, and against all Edom which have appointed My land unto themselves for a possession." Edom is here spoken of as possessing the land. Now Turkey, for centuries past, as at the present time, has been, we all know, in possession of the Holy Land. Baalam, who was called upon by Balak to curse Israel, told him what "this people should do to thy people (and Edom) in the latter days." At the time he prophesied, four thousand years ago, the Twelve Tribes of Israel were encamped in the valley beneath him, existing as a Theocracy, whilst this publication related to the latter days, when Israel should dwell in the Islands of the Sea North-west from Palestine, and living under a Monarchy claiming descent from David. With this explanation how easy it is to follow the blessing of Balaam.

"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 Edom shall be a possession, Seir also shall be a possession for His enemies, while Israel doeth valiantly. And out of Jacob shall one have dominion, and shall destroy the remnant from the city." If it is asked, What city is here referred to? we get an answer to that enquiry in Psa. lx.: "Who will bring me into the strong city? who will lead me into Edom? Wilt not Thou, O God, which hast cast us off? . . .

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Give us help against the adversary; for vain is the help of man. Through God we shall do valiantly; for He it is that shall tread down our enemies."

Two facts are here patent. If Turkey be Edom, their "strong city," without the shadow of a doubt, is Constantinople. Another fact, as pointed out, is the isolation of England; and that whatever we may have to do in capturing Constantinople, we shall have to do it, relying on our own strong arms, and with the help of God; "for vain is the help of man."

Turn to Obadiah, who prophesied exclusively of Edom. He began to prophesy about 587 B.C., and the passages he makes use of have a singular application to the present time. An ambassador is sent amongst the nations to say: "Arise ye, and let us rise up against her in battle." It will be within your recollection that the British Ambassador at Constantinople has done his best to get the Ambassadors of the other Great Powers to co-operate in impressing upon Turkey the necessity of carrying out reforms in that misgoverned province of Armenia. Our diplomatic efforts have, so far, met with no success; but we have the promise of the Government, in the House of Commons, that the matter has not been lost sight of, and will be taken up again when the opportunity occurs. That that opportunity will offer is perfectly certain, from the prophetical indications given us in the Bible. Turkey is also spoken of as being "small among the nations." "The men of thy confederacy have brought thee even to the border." When you think of what Turkey was centuries ago, and look at her present dominions in Europe, she is truly "driven out even to the border," for there is hardly anything left of Turkey in Europe. The greater part of what was formerly Turkey is now independent, including Roumania, Servia, Montenegro, Bulgaria, Moldavia, and other places. "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom?" Lord Salisbury, on the death of Rustem Pasha, deplored the loss to the Turkish Empire of such a good man as he was, and said that had the Sultan more advisers of that stamp about him, Turkey would not be going to its end in the way it is surely now going.

(To be continued.)

"OTHERWISE"—THE WORD AT ROM. XI. 22.

A QUESTION having been raised as to the accuracy of certain words in the "Handbook of British-Israel Truth," issued by our Association, I submit the following to the criticism of the readers of "The Covenant People."

The objection is with reference to the meaning of the word ἐπεὶ (Rom. xi. 22). On page 21 this rendering is given, "Since thou also shalt be cut off," and again, a reference in Appendix C, page 193, "Hence as a Church destined to be cut off." It is said that the rendering of the A.V. and R.V. "otherwise" is more correct and is supported by the context.

The question is, in the first place, critical, and then exegetical; or what is the true rendering, and what does that rendering imply? I consider the former only, in this paper.

The word ἐπεὶ occurs twenty-seven times in the New Testament. As an adverb of time it is translated "when" in A.V., and "after" in R.V. As a conjunction it is rendered (*a*) by "since," "because," "seeing," "for," (*b*) by "else," "forasmuch," and "otherwise." Under the latter an elipsis has to be supplied, implying a condition; for this there is classical precedent, but is this precedent or Pauline use to be followed here? However, I am now stating the question only upon the evidence furnished by the two English versions.

One of these words is dropped in the R.V., which only retains (*a*) "since," "because," "seeing," "for," and (*b*) "else," and "otherwise." This word "otherwise," which occurs four times in A.V., is read but twice in R.V. The repetition at Rom. xi. 6 being rejected, and the word at Heb. ix. 17, being translated "for." Thus we find that in the R.V., ἐπεὶ is rendered by "otherwise" but twice, and this in the same chapter. Our enquiry is thereby narrowed to the question, Were the revisers justified in using a word with such a different signification in Rom. xi. 6 and 22, and there only? Why did they depart from their declared intention of not varying the renderings, and not translate ἐπει in the same epistle (chap. iii. 6) by the same word where it would have made good sense, if "for" or "for then" was not a more true translation?

There seems to be no other reason for the exceptional use of "otherwise" at verse 22, but that any of the other words would seem to be too harsh; and the use of the same word at verse 6, where "else," or "for then," would have given the meaning, was adhered to apparently as a colourable excuse for retaining the word at verse 22.

Thus our enquiry is narrowed yet more, to the justification for the exceptional use in the one sentence, "otherwise thou also shall be cut off."

If we regard St. Paul's words as hortatory only, "otherwise" might be excused. But the apostle must be regarded as recording a prophetic knowledge. Has the Roman branch of the Gentile wild olive ceased to boast itself against the branches? has it continued in the true faith? If the answer is in the negative, then are we not justified in attributing to St. Paul a deeper prophetic knowledge than that which is obscured by the word "otherwise?" In the same passage he does prophecy. Excised Judah can be grafted in again, and then all Israel will be saved. The re-engrafting of Judah seems to imply the excision of the wild graft, and "since" or "for" seem to suit the context more accurately than the exceptional rendering. Thus it appears to me that the substitution of "otherwise" in this place alone is not justified, and that although the rendering "else," or "since," or "because," or "for," does not absolutely foretell the ultimate failure of wild olive Christianity, or of a part thereof, we have no right to tone down the force of ἐπεὶ (and more especially of ἐπεὶ και), and that therefore the rendering adopted in the "Handbook" is correct.

The R.V. renders "seeing," at Luke i. 34; 2 Cor. xi. 18, and xiii. 3. "Since," Matt. xxvii. 4; 1 Cor. xiv. 12; Heb. ii. 14, iv. 6, v. 2 and 11, vi. 13, and xi. 11. "Because," Matt. xvii. 32; Mark xv. 42; John xiii. 29, xix. 13. "Else," 1 Cor. vii. 14, xiv. 16, xv. 29; Heb. ix. 26, and x. 2. "For then," Rom. iii. 6; 1 Cor. v. 10; Heb. ix. 17. "Otherwise," as stated above. DENIS HANAN.

—From "The Covenant People," April No., 1896, p. 341.

EVEN IN THESE "BAD TIMES."—The National Provincial Bank of England, with a subscribed capital of £15,900,000 and a reserve fund (invested in English Government securities) of £2,000,000, earned net profits last year sufficient to pay 17 per cent. for the year, with a balance carried forward of £53,996. The Bank's investments in liquid securities exceed 16 millions sterling, and its cash at the Bank of England and elsewhere is £9,349,019.

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ANGLO-ISRAEL DISTRIBUTION FUND.

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

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

One Hundred and Fiftieth Monthly Report.

The following subscriptions and donations, received from April 25th to May 16th, are very gratefully acknowledged:—

Our April Report having been unavoidably delayed a week, it included subscriptions and donations for five weeks, and now it will be observed that we have but three weeks to account for to bring the Report up to the usual time, the middle of the month, to appear in the first issue of the Banner for June.

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M. A. Fitzpatrick, *Hon. Treasurer.*

Westgate-on-Sea, May 16th, 1896.

SOWING THE SEED.

This Report for the Midsummer month brings us to our third jubilee of months, the 150th account of the work that has been carried on through the Anglo-Israel Distribution Fund, which was called into existence by Miss Jessie Lawrence in 1881. To make known the mighty acts of Jehovah, on behalf of, and for the good of His "chosen people," to fit them to act in accordance with His commission to Israel, that they should be a blessing to all the nations of the earth, has been the aim and object of the work from the beginning until now.

Probably to some minds, and specially in comparison with the funds of many religious societies, it may appear that what we have been and what we are doing is very little. A few pounds disbursed in the early years, and the amounts creeping up have but shown a total for 1895 of just over £174 for that year, yet we feel it is good, very good, and thank God for it. Who can calculate the sum of the influence for good which that amount really represents, and all for the preceding years? The many *thousands of packets* of publications put into careful hands through each twelve months, and passed out again to those we cannot number in and around the places where our Sowers, nearing now 200, reside in various parts of the British Empire, and also over the border! A mighty torrent is but composed of individual drops of water, and though our *seed packets* are not weighed by tons, the influence of the great truths they bear will doubtless be felt through all Eternity; for the revelation of ourselves, as Israel, to ourselves is the work of the Almighty. All of us concerned are but endeavouring to make known His Will. Even as "still waters run deep," so are the eternal truths, in great measure silently, making their way, and the under-current is washing away much that has banked up errors which are bound to come down in time. In God's time. Let that be sufficient for us; only let us see to it that we really do perform readily that which He has given each individual to accomplish, ever asking guidance *to do it rightly.*

We have very great pleasure in acknowledging a second special gift from the Rev. Dr. Tullidge, of Philadelphia, U.S.A., who placed a number of his admirable pamphlets "Lost Tribes of Israel in England and America" with Messrs. Banks & Son, on sale, for the benefit of our Fund. Not only for the sake of the money gift received are we glad of the sale, but also because of the internal value of the little work some of which we have gladly purchased and distributed to Sowers who will know how to use them well. If Dr. Tullidge's plan could be followed by others, it seems likely that much blessing would follow, not only to those who receive, but to those who give, and probably an increased circulation for the publications would result.

It is with very great satisfaction that we are able to notify several fresh places, in the list given below, to which we are regularly sending; literature has already been thankfully acknowledged by some of those who have received it; in other cases there has been barely time for reply, but from what has been learned of the new Sowers we hope the good news will be earnestly and faithfully proclaimed by them.

A letter from one of our regular Sowers in Canada will give a good idea of what is going on, and will, as letters before quoted, indicate the work and necessities of others in different fields, in various lands. Considering all that we are sending through the post, it seems time we recorded a special vote of thanks for the care taken in delivery. What follows is not the only tribute we have had of efficiency of this Service through Israel's dominions.

"Many thanks for your parcel of books received last mail, and also for the weekly supply which comes so regularly to hand. You will be gratified to learn that I have spread them far and near, and that they have been a leaven in the country, working incalculable good. I can now count believers by the dozen where formerly I could only barely obtain a scornful hearing. I find the clergy of the Church of England are the worst to approach; the one you sent literature to when in England left our diocese and went to the States, but in an interview I had with him prior to leaving he expressed a very deep interest in the subject.

"Our Rural Dean is interested, and if you can spare a 'British Israel Truth,' I think it would help him immensely. He was in the chair at a meeting at which I read a paper, and he expressed the greatest surprise, and said it was altogether different to what he had been led to think it was; he read several of the pamphlets you from time to time furnished me with, and also some of the Banners. Distances are so great in this country, and travel expensive, or I should like to have kept in touch with the people in——, and also in——. I have unfortunately had quite a hard struggle to keep above water since leaving the former place; that is why I have not subscribed to the Fund. I thank God quite a number of people here are more than interested, and I trust shortly to be able to form a society with the aid of the Presbyterian minister here, and to have a series of lectures in the school-houses around, and if possible illustrate them with lantern slides. Could we get slides for a small lantern (3½ by 4 slides) suitable, do you think? I thought of writing to Colonel Senior, but all public men like him are flooded with all sorts of communications, so did not write, preferring to enquire from you first."

Thus it seems some of our most active Sowers in distant lands are longing to attract their outside public, as is being done at home, by lantern views of the most striking places, particularly the Gates, of the British Empire. The expense of them is one difficulty, and another, that of obtaining *suitable* photographs from which to get slides made. If any friends at home can help those in New Zealand and Canada, we shall be pleased to put them in communication; beyond that the work would be outside that of our Fund, though if time were no object we would gladly do all that would be possible to assist.

The Canadian Sower continues, saying—"I hope to be able to attend the Synod this year, and carry the war into the midst of the clergy," and he closes his letter expressing his "trust soon to be a support instead of a drain" upon our Fund, by means of which he has that in hand which will give force to, and further explain his argument to those who will read.

Week by week, from year's end to year's end there has been continual flow from our Fund; that so it may continue, and ever steadily increase while the need for it exists, is our hope and prayer, that the Lord God may be magnified, "and the

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glorious majesty of His kingdom" may be made "known to the sons of men."

Since the Report last month, in addition to the usual number of the BANNER OF ISRAEL, 120 packets of Literature, including the "Covenant People," have been sent for distribution by our Sowers in the following mentioned places:—

ENGLAND:—Aldershot, Alvaston, Andover, Annfield Plain, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Camden Town, N., Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chelsea, Chester, Chingford, Chippenham, Chiswick, Clifton, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Chorlton, East Grinstead, East Twickenham, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton Chapel, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, London, Ludlow, Menheniot, Norwood, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Tottenham, Teddington, Tulse Hill, S.W., Tunbridge Wells, Twickenham, Uxbridge, Wadingham, Wandsworth, Walthamstow, Wellingborough, Wilsden, Yorks, Willesden, Wimbledon, Winchester, Woking, Worthing, Woolwich, York. WALES: Dolgelly, Maesteg. SCOTLAND: Burnbank, Cockburnspath, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris, Mentone. SWITZERLAND: Montreux. MALTA. MAURITIUS. EGYPT: Alexandria. S. AFRICA: Bulawayo, Hanover Road, Ograbeis, Port Nolloth. INDIA: Bangalore, Poona, Secunderabad, BURMAH: Pegu, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRAL-ASIA: (N.S.W.) Narandera, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Opunake, Patutahi, Purekiriki, Taranaki, Te-Aroha, HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Aberdeen, Anacostia, Charleston, Cripple Creek, Denver, Detroit, Philadelphia; (New Mexico) Las. Vegas. CANADA: Gravenhurst, Manitoba, Castright, Toronto. NOVA SCOTIA: Halifax, Yarmouth, Wolfville. NEWFOUNDLAND: St. John's.

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

Westgate-on-Sea, May 16th, 1896.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month, we have added three new names to our list, making a total of 1,582.

The names of any Identity believers who are searching the Bible, and are willing to join us in prayer to God, will be gladly received.

Subject for prayer on last Sunday in June: "For God's blessing on open-air work on behalf of the Identity, and other missions."

A donation of 1s. was kindly sent by Mr. M., Marylebone.

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

HOW EPHRAIM ABSORBS THE NATIONS.

"NORWEGIANS are more steady. No, I do not care for men from the south of Europe. One peculiarity about the men of northern Europe is that they very soon become 'Englishmen.' You might find among a crew entered such a name as 'John Smith' or 'Thomas Robinson,' and all the while the man half-a-dozen years ago was a Swede or a Norwegian."—*Extract from a London Paper.*

LECTURE BY COLONEL H. W. J. SENIOR.

COLONEL SENIOR, of the Indian Staff Corps, delivered a lecture on Tuesday in the Banqueting-room of the Guildhall, under the title of "Footprints on the Sands of Time," the lecture being under the auspices of the Anglo-Israel Association, and illustrated by limelight views. The views were interesting and varied, and in connection with several Irish scenes, as Tara, the Round Tower, and the Coronation Stone, now at Westminster, which the lecturer traced from Ireland to Scotland and thence to England. He commented, among other points, on the ornamentations on the Tara brooch, which he connected with the Buddhist circles or concentric rings sculptured on the Sanchi Tope, and also repeated in the Shell Grotto at Margate and on the Logie Stone in Scotland, and the Sanscrit inscription on the Newton Stone in Aberdeenshire, all of which showed that there had been Buddhisth colonists in this country, Buddha being known as Sakya Muni, and those of his followers who had travelled through Armenia and Europe brought traces of the name Saki, Saxone, etc., with them. In the course of his remarks the lecturer related that he had inquired into an old legend that the grave of the prophet Jeremiah was near Lough Erne, but found the place pointed out nothing beyond what any ancient sarcophagus might be. At the end of his lecture Colonel Senior showed how erroneous the usual idea was that the ancient Britons were savages, the fact being that they were learned people, cultivating arts and industries, and carrring on agriculture, as the remains found in the Lake dwellings at Glastonbury prove; and also the knowledge of mechanics, displayed in the raising of the great stones at Stonehenge, evidenced that they were more than savages. In the course of the lecture Mrs. Street kindly sang "The Harp that once through Tara's Halls," admirably accompanying herself on the harp, and eliciting loud plaudits. Colonel Senior was awarded a hearty vote of thanks for his able lecture.—From the *Bath Daily Chronicle*, April 30, 1896.

A COMPARISON IN 1894.

THE ANNUAL VALUE OF COMMERCE.

British	£970,000,000
French	£277,000,000
Russian	£55,000,000

THE TONNAGE OF MERCHANT SHIPPING.

British	12,488,000 tons
French	1,057,000 ,,
Russian	481,000 ,,

VALUE OF MERCHANT SHIPPING.

British	£122,000,000
French	£10,100,000
Russian	£3,000,000

POPULATION OF COLONIES AND DEPENDENCIES.

British	340,000,000 people
French	30,520,000 ,,
Russian	17,587,000 ,,

AREA OF COLONIES AND DEPENDENCIES.

British	11,354,000 sq. miles.
French	3,064,000 ,,
Russian	6,564,000 ,,

TOTAL NAVAL EXPENDITURE IN 1893—4.

British	£15,267,000
French	£10,694,000
Russian	£5,040,000

EXPENDITURE ON BUILDING NEW WAR SHIPS.

British*	£2,936,000
French	£3,060,000
Russian	£2,952,000

In regard to most of the above, Deut. xxviii. 1 to 13 applies.

* In 1896, £22,000,000 sanctioned.

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Correspondence.

THE CREST OF THE TRIBE OF JUDAH.

To the Editor of "The Banner of Israel."

DEAR SIR,—I heard an interesting fact the other day which was new to me, and may possibly be new to some of your readers. There is at Romsey Abbey, Hants, on the outside wall, an old crucifix, with the figure of our Saviour *clothed*, always a sign that the date is not later than the 11th century; above is *a hand*. A clergyman, who has done an immense deal towards restoring the Abbey, and who is acquainted with its every detail, noticed a foreigner one day examining this crucifix. He approached him, and said the hand was supposed to be emblematical of God the Father. "I beg your pardon," returned the foreigner, "that is a mistake. I am a Jew from Asia Minor, and this hand is merely the sign of the Tribe of Judah. Every tribe has its sign, and it was always customary to put the sign of a tribe above a tomb-stone. There are some old Jewish cemeteries at Smyrna where you may still see these signs on the tombstones, for the custom was kept up long after the destruction of Jerusalem."

There is another of these clothed crucifixes outside the Church of Duddingstone, near Edinburgh. Perhaps some Israelite there can inform me if that also has "the hand" above it. It would also be interesting if anyone can tell us the signs for the other tribes. I only know that "grapes" belong to one, but I do not know which.

It is worthy of note that crests and coats-of-arms in Europe date from about the 12th century—*i.e.*, from the return of the Crusaders from the East. They had, doubtless, obtained the custom from these tribal "signs" on the tomb-stones. We know the lion was the standard of the Tribe of Judah, but would not "the hand" answer to the crest?

Yours faithfully,
F. C. PRINGLE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is an extract from the *Quiver* of August, 1893:—"Oporto has an air of bustle and business, of trade and traffic, in river, road, and rail, not unworthy of the second city of Portugal. This last feature is, of course, greatly owing to the presence of a large colony of English merchants. But the thing that struck me most of all in Oporto was the amount and variety of the philanthropic and religious work carried on by these men, and the good done by them. I have no hesitation in saying that, wherever Englishmen settle, they carry a blessing in their train. . . . They inculcate by their example principles of honesty and truthfulness. . . . 'Swear by the words of an Englishman!' was an oath an Arab was heard demanding of another. At Oporto our countrymen are not content to be simply honest. They are all actively engaged in helping others" (page 729).

FRED. H. GRIFFITHS.

Rangoon, Burmah, Aug. 19, 1895.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Having written a few notes on the Armenian Question, according to the light of God's Word, on the first of this month, we are encouraged to send them to you, by reading Mr. Davenport's article on the Identity of the Turks in the BANNER for March 4th. We are arrested by his similar belief, that Isaiah lxiii. is about to be fulfilled in direct consequence of

"THE ARMENIAN QUESTION."

Whilst all attention is being fixed upon what diplomatists will or will not do for "the perishing" in the land of Armenia (Assyria), the attention of Bible students is directed to what the Word of God has to say about the ultimate issue of this dire affliction of our brethren in Armenia, so that we may say together with Jeremiah x. 7, "Who would not fear Thee, O King of nations? for to Thee doth it appertain." Surely this is the time for the Church of God to cry, "Awake, O Lord, to the judgment that Thou hast commanded." What judgment? some may enquire; the inspired Word tells us, "That they who were ready to perish in the land of Assyria, shall be delivered." How truly we realise Psalm lx. 11. Joshua who was then fighting against Edom, says, "Give us help from trouble, for vain is the help of man." Even so Israel to-day, must so cry out, in attacking the present country of the Edomites. We have a similar analogy to the blindness of the people in the present day to the times of our Lord; He came and fulfilled the first paragraph of Isa. lxi., as He Himself testified in the Synagogue of Nazareth, saying, "This day is this Scripture fulfilled in your eyes, and He closed the book." Yes, but He will open it again, at His Second Advent, and will read the first paragraph of Isa. lxiii.: "For the year of My redeemed is come." What more graphic description of the situation of the day, than what is contained in this paragraph, let anyone shew. "I looked and there was none to help." Our blue books shew us that jealousy blocks the way. Yes, vain is the help of man, in the solution of the Edom of to-day, as of old. It is time for Thee, O Lord, to work, for the set time is come. (See Ezek. xxv. 14).

Yours in faith,
JOHN DUNFORD.

Marie House, Forest-hill, S.E., March 10, 1896.

To the Editor of the "Banner of Israel."

MY DEAR SIR.—I beg you to excuse my reverting to the subject of "The Gate," so often mentioned in the BANNER, and so ably discussed by the Rev. C. W. Hickson this week. In my study of your valuable "Monthly Comments," I find that "the Gate seems to refer to the fact that Palestine is the Gate of the world," as incidentally mentioned in Isa. xiv. 31, where the locality is called Palestine, in the A.V., and Philistia in the R.V.

Another writer in the same BANNER quotes Dr. George Moore as stating, that in the distribution of the land among the tribes, Dan's portion embraced the country of the Gittites, or people of Gath, which name he traces to the Hebrew Gété. The root, or a corruption of the same old word, appears to have been common in England in Elizabeth's reign, when "the Battle of Flodden," an ancient historic ballad, was issued; and again, in 1773, it was printed at Newcastle, edited by the Rev. Robert Lambe, Vicar of Norham-upon-Tweed. Two lines in the poem stand thus:—

"Thou in this gate should be our guide."
"I know right well you know the ground,"

a foot-note explaining "Gate" as "going," or "to go," from the verb "gae."

Yours, &c., S. A. MATSON.

Brentwood, Essex, April 17th, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—From Mr. A. Bradshaw's useful table of coins in BANNER of April 29th, it would appear that the mean diameter of our present coins, one with another, is just one inch. Taking the 13 coins he gives, the mean is 0·914 inch; but rejecting the two Maundy coins, which are not in circulation, it is 0·992 inch. If we omit the farthing, now rarely seen, the mean is 1·012; but retaining that coin, and adding the 4s. piece, which Mr. B. omits, and of which the diameter must be about 1·4 inch, the mean is raised to 1·026 for the twelve coins now actually in use. More notably, if the three representative and most important coins be selected, the sovereign, shilling, and penny, or "money of account," the mean comes out 0·999 inch! This by taking simple means. But if it were possible to average the diameters according to the numbers of each class of coin in circulation, perhaps a still nearer approximation might emerge, indicating even a Pyramid, or earth-axial, inch, instead of the present somewhat debased standard: (for it is known that an Elizabethan standard ell, in Government keeping early in this century, was found to give an inch = 1·00093 of the modern standard unit [Piazzi Smyth].) Apropos of this, only a few weeks ago an interesting find was made, in a forgotten receptacle

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of an old court house at Inverkeithing (about a mile from the north end of the Forth Bridge), of a standard ell-wand "more than 500 years old."* This precious relic was to be sent to the Museum of the Society of Antiquaries in Edinburgh, but I have not heard whether our present Astronomer Royal, or other expert, has yet examined it scientifically. In connection with the locality and supposed date of this "find," I may mention a curious piece of information given by Robert Chambers in his "Picture of Scotland" (1828)—namely, that *tem.* Alexander III. (1214-1249), "when Scotland was in a very prosperous state and enjoyed much commerce with the continental countries, a project was formed by some wealthy Jews to establish a sort of new Jerusalem upon this piece of ground" [the small promontory upon which North Queensferry is built] "which should become in some measure an emporium of commerce, and be a city of refuge and a rallying point to their wandering nation. They proposed to fortify it, which could have been very easily done, and the bays on each side† were to have formed the harbours. The project was given up, probably on account of some jealous interference on the part of the Government. The promontory in question is called the Cruiks." This is a rather curious episode. The Jews in England about that time suffered very barbarous treatment under some of the Norman and Plantagenet kings, and perhaps some of them hoped to find a secure retreat from persecution in the territories of the then generally hostile kings of the Scots. Inverkeithing is an ancient Royal Burgh (having charters from David I. and William the Lion), and was of old a place of much importance and wide jurisdiction, its magistrates having a power of pit and gallows, and a right to levy customs over a district (north of the middle of the estuary) of 20 miles in extent every way. Here also David I. had a minor palace.

To return to coinage: Mr. Bradshaw would enhance the value of his late communication if he were enabled to furnish similar tables showing the sizes and weights of the coins of the United States and of some foreign nations as well. We do not deem the 1 inch diameter a British peculiarity, but rather expect it to prevail universally—a telling proof of the natural or scientific origin of that unit of length measure, and its pre-eminent handiness as the most useful mean size or diameter of a great variety of common articles besides coins; such as the handles of tools, implements, weapons, machines, walking sticks, etc.; ropes, rails, lathing, flooring, frames (as of chairs, pictures, etc.), postage stamps, breadth of railway and tramway tickets, keys of an instrument, thickness of books ("manuals"), and, in short, of whatever is meant to be held or wielded by the hand or fingers. In such cases as spheroidal door or bell-handles and playing balls—cricket, tennis, billiard, golf, etc., the inch will appear as approximate radius rather than diameter, and naturally so, when the object is one to be grasped in the palm. Perhaps Mr. Bradshaw can give the exact diameter of the four shilling piece, also of the Jubilee £5 and £2 gold coins.

Apologising for the length of this letter, dealing as its does with points of only minor importance,

I remain, your constant reader, JAS. SIMPSON.

Edinburgh, April 30th, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Weekly Rangoon Times and Overland Summary*, page 5, Dec. 9th 1895. Our distinguished American visitors. "It is astonishing," Mr. Burden remarked, "how much has been done by the British since they have annexed Upper Burma, and how that spirit of uneasiness and unrest which was said to exist has vanished and peace and security taken its place. We were surprised when we got up there, and our thanks are due to Captain Browning, the Deputy Commissioner of Mandalay, for much of the enjoyment we had there. The Burmese people see that they are being fairly and squarely dealt with by the British, and that is all they want. 'To my mind this is one of the most interesting places we have yet seen in our trip round the world."

FRED H. GRIFFITHS.

Pegu, Burma, 16th December, 1895.

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* So reported by the finder; the real date appears to be 1,500.

† The bay on the east is the harbour of Inverkeithing, and that on the west is St. Margaret's Hope, where the Saxon Princess, afterwards Queen of Malcolm Canmore, landed when seeking asylum in Scotland from the Conqueror in 1066.

THE OLYMPIC GAMES.

THE Olympic games are producing nothing very wonderful in the way of athletic records, and yet even at this second or third-rate meeting the Anglo-Saxon element prevails. Out of eight events yesterday, seven were won by British or American competitors, and the eighth by a Dane. The modern Greek has not yet managed to "come off." The solitary Greek competitor to get placed yesterday was M. Gouskos, who put the weight 35ft. 10in., but was only second to an American with 36ft. 5in. These are the practical equivalents of the metric measurements given. But if the Olympic games are to take any place in international athletics, the English scale of feet and inches will have to be adopted. —*St. James' Gazette, April* 8th, 1896.

ISRAEL'S QUEEN!

MAY THE TWENTY-FOURTH.

THE God of mercies spares to bless
His chosen Israel, *Israel's Queen!*
Of David's seed and royal line;
Whose rule is that of righteousness:
Whose sceptre sparkles with the sheen
Of purity—and e'er shall shine
In her lovèd hand
Throughout the British fatherland
A third of the terrestrial orb—
Whose welfare her best thoughts absorb.
We hail with joy her natal day,
And to high heaven devoutly pray,
Her life so good, beyond compare,
Her peerless life to Britain spare
For many, many years to come,
To grace the throne, and guard the home;
And guide with wisdom every State
Within the Empire ever great—
Greater than Alexander's realm,
Guarded by conquering spear and helm;
Greater than Rome! whose eagles' wings
Struck terror to the hearts of kings,
And led them captives by the neck
Beneath the bays, that knew no check.
Four times as large as his whose sway
Was universal sovereignty—
Persia's Darius, he whose mace
Governed, he boasted, every race.
But these were Empires built on sand,
And such can never, never stand—
Ours is on rock! and God-bequeathed,
With heaven's eternal laurels wreathed;
A consecrated *chosen one!*
Stamped everywhere as *Israel's own;*
And it shall grow, and grow, and grow,
Till long degraded Judah come
And find in it their long lost home.
Whilst from *Victoria's* glorious reign
O'er island, continent, and main,
To every tongue and people free
Where floats the flag of *liberty*
Shall constant blessings ever flow.

W. JONES HUNT.

Lyncombe Vale, Bath.

WE hope to be able to publish in an early issue the map as used by Mr. H. Pain in his address at the Association meeting at Exeter Hall.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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OUR POLICY IN SOUTH AFRICA.

MR CHAMBERLAIN'S famous speech in the House of Commons, on our policy in South Africa, on May 8th, laid it down distinctly that it was a peace policy, but not one of war. War was out of the question, but we had two chief aims before us, and these we must achieve in some way or other. The first was to preserve our position as the paramount State in South Africa. The second to bring about union and concord between two great European races which inhabit that country. We had maintained our position as the paramount Power in South Africa, as well as in India, by a lavish expenditure of our blood and treasure for long periods of time. Especially as regards the Transvaal, by surrendering that country to the Boers after a severe check from them, in order "to avoid bloodguiltiness," and to persuade the latter that we desired peace, but not war. The policy was of course totally misunderstood. For the Boers thought we surrendered to them because we were beaten in battle, and had nothing to oppose their victorious troops after the affair at Majuba Hill. The consequence is, that they now do not understand our claim to be the "paramount Power," but rather imagine that they are in that position; and if they tried, would rule South Africa from Cape Town to the Zambesi and beyond. How this inveterate error is to be cured, is past men's understanding, seeing that the Boer is ignorant and vainglorious, and our own policy is hardly that of this world, but of a people averse to self-assertion, meek and very mild, opposed to war, and ready to offer to the Boers the left cheek after the right was smitten at Majuba Hill, and at Krugersdorp just lately, during Dr. Jameson's foolish raid.

In short the point is this, that without going to war with the Boers again, we are resolved to make them believe that we are better men than they, and entitled to the position of the paramount Power in South Africa. Of course, in India the question has ever been the same. We have claimed over and over again to be the paramount Power there, and the claim has been always disputed and denied by the native princes of South India, of Central and Northern India, by the Mahrattas, the Sikhs, the Burmese, the Scindis, the Bengal Sepoys, and by the Afghans, as now by the Boers. We have usually exhausted all the means in our power, short of war, to show our enemies that they were wrong and we were right in regard to our paramount position in the Indian Peninsula. But somehow, this gentle persuasion never succeeded, and we have in pretty nearly all cases been forced at last to show those who opposed us, that since we were not going "to clear out" for them, they had to submit to the sheer force of our arms. Among native opponents in other parts of Africa the same process is going on at this very moment. The Dervishes of the Soudan do not admit our supremacy in Upper Egypt, or on the Red Sea Littoral. The Arab slave dealers of Nyassaland, and Arabi Pasha in Egypt itself, had all to learn the lesson we offer to teach the Boers in respect to British supremacy; but we do not know a case in which they seemed willing to learn it without battle and war, defeat and submission to superior force, on land and sea! It seems to us that in order to avoid a war of races, Mr. Chamberlain is going to attempt the almost impossible, and to persuade by gentle means what the Boers, who know no better, will not concede—namely, that the British are stronger than they, or deserving of national supremacy, when facts have proved to them, in General Colley's case, and now in Dr. Jameson's, that we are the inferiors in war to the 40,000 Boers, the victors. Mr. Chamberlain seems confident of success, and we hope his efforts will not prove abortive. It is true that President Kruger, though willing to obtain German sympathy and German guns and gunners to support him, seems strangely as unwilling to provoke a quarrel as he is to give satisfaction to the unoffending Uitlanders, the origin of all the trouble. He may be waiting till he feels stronger for the contest, or sees his way to do without his discontented

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British subjects. The fact remains, that while we are hard pressed on his frontier by the Matabele rebellion, he has made no hostile sign, but contents himself with having British officers and officials sentenced to death for rebellion, and then reprieves them, commuting their punishment to enormous fines and long years of imprisonment by way of national satisfaction. The path is dark and uncertain along which this proud nation of ours is travelling to-day; but as yet no impatience is exhibited on our side, but our law-abiding race is willing to proceed where God is leading us, and go where He tells us we must follow Him. The difficulty consists in the fact that the Boers have had no experience of our national power, and really do not believe in it. At least they believe their own is superior! How then are we to maintain our position as "the paramount Power," see that our countrymen are offered by the Boers some sort of liberal treatment, and then persuade them to live with us on equal and cordial terms? They deny the first, refuse the second, and scorn the last! To man these difficulties seems well nigh insuperable! Not so to God! We invite our readers to watch and see how all this will end! It will bring peace and advancement to Israel at last we feel sure; and we shall find that all these troublesome events have been needed to enable us to arrive at the conclusions Mr. Chamberlain has been aiming at; and that therefore it will be ours, after all, to praise the Lord for His goodness to His people Israel.

THE ANNUAL MEETING OF THE BRITISH-ISRAEL ASSOCIATION AT EXETER HALL ON MAY 7TH.

The Chairman's Speech at the Evening Meeting.

Ladies and Gentlemen,—When we met in the afternoon, I then made certain remarks upon our work in Scotland that it will not now be necessary that I should repeat; but I may again say that I am presiding at to-day's meetings by the invitation of your committee, and that we in Scotland recognise in this step a desire for more work, and that in unison of aim, on behalf of this great subject, which seems laid upon us by the leadings of our heavenly Father; and we rejoice that men should be made willing, by His constraining power upon them, to come forward and declare the faithfulness of His promises made to Abraham, Isaac, and Jacob.

We believe we are come to a period of time that the Bible speaks of as "the latter days"—a time which is acknowledged by all prophetical writers as full of events of grave import—events that are fast fulfilling what has been written of old, and proving the truth of our Bible, not only by what we read therein, but that even the very stones are speaking out. We read of a city in Egypt, discovered in 1887, called "Tel-el-Amarna," containing tablets of date 1480 B.C. This city is a library of knowledge upon the past; it is one hundred and eighty miles south of Cairo. And, following upon that, we have other places opening up to view, and the light of the sun and the light of intelligence is thrown upon what has been for ages hidden, till God's time had come for these to be shown in evidence of the past. In the *Jewish Chronicle* of April 10th we read of what Mr. Flinders Petrie says of his recent excavations in Egypt. He said that the most important and interesting result of these excavations lay in the record, now discovered, of a connection between Egypt and the people of Israel. This was the first time that any mention of the Israelites in any form had been found on Egyptian monuments. Here we had the cardinal fact that Merenptah fought the people of Israel, apparently in Palestine, at about 1200 B.C. This enormous tablet—for its size, the length of its inscriptions, its completeness, and the unique importance of it to Biblical history—was one of the most notable monuments ever found. It will shortly be placed in the museum at Cairo, along with the statue of Merenptah. The hymn says:—

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

But to Him, not mysterious; all His plans emanate from the great Godhead, who doeth all things well. Let us use these evidences, as much as lieth in our power, and so uphold the truth of the Bible by making clear what may appear mysterious. This love of God, in the election of Abraham and his seed to great temporal blessings—besides spiritual blessings—we would press upon your attention with all urgency. It is not to be dreamed upon; it is to be laid hold of and acted upon. Let us stand upon our feet "an exceeding great army" of men and women, acknowledging our highly favoured position before God and the Gentile world, and claim our rights conferred upon us by His oath.

We of the Ten-tribed and the Two-tribed Israel are not (see Whittaker for 1896, "British Empire") Gentiles. We are a chosen people, an elect people. For what, then, are we chosen and elect? Not to nurse pride or vanity because of such election. Nay, verily, but as that election in these promises is true (Isa. xliii. 21), so is it also true that we ought to walk humbly, seeking to do the will of God in glorifying Him. Ought we not to cast aside all doubts and unbelief that may exist, and nobly accept our position, and show our colours, and work under this banner of truth? Let every man and woman present pioneer each a way in distributing literature, and so disseminate this great truth of God, and cause our countrymen from Land's End to John-o'-Groats to know who they are.

You may say, "How is that to be done?" I will tell you how, for I have done it: not from any oratorical gifts that I possess; for I am, like Moses, a man slow of speech. But let each soul present take his or her Bible, and a copy of the "Handbook" (costing one shilling)—these two books—and gather in your homes a few friends fortnightly, and read one chapter only of the "Handbook," beginning at the first chapter, and turning up every reference to the Bible quoted, reading the full Bible text referred to, and soliciting remarks from all present. Make up your mind to do this steadily for six months, on a certain fixed day of the week, and with prayer for divine aid and His Holy Spirit's enlightenment as you go on; and at the end of that time you will feel that you cannot cease, but must proceed with further search into the faithfulness of your loving God and Father. If one hundred homes will do this—and I pray God that it may be so—and God's blessing being continually sought for, would there not be an awakening of those "dry bones" that ought to be living, and working, and testifying that the Bible is a living Book—living as never thought of before. We are honouring God in such a work; we are opening up the Bible to our countrymen; we are inducing men to read and to learn that the whole Bible is a living Book for every day of our life, for the past, and for the future.

We have missionaries to tell of the love of God in Christ Jesus to the heathen. That is one of the signs of Our Identity. Would that everyone in our country would believe in these promises referred to, and we should be more a missionary nation to the Gentiles than we are.

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Is my appeal to be in vain, or is there increased action in this work to arise from this meeting? Is it necessary that I should press this question? Surely not. It is profoundly interesting, as well as it is our duty to search the Scriptures concerning it. I appeal to you as Christian men and women; I appeal to you as of the seed of Abraham; I appeal to you as part of that vision of Ezekiel's hitherto "dry bones," now about to stand up an exceeding great army of men and women under the banner of Israel, the banner of our Lord and King. His is the kingdom and His is the kingship—the Prince of the House of Judah. We look for the coming of our Lord, and when He shall reign whose right it is.

Ladies and gentlemen, we have come to the close of our annual gathering of the British-Israel Association. We have heard of the truth of God's faithful promises to Abraham and his seed, and of the fulfilling of these gracious promises in days past, present, and to come. That not one of these promises shall fail is sure—as sure as there is day and night and the ordinances of heaven. This is God's oath (Jer. xxxi. 35—37).

Well, my friends, with these unconditional promises of our faithful heavenly Father before us; with a knowledge even from the daily press, as well as your own personal observation, of events evolving politically, showing that we are a very wonderful race, and confessed by all the nations of the earth to be so; our nation a mother of nations, and envied by all the Gentile nations, which the other nations are—knowing thus our position, shall we pass into another year of your Society, and, if God spare us, pass out of it twelve months hence as we are this day, if such were possible? for would not that be retrogressive rather than progressive? Or, shall we have made a great effort, by every means in our power, to enlighten our countrymen, and thus draw nearer and nearer to that day of union with our brethren of the Two-tribed Israel, the Jews, and be thus forwarding the fulfilment of the prophecy in Ezek. xxxvii. 19 of the two sticks becoming one?

We cannot do this alone. We can, however, be willing instruments in God's hands. Shall we be so? We can cry on our knees to Him, and say, "Lord, make us willing in this day of Thy power—willing to be active servants of Thine, in showing forth Thy wonderful faithfulness to Thy chosen people Israel. Lord, we beseech of Thee, remove the blindness that is upon our countrymen, upon Thy long-lost Ten-tribed Israel, and may their awakening be so rapid that we shall be as a nation born in a day."

In evidence that the "Ten Tribes of Israel" were not absorbed among the Jews, as some say, we have these two prayers, prayed every Monday and Thursday by our brethren the Jews, for themselves and for us, and these prayers are: for the tribe of Judah:—

"May it be acceptable in the presence of our Father who is in heaven, to cause us to hear the good tidings of salvation and comfort, and that our dispersion may be gathered from the four corners of the earth; and let us say, Amen." I am sure that everyone here will join in this prayer, and say Amen with our brethren of Judah. For Israel they pray thus:—

"May the Omnipresent have mercy upon our brethren, 'the whole House of Israel,' who may be in trouble and captivity, whether between the seas or on the dry land, and bring them forth from trouble to enlargement, from darkness to light, and from subjection to freedom—now, speedily, and in a time near at hand, and let us say Amen."

You will, I have no doubt, join in the spirit of this prayer for the "whole House of Israel," the Ten-tribed Israel, whom we believe we, the British, along with the Americans, are. How long this prayer has been uttered by our brethren, the House of Judah, for us, the House of Israel, I do not know; but I think it must have been from our captivity, so that will be 2,500 years fully, and in going over its petitions our hearts should be filled with gratitude to Almighty God: for we have been "brought out of trouble and captivity" experienced in centuries past for our idolatry, for we were "a stiff-necked and rebellious people." And "out of trouble to enlargement" God has indeed brought us; for we to-day are "the chief among the nations." And God has brought us from the darkness of idolatry to the light of His glorious Gospel in Jesus Christ, and from subjection to freedom—a freedom enjoyed by no nation upon the earth as it is in ours. And the prayer ends: "Now, speedily, and in a time near at hand, and let us say Amen." What does that mean? Does it not mean: If we are enjoying all those blessings, so long prayed for by Judah for us, that we and Judah should shake hands, and thus speedily become the one stick spoken of by Ezekiel (chap. xxxvii. 16 to end) that would take place? Shall it be so? or shall it not be so? Are we prepared to forward this union of the two sticks, or are we to be listless frustraters (if that can be possible) of God's designs of bliss. Blessing will follow the willing-hearted. Do we wish that blessing to descend upon us? or do we not? Every heart will respond, I am sure, in the affirmative.

THE "MELBOURNE AGE" ON BRITISH CONTROL IN EGYPT.

THE *Melbourne Age* of March 19 last, published some sensible editorial remarks on the subject of British control of Egypt and what has come of it. It is clear that we are there to stay, according to the *Age*. The nations steamed out of Alexandria Harbour on July 12, 1882, before the bombardment began, leaving the British to do the work alone. They did it alone, accordingly, and are entitled to stay in Egypt till their work is done. It will not be done for many centuries, and therefore, the country must remain under our protection for a long period, till, in short, we think fit to quit it. Writing of the present state of matters, the *Age* declares that the expedition towards Dongola now in progress, is a British expedition.

"That much the Government avows. Its ostensible and immediate object is to protect the frontier, and, whilst protecting British interests in Egypt, indirectly assist Italy under the reverses she has recently sustained. Rightly interpreted, however, it means more than that. It is an undemonstrative yet firm manifestation of British control in Egypt, and may be taken to signify her intention to continue the administration of Egyptian affairs. It affords one of many indications that when really pressed for a reply to the question, When does she mean to evacuate the country? her answer will be that she does not mean to evacuate at all. It is all very well for the German Emperor to say that Germany can only recognise the British in Egypt as a sort of police force for the protection of the interests of Europe. He surely forgets that the reason why England now stands alone in and controls the affairs of Egypt is because 'European' interests were abandoned on the day when the combined fleets of Europe left the British alone before the guns of Alexandria, and looked on from a safe distance while England bore the brunt of the struggle.

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The Powers, Germany included, were invited to assist, but their respective 'interests' were evidently not deemed of sufficient importance to induce them to do so. England therefore went into action alone, not with the Quixotic intention of protecting the interests of Europe, but for the purpose of severely looking after her own, which outweigh five times over the interest of the rest of Europe all put together. By the restoration of law and order, and by the establishment of a stable government, a more equitable system of taxation and the suppression of official corruption and plunder, she has done much unthanked, it appears, for the interests of Europe whilst attending to her own affairs. But to pretend that she owes anything to the Powers for 'permission' to remain where she is, and to do the work of police in order to safeguard their small interests in Egypt, is arrant nonsense. For the rest, if any further justification for the 'occupation' were needed, it is to be found in a comparison between the condition of the people under native rule and what it has become under British control. Under no other *régime*, whether French, German, Italian or Russian, could Egypt have risen to the position she occupies to-day, for the simple reason that those Powers work upon a different system altogether.

"Of course it is understood that the Powers do not care two straws about the fellaheen, whether they be justly or unjustly governed, whilst as for their 'interests' in the country they are, as we know, capable of being compressed into small dimensions. What they desire is to oust England out of Egypt altogether, because they know its possession adds to the security of her Indian and Australian possessions, and for her Eastern trade generally. Eight out of every ten ships which pass the Canal are owned by British people, and their earnings help to make up the two hundred millions or so which constitute the annual national profit; whilst, on the other hand, Egypt, in the possession of any other Power, or of a native government subject to unfriendly influences, would be a standing menace to our Eastern Empire. Furthermore, recent developments in Turkey, and the underhanded intrigues of Russia in both Turkey and China, render it more imperative than ever that England should take a firm stand in Egypt. Such a course may precipitate a war. But war is imminent in any case, and is bound to come sooner or later; and if England is to hold her own amongst the nations now impatiently jostling each other it is next to impossible for her to avoid being drawn into it. It therefore matters very little what pretext may be seized upon for beginning the contest. The only actual certainty we have is that England's will not be the hand that applies the match. If she is destined to be one of the foremost in the conflict it will be because she is bound to resent interference in the management of her own affairs; and if she once becomes involved we may be sure that she will give a good account of herself."

We believe on Scriptural grounds that God means "by the hands of His people Israel" to inflict "His vengeance" upon Edom. If that name covers the Turkish Empire, which it probably does, it is quite conceiveable that some act of our nation (British-Israel) in Egypt will finally bring on the state of war which the nations so much dread, but is now near at hand. We do not believe, on the other hand, that we shall be nationally involved in war ourselves, since God has "ordained peace for us," as stated in Isa. xxvi. 12, R.V.

The speech which Lord Salisbury made on April 29, at the Theatre Royal, Covent Garden, at the Primrose League Grand Habitation Meeting, showed among other matters a reason why our stay in Egypt was likely to be a good deal prolonged. The Prime Minister spoke in a hesitating way about our leaving it at all, but clearly intimated that till the Soudan were restored to Egypt as we found it, we could not in honour withdraw. His lordship's words were these, as quoted in the *Times* on April 30th. He said, concerning

"EGYPT.

"The only other matter on which I wish to say a few words is a question which interests us a good deal—namely, the question of the advance of troops in Egypt to Dongola. (Hear, hear.) I do not think there has been much difference of opinion in this country as to the expediency of the step which we recommended (hear, hear), but there has been a good deal of censure of it abroad, and it has been treated as though it were a method of putting off the final determination as to the destiny of Egypt, with the difficulty of which everyone is well acquainted. But I do not think that that accusation justly lies against it. Whatever our engagements with respect to Egypt may have been, whatever the solution may be which that most difficult problem shall ultimately receive, there seems to be no doubt that we were bound, sooner or later, before we resigned, if we were to resign, the trust that had been placed in our hands, to relieve Egypt of this fearful curse of savage incursion and domination which during our presence had been placed upon the people. (Cheers.) Remember, if at this hour we gave up Egypt we should not give it up as we received it. (Hear, hear.) We should, it is true, with respect to the northern half of it, give it up enormously improved in every circumstance which conduces to healthy social, commercial, and political life. (Cheers.) But we should only give up the half of the Egypt that we received. When we took Egypt over after the fall of Arabi the length of it measured by the Nile was about twice what it is now. Since that time, while we were there, half of it was taken away, and has remained since, as we know by the accounts of the prisoners who have escaped, under the most fiendish despotism that ever cursed any portion of the earth. (Cheers.) Should we be acting up to our trust, should we be justifying the confidence that has been reposed upon us, if we affected that our task was done whilst half the deposit that we received was subject to the fearful fate that I have described? Sooner or later we were bound, to some extent at all events, to restore the frontiers of Egypt as they were. I do not say that at any particular time that task was to be undertaken. The peculiar financial circumstances under which Egypt exists by international arrangement made it difficult to undertake that which, if Egypt had been free from all these trammels, would have been easy. It might be many years before our task was entirely accomplished, and no doubt the consideration for the dangers which both we and the Italians were exposed to from the Dervish advance had a large influence in the decision which we took; but when all this has been said, we have not been doing anything at variance with the trust we received or to make that trust longer than it otherwise would have been. On the contrary, we have been fulfilling one of its primary and most imperative articles, and until the frontiers of Egypt have been restored it could not be said that our period of influence there has been a subject of unmixed benefit to the population whom we desired to benefit. (Cheers.) Do not understand me to foreshadow any immediate advance to the south or to indicate anything with respect to military operations. That is not my business. I desire entirely to remove all suggestions of that kind from what I say; but what I wish is to show you that there has

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been no unfaithfulness, but rather a fulfilment of a pledge we were bound to regard in the measures which we have recently sanctioned."

All this circumlocution, and all this feverish anxiety to give no offence to anyone, but by no possibility to bring about a war in Europe, is on a par with the proceedings of Mr. Chamberlain, who treats President Kruger and the Boers as if they are our masters and we must be most cautious lest we give them cause for offence. We require from our Government that they shall so act that our neighbours shall respect us, but we do not see that it can be right to treat Mr. Kruger as if the British Empire depended on his good will, or that, meaning to stay in Egypt, we should be constantly reminding the continental world, and especially the French world, that we really mean to evacuate Egypt, but if they promise not to take offence, we do not wish to go just yet! If it is right for us and good for Egypt and the French, that we should go, let us be gone out of Egypt at once. But as we cannot go, with any justice to ourselves, to our Empire (to the South and East of the Red Sea), to our Colonies or to Egypt itself, we think it would be more manly and honourable to say so at once, and take the consquences. As the Lord is going before us and leading us in the way, as He led "Abraham and his seed for ever," we need be under no apprehension as to our personal safety. He has guaranteed that our proceedings shall prosper, and He will bring all His promised purposes to pass. It is ours to trust Him, and to act righteously and justly towards all, seeing that we are but a blind people, entirely dependent on our God's guidance and keeping, throughout our national career (Isa. xlii. 16, R.V.). "To Him be all the praise."

MR. H. H. PAIN'S ADDRESS AT THE BRITISH-ISRAEL ASSOCIATION MEETING.

(*Concluded from page* 240.)

As with that chapter in Ezekiel to which I have referred, so the first half of this chapter of Obadiah has doubtless already had one fulfilment. But, as I have already shown you, this prophecy of Obadiah dates about 597 B.C., whilst the Ten Tribes were exiled from their land about 740-721 B.C. Therefore, 150 years approximately after Ezekiel's prophecy, it is said: "The house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn them; and there shall not be any remaining of the house of Esau." The house of Joseph is here referred to. Therefore, it could not refer to the past dispensation, for they were out of the land; hence, it must have a future application. (Applause.) I said just now that Manasseh represents America, and Ephraim represents England and her Colonies. If, therefore, you wish to speak of the two nations collectively, you would use the term House of Joseph. It is, consequently, a plain inference to my mind, that the two nations who are to inflict vengeance upon Edom are the English and American people. (Applause.) And as the Psalm lx. says, "Give us help against our adversaries, for vain is the help of man," we shall have to do that work alone.

Humanly speaking, it is impossible to tell what event may arise to bring about our interference with Turkey, but from the inference on that passage there can be no doubt that we shall have to do it. Our army, not being a military Power, would be incapable, in all probability, of carrying out that purpose. It will therefore, possibly, remain for the united Fleets of the English and American nations to appear at Constantinople, as the British Fleet has done once before, to turn Russia out, and then will come the end of Turkey. With the capture of Constantinople will be precipitated what is called

The Eastern Question,

for Constantinople is, after all, the crux of the Eastern Question. You will remember that our Saviour, when asked for "signs of the time of the end," declared: "Whereso-ever the carcase is, there will the eagles be gathered together." I am of opinion that the carcase is represented by Turkey, whilst the eagles are the heraldic emblems of all the Great Powers, with the exception of England. They will enter into the struggle for "the sick man's inheritance." It will be interesting to contemplate what we may expect—on prophetical grounds—will be the outcome of the dismemberment of the Turkish Empire. So far as we can tell at present, the whole of Turkey in Europe will be distributed amongst the Foreign Powers, with the exception of Constantinople. That, we have a right to expect, will become a British possession by virtue of the promise to our forefather Abraham: "Thy seed shall possess the Gate of his enemies." Is it likely, considering that we hold the Gate of our enemies all over the world, that Constantinople, the Gate of all Gates, will not fall into our possession? Anyhow, we have the declaration of our Government that they will not interfere in this European Triple or Dual Alliance, or in other matters, until our interests are touched; and those interests have been defined in the House of Commons as Constantinople.

There now comes the question of what will become of the remainder of

Turkey in Asia.

In considering that question it is well to bear in mind the promise to our father Abraham: "To thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." If you glance at that map you will get a better idea than I am able to convey of what is included in the Promised Land. When I sat down to insert the different names which I wished included in those boundaries, I little realised how much it included. We will begin with Egypt. That, although nominally a Turkish possession, is practically British by virtue of our occupation. We are now sending an Expedition to conquer the Soudan, and we have three objects to attain, according to the declaration of Lord Salisbury. First, we undertook, after the defeat of Arabi, to put Egypt in a better position before we left it than when we found it. And Lord Salisbury pointed out, in answer to those carping Frenchmen, that Egypt's boundary was twice the length, measured by the Nile, of what it now is. Secondly, we want to do away with the Mahdi, and that dreadful cruelty which has destroyed, according to Slatin Pacha, eighty per cent. of the population of that country. Anyone who has read, as I have done, "Ten Years With the Mahdi," written by an Austrian Priest, will get some idea of the dreadful cruelty, desolation, and misery that has reigned over that land ever since we left it in the hands of the Mahdis. We now hope in the success of our arms to restore the Egyptian frontier to its original boundaries, and thereby in doing so to more effectively control the upper waters of the Nile. That is our bone of contention, practically, with France. She is doing her utmost to gain possession of it, but it has been declared in Parliament that we control the Nile by virtue of our occupation of Egypt. As I said, when I drew out that

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map, places were there which I never expected to find. One of them is Uganda. I little thought that Uganda is in the Promised Land. A railway is now being made there which will destroy slavery, and promote the welfare and prosperity of that country.

If you glance down the map, you will see that the British East Africa territory rounds off our possessions to the Indian Ocean. Therefore, I have had that coloured red, because everyone knows what red means—(hear, hear),—and it is only a question of time before we have the rest of it painted red. (Applause.) If you now follow me round by the Red Sea, you will notice that some of the land there is already in our possession, such as Aden, the Gate of the Red Sea. Then other places, including Suakin, Cairo, Alexandria, etc., where our troops are quartered. "Your valiant men shall be clothed in scarlet," the colour of our national uniform.

There is a singular passage in Jeremiah with reference to Edom. "The earth is moved at the noise of their fall; there is a cry, the noise whereof is heard in the Red Sea." I could not make out what the Red Sea had to do with the fall of Edom, but after some study of the map I discovered what the answer to that question was. You see there Mecca and Medina. Well, when the Mohammedan people there see the Sultan, the titular head of their religion, deposed, and his sovereignty destroyed by the British people, such an event will naturally produce great consternation amongst them. It is well, however, to recollect, that Her Majesty the Queen rules over quite as many, if not more, Mohammedan people than the Sultan of Turkey. (Applause.) And it was pointed out in the *Standard* last November, the matter being afterwards referred to in that excellent paper, the BANNER OF ISRAEL, so ably edited by our friend, Mr. Bird (my father in the faith), that we could not allow Arabia to fall into anybody else's possession but our own, when Turkey shall leave hold of the country. Otherwise, it would threaten our left flank to India. Arabia, therefore, in the ordinary course of affairs, will fall into our possession, and it will be the duty as well as the policy of Her Majesty's Government, to see that the holy places of our Mohammedan fellow-subjects are treated with the same respect as those of her subjects elsewhere. (Applause.)

We now turn to Armenia. What events will bring about our interference there time alone can show. But when we do get possession of Armenia it may possibly be the result of some agitation, or through a renewed outbreak of those dreadful persecutions which have so aroused the feelings, not only of the people of this country, but also of the people of America. If by some means we cannot at present foresee we go into occupation of that country—as we have done in Egypt—we shall thereby control the upper waters of the Euphrates in the same way as we now do of the upper waters of the Nile. It is declared by the prophet Isaiah, as also by the prophet Ezra, in reference to the restoration of Israel: "The Lord, with His mighty wind, shall He shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod." In reference to Palestine, one of the signs regarded by Oriental Jews of the near approach of the return of the people is the making of railways in the Holy Land. The Holy Land, let me remind you, is one thing, whilst the Promised Land is another. The Holy Land is only a strip out of the whole, and is, of course, associated with our strongest feelings as Christians. In reference to railways that are already laid, or are in course of construction, the prophecy of Barak is a wonderful point, "Arise, O Jerusalem, and stand on high; and look about toward the East, and see thy children gathered from the East and the West by the work of the Holy One. For they departed from thee on foot, and were led away of their enemies, but God bringeth them unto thee in great glory. For God hath appointed that every high hill, and banks of long continuance shall be cast down, and the valleys filled up, that Israel My people may return in safety." With these events in course of fulfilment, the time for the restoration of the land cannot be far off.

We are told, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and "The holy city shall they tread under foot forty and two months." According to Mr. Dimbleby's computation, which I rather, though not absolutely, adhere to, those forty-two months, or 1,260 days, expire in the Spring of 1898. Therefore, the Turkish possession of the holy places may be expected to terminate about that time. But it does not follow, according to my idea, that Turkey as a whole will collapse; that may be spread over a long period of years. But the Jewish "seven times" of punishment expire in the year 1928; and it is a remarkable fact, that the time from the Creation until 1928 is bisected by the date at which Nathan the prophet promised to David that his throne would last for ever. I infer from that that the year 1928 will see the uniting of the two peoples, Judah and Israel, as one nation under one king in the land.

Troublous times are, undoubtedly, near at hand to bring about the alteration which we anticipate. But while the isolation of England, and the jealousy of other nations regarding her, are prominent phases of the present time, we will do well to remember, as I said before, that "No weapon that is formed against thee shall prosper."

To my mind, if there is one lesson to be learned more than another by the study of British-Israelism, it is the lesson of our believing and trusting in God. "No weapon that is formed against thee shall prosper." Therefore, the one great advantage of the spread of this truth is that it will relieve a great many people of a lot of political anxiety, and strengthen their faith in God on personal grounds. Those who do not realise our Israelitish origin will be deprived of the great pleasure and blessing of believing this.

I pray God that the time may not be far distant when the clergy, "the shepherds of Israel," following the example of their worthy brother on this platform, may preach with no uncertain voice that Lost Israel is found in the British nation. (Applause.) Then shall we all realise, both clergy and people, that truly God has been loving unto Israel. (Loud and prolonged applause.)

MR. JOSEPH CHAMBERLAIN, M.P., ON OUR EMPIRE. . . "I devoutly wish and pray that we may, that the two great Anglo-Saxon nations may, go forward in continual peace and amity. Even without the United States the Empire of the Queen is an Empire such as the world has never seen, and which may satisfy the wildest ambition, and yet day by day it constantly grows, almost against our will—certainly *without conscious action on our part;* day by day our responsibilities and our obligations increase. But I confess that for myself I do not regret this manifest destiny of a great governing and colonising race. (Cheers). I believe that the people of this country will rise to a conception of their great task, and that they will maintain intact the heritage which was won for them by their forefathers, and that the honour and the interests of the Empire are safe in their hands."

WE are glad to announce that Mr. Joseph Bradley's valuable papers on "God's Promises to Abraham: to what extent have they been Fulfilled?" will be published in pamphlet form in the course of a few days.

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THE EVANGELIZATION OF THE WHOLE WORLD.

In a late issue we alluded to "the best and easiest way to identify the Israel of God," and found that it was to discover the nation of modern times which has the God-given sign bestowed upon it of being "a blessing to all nations." Find a nation we said, fulfilling that destiny in very truth and thereby Israel is discovered. The fact that such a nation is discovered, and that nation our own, is established by the testimony of the Church Missionary Society in a leaflet issued by that body shortly before April 12th, 1896. It calls on all Christian Missionary Churches, but especially on those of our own people, to preach the Gospel to all nations, "because we who know the fact, that the Son of God came into the world to save men from sin," "are the very people who ought to tell those who do not know it." This we look on as a clear corroboration of Psa. cxlvii. 19, 20, that "the Lord hath shown," and is showing "His words, His statutes and judgments unto Israel," the British, "but hath not dealt so with any nation besides." The leaflet, too, points out distinctly to our race, that it is our special duty to carry the Gospel and preach it to all nations, and evangelize the whole world! We quote the leaflet below, because it is very important that our readers should see that the chief spiritual blessing which the inhabitants of the world were to receive from Israel, according to Isa. xxvii. 6 and Matt. xxviii. 18—20, is just that one which the Church Missionary Society, writing to British Christians of the present day, urges them to confer upon the nations by telling them of "the overwhelming fact," that "the Son of God came into the world to save sinners." This is a direct admission "blindly" made by the Church Missionary Society's Committee, but not less valuable on that account, that this our nation is Israel. The leaflet is to the following effect :—

"The Three Years' Enterprise.—What is it?

"1. What is this 'Enterprise'?

"The 'Three Years' Enterprise' is an effort to enlist more interest, sympathy, prayer, liberality, personal service, in a greater enterprise.

"2. What is the Greater Enterprise?

"The greater enterprise is the greatest of all enterprises, the enterprise in which, above all others, the whole Church of Christ ought to be engaged—the evangelisation of the world.

"3. Why the greatest? Why above all others?

"(1) Because our common sense tells us so. If it is true that the Son of God came into the world to save men from sin, it is obvious that all men ought to know such an overwhelming fact.

"(2) Because we who know the fact are the very people who ought to tell those who do not know it.

"(3) Because, after nearly nineteen centuries since the event occurred, at least one-half the population of the world have not yet heard of it.

"(4) Because to tell the world of the fact was Christ's farewell commission to His Church. This commission is recorded in every one of the five records of His farewell words spoken after His resurrection (Matt. xxviii. 18—20; Mark xvi. 15; Luke xxiv. 46, 47; John xx. 21; Acts i. 8). Of no other command of Christ can this be said. This one stands alone, with absolutely unique authority and solemnity.

"(5) Because the world must be evangelized—(not converted, but the Gospel proclaimed everywhere)—before the Second Advent (Matt. xxiv. 14).

"4. Why limit such an enterprise to three years?

"It is not so limited. It is to be prosecuted every year, every month, every day, until the end comes. Whatever is done for it in the three years should be done for it still in after years, or for whatever time, long or short, may elapse before the end.

"5. What then is the meaning of the three years?

"The Church Missionary Society has existed for ninety-seven years, In three years more it will have completed its first century. Such a period should be marked by special effort and prayer in behalf of the work in which it is engaged.

"6. Why date the three years from April 12th?

"Because on April 12th, 1799, the Church Missionary Society was established at a small meeting of godly clergymen and laymen in London. That day is therefore the Society's birthday; and on April 12th, 1899, will be the hundreth anniversary.

"7. What does the Church Missionary Society propose for the three years?

"(1) *Review.*—A comprehensive review of the Society's position and methods, particularly in the mission-field, with a view to the detection of weak points, the correction of errors, the application of the experiences of one Mission to the circumstances of another, the more effective distribution of forces, the inauguration of fresh plans.

"(2) *Advance.*—A large increase in the Society's evangelistic forces, (*a*) to strengthen and consolidate its Missions, (*b*) to develop and extend its operations, (*c*) to arouse the Christian converts to more active evangelistic effort themselves. To this end—(1) *More missionaries;* (2) *More means for their maintenance.*

"8. Who is to carry out these proposals?

"(1) The 'Review' will be the work of the Church Missionary Society Committee, the Missionaries, and other experts.

"(2) The 'Advance' shall be the work of all. Efforts will be made to interest in it (*a*) the clergy, (*b*) laymen of all classes, (*c*) school-boys, (*d*) women and girls of all classes, (*e*) children.

"2. What steps is the Society taking to promote this advance?

"(1) Members of the committee and others will visit large provincial towns and other centres, to confer with friends, to explain and commend the enterprise, to make and receive suggestions regarding it, and to address such meetings as may be arranged.

"(2) Special measures will be taken to reach the different classes. Laymen will go to the business men, young men to the boys, women to the women and girls, &c. Booklets and leaflets suitable for each and all will be issued.

"(3) A monthly letter giving the freshest news from the Missions, and regarding the three years' enterprise, will be issued, and sent free to all clerical or other friends who can make definite use of it for reading at prayer-meetings and other public or parochial or social gatherings, or even from the pulpit. In connexion with this, a register of prayer-meetings, whether missionary or general, is to be formed.

"(4) Offers of service for the mission-field, always invited and always welcome, will be called for with fresh urgency; and it is earnestly hoped that the Lord will enable His Church to give Him a worthy centenary contribution of living witnesses for Christ.

"(5) Freewill offerings in connexion with the three

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years' enterprise will be devoted to the maintenance of the Missionaries sent out in the three years. (*a*) Special contributions for this object are invited. (*b*) It is suggested that every friend who desires to help should 'put by him in store' some *extra* offering every Sunday, in accordance with 1 Cor. xvi. 2. (*c*) Individual friends, or families, or congregations, or Missionary Unions and the like, are invited to undertake the support of individual missionaries.

"Towards the end of the three years, the Society will put forth a list of special objects to which other thank-offerings can be appropriated.

"(6) The committee, desiring that not the Church Missionary Society only, but all Societies and Missions that preach Christ to the non-Christian world, should share in the advance,—and remembering that other great Societies will be celebrating their centenaries or bi-centenaries in the next three or four years,—are addressing all the Bishops of the Anglican Communion, and the heads of other Churches, Societies, and Missions, on the subject, not of the expansion of the Church Missionary Society, much less of its glorification, but of the evangelization of the world.

"10. How can you—how can I—take a personal part in the three years' enterprise?

(1) *By fervent and frequent prayer.*—A card is being issued, to stand always on a shelf or table, or to hang on the wall, "Please pray daily for the three years' enterprise." Prayers are being issued, for use at family worship and otherwise. Special subjects for prayer will be notified from time to time. But the one great topic for prayer is—a further outpouring of the Holy Spirit upon all the people of God, that they may yield themselves and all they have to the Lord's service, that those whom He calls may be fitted for Missionary service and enabled to go forth, and that those who do not go may be willing to deny themselves for the support of those who do go.

"(2) *By personal service.*—Let each one ask, 'Lord, what wilt Thou have *me* to do?'—whether in the foreign field myself, or in pleading at home the cause of the foreign field. May not *I* form *one* of the centenary contribution of living witnesses for Christ?

"(3) *By fresh and special freewill offerings.*—Let there be self-sacrificing giving, systematic giving, joyful giving; for the Lord Jesus Himself said, "It is more blessed to give than to receive."

"11. In what spirit should we approach this Centenary period, and the close of the Nineteenth Century?

"(1) With deepest thankfulness, for all the goodness of the Lord to this and other Societies and Missions in the past hundred years; for the noble men and women He has sent forth into the field; for the tens of thousands of souls He has brought to Himself by their means.

"(2) Yet with deepest self-abasement on account of the inadequacy of our efforts, and of the neglect by the Church as a whole of her Lord's great command; and especially that each one of us, individually, has done so little, thought so little, prayed so little, for the evangelization of the world.

"12. How may the hundredth year, which will be the Society's Second Jubilee, and the Centenary Commemoration at its close, be made more joyful?

"This will largely depend upon the way we use the three years. Let every one of us so work and pray now, that when the second jubilee year, and the centenary day, come round, and the committee report (*a*) what has actually been done in the way of review and revision of our work at home and abroad, (*b*) what success has attended our efforts to influence all classes of the Christian public, (*c*) how many missionaries have been added to our forces, (*d*) how much has been given for their support, (*e*) what thank-offerings have been made to other special objects, or to the general missionary work, there may be abundant cause for the most fervent thanksgiving.

"To this end there must be *individual work*. When a regiment gets the word of command to 'march,' every individual soldier has to step out. If *one* remains standing still, the line is broken. Let each reader of this paper say now, quietly, humbly, resolutely, '*I* will not be that one; *I* will go forward.'

"And there must be *united work*. The soldiers must *keep step*. Let our motto be, 'With one mind striving together.'

"'The God of heaven, He will prosper us; therefore we His servants will arise and build.'"

RANDOM SHAFTS.

THE *Signal and Gospel Union Gazette* is an organ of the Baxterian school, its Gospel being largely leavened with predictions of England's approaching doom. There was a time when the Gospel meant "Good news," and when a "Christian herald" was a messenger of joy. But the Gospel doled out by papers like the *Signal* is evidently designed to drive British citizens crazy, so it is fortunate that the average British citizen values the imposture at its proper worth. In this *Signal* for April 8th, there is an article from the trembling pen of one William A. Dickinson, whose mind must either have been unhinged to begin with, or deranged by the sanguinary tales of Mr. and Mrs. Baxter. Mr. Dickinson has no doubt whatever that Great Britain is fated to pass through terrible sufferings, for he has had dreams on the subject, and mysteriously hints that he has had more than dreams. "During the past two or three years the Lord has shown me in various ways that there will be an invasion of England by France and Russia in the latter part of the year 1897," which will "try the mettle of the nation" and result in disaster. But he does not expect the war to occur during the life of Queen Victoria, and we may therefore look for her Majesty's early decease.

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Not only has Mr. Dickinson been personally favoured with visions, but many of his acquaintances have received a similar honour, although they would perhaps decline the honour with thanks if they had their choice. As to himself: "On one occasion I dreamed that I had to fly into a wood from the invaders of my country; apparently a wood near the town of Bromley, where I live. I seemed to be accompanied into the wood by a friend, to whom I remarked, 'The invaders are said to have landed on our shores 600,000 men, and we have only 200,000 to meet them.' Within the last few months several friends of mine in Bromley have had remarkable dreams. Last summer my present landlady had one in which she thought she was running in and out of deserted houses in Bromley, trying to hide herself from the soldiers."

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Further, a "Christian friend recently dreamed that great posters were affixed to the walls warning people of a coming great war in England in 1897, and to save their property and lives in the coming struggle. A tradesman in this town of Bromley told me that a few months ago he also had a

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dream of the coming invasion, and thought he had to fly for his life;" in addition to which his (Mr. Dickinson's) sister-in-law has had a dream in which she was being chased by troops—presumably French or Russian. From this it would appear that the inhabitants of Bromley are principally engaged in running away, and if any reliance can be placed on these revelations, England cannot place much reliance on the inhabitants of Bromley.

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But, we are asked, "Is not all this in accordance with the prophecy of Joel ii. 28, concerning the last days? 'I will pour out My Spirit upon all flesh, and your old men shall dream dreams and your young men shall see visions.'" I think not. The promise of dreams is to old men; the promise of visions is to young men; and neither Mr. Dickinson's sister-in-law nor his present landlady can be properly described as men. Besides which, if the chapter is carefully scanned it will be found that this prediction affects the literal children of Israel. Consequently these astounding manifestations show that the residents of Bromley, and, inferentially, the people of the whole land, are Hebrews, in which case we have no connection with the ten toes, and nothing to fear from any hostile alliance. The fact that Bromley is "on the main road from Dover and Sevenoaks to London," may have a good deal to do with the prevalence of dreams in that neighbourhood, but in spite of this unpleasant proximity to the future scene of carnage I can assure Mr. Dickinson that if he will eschew *Signal* literature, and peruse the BANNER instead, his midnight apparitions will cease. I would suggest the same remedy for his landlady, and feel confident that a course of Identity reading will prove a complete cure for the Bromley fever.

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As far back as ever I can go, Mr. Baxter has been appointing Antichrists, arranging ten-toed confederacies, and fixing dates for the destruction of the British Empire. What is the matter with the British Empire that he and his dupes are so bent on cutting it up? Its cardinal fault seems to be that its enormous size, wealth, and influence are inconsistent with a toe of the prophetic image. If, then, the condition of the Empire is altogether incompatible with the theory of its being a "toe," the natural conclusion would be that it is *not* a toe. But this will not do for Mr. Baxter, and he is determined that it shall most certainly resemble a toe, even if he has to break into pieces God's chief instrument for the regeneration of the world. Hence the stocks of war and invasion, defeat and disruption, which have formed his capital for at least a quarter of a century, and which are put forward as "fulfilments of prophecy," but are really required to repair the defects in his erratic interpretation of Daniel's image.

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In the dim and distant past I can remember a gentleman of Mr. Dickinson's type lamenting that the country surrounding both of us would soon be covered with slain, but nothing worse than smiling parks and dignified terraces have taken possession of the ground. Since that period it would be hard to say how often Mr. Baxter's prognostications have been falsified or how often his fallibility has been publicly exposed. But the latest instance happened a month or so ago, and was related thus in a London daily. Mr. Baxter was holding forth at Southampton, and "at the first lecture a Mr. Worrall appeared and reminded the prophet that ten years ago he had appeared in the town and told a similar tale of woe, and on a challenge being given he had promised to pay £100 to the Royal South Hants Infirmary."

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"Now," continued Mr. Worrall, "I want £100 for the infirmary on account of unfulfilled prophecies. The prophet Baxter called for evidence that he had made the promise, and Mr. Worrall said he would produce it the following evening. True to his word, Mr. Worrall appeared with a copy of a Southampton paper recording the fact, but the prophet was absent, and his substitute said that he had gone to Bournemouth on business. Mr. Worrall unkindly declared that the prophet had run away." After twenty or thirty years of this it is surprising that these alarmist views are able to obtain a solitary believer. And if there is another circumstance still more surprising, it is the unabashed manner in which Mr. Baxter corrects his dates, changes his antichrists, and faces the people with his old, old story. It is not merely astonishing but disgraceful. At first he might fairly be regarded as a sincere though mistaken expositor, but that has become impossible, and to unsettle the minds of men and women for gain is an offence against the common welfare.

JOHN SHOOTINGHAM.

Correspondence.

LECTURES IN ENGLAND.

To the Editor of the "Banner of Israel."

DEAR SIR,—This week's BANNER contains a digest of the Annual Report of the British-Israel Association, in which it is said that only 20 lectures and drawing-room meetings had been held in England during the year. Of course I understand that this refers to lectures given under the direct auspices of the British-Israel Association; and no doubt the majority of BANNER readers will also understand that. But there may be some, or many, who will conclude from this statement that 20 is the sum total of Identity meetings in England for the twelve months, and I do not think it would be good for either our friends or our opponents to form such an opinion. It is, perhaps, impossible to estimate the number of lectures in England, but Mr. Marchant alone has delivered a host, and from the Tweed to the Don—to go no further South—meetings take place continually throughout the season. Consequently it seems to me that for the sake of the public there should be a word or so in the reports to indicate that the operations of the British-Israel Association do not cover the entire field as far as England is concerned.

I am, dear sir, your faithfully,

J. G. TAYLOR

Newcastle, May 22nd, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—In ruminating upon the subject of the return and reoccupation of the land, a somewhat peculiar aspect of the case has occurred to me. It is this—the re-occupation must be entered into by the whole of the people of Israel. We believers constantly affirm that the people of Judah and Israel must become *united* before such an event can take place. Now it is very strongly urged that Judah must seek and recognise her brethren of the Ten Tribes ere they can reach that "no more two nations" state so anxiously awaited; but what about Manasseh, our brethren the "great people" of the United States of America? May it not be equally necessary that they too should renew their allegiance to Israel's sovereign in order that the whole people should become one nation? I think the stick of Israel and his companions would lack somewhat of breadth or length were Manasseh left out of the number of companions. A strong offensive and defensive alliance between England and the United States of America has been talked about frequently,

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but, as yet, unofficially; such an object is a worthy aim, and were it brought into effect would do more toward consolidation of the British Empire than anything beside the federation of the colonies with the mother country. Just imagine the immense power such an amalgamation would produce! Truly if it were brought about, Israel would have a mighty Empire in population alone, and at the present time, it would be over 400,000,000! Yours truly, J. W. B.

Opunake, N.Z., March 6, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The Rev. Hugh Price Hughes (chief editor of the *Methodist Times*) is a strong Liberal. He freely indulges often in denouncing the acts and deeds of our present Government. At a great meeting in London, held recently, on the Armenian Question, Mr. Hughes said, "He considered Lord Salisbury and the Government were responsible for the 60,000 martyrs. If they had the courage of a mouse they need not fear the other Powers. Oh for a few days of Oliver Cromwell! for nations ought to die as murderers. The British Government have twice (said he) used their power to preserve and keep the Sultan on his throne, and allowed him to murder 60,000 innocent men, women, and children."

"All English Governments are degraded in the eyes of the civilised world by their persistence in holding Egypt in the teeth of repeated promises that our occupation of that country should be temporary. Come to some agreement (said he) with the great Powers respecting Egypt—that is, to give up Egypt. Then we might take the blood-stained Sultan, he added, by the throat."

Sir,—We all deplore the state of things in Armenia, but with Mr. Hughes' strong language I do not agree, though like him I belong to the Wesleyan Methodists. I am not disappointed that he did not allow the following letter to appear in the *Methodist Times*, sent by me to that paper:—

"Sir,—I read in the *Methodist Times* (April 2nd), the Rev. Hugh Price Hughes' remarks on Armenia. He appears to think that Lord Salisbury and the British Government are responsible for the 60,000 martyrs there, and that they ought to give up Egypt, and then take the Sultan of Turkey by the throat. I believe God's omniscient eye saw from the beginning this great loss of life, and that He will bring down His vengeance upon Turkey at the time appointed, and no nation or company of nations is able to pull down, or prop Turkey up beyond 'God's appointed time.'

"Christ referred to the breaking up of Turkey in St. Luke xxi. 24, when He said, 'Jerusalem shall be trodden down of (Turkey) the Gentiles until the time of (Turkey) the Gentiles be fulfilled.'

"St. Paul also referred to the breaking up of Turkey, when he said in Romans xi. 25, 'Blindness in part is happened to (the British) Israel, until the fulness of (Turkey) the Gentiles be come in.'

"The time of Turkey's reign is given in Rev. xi. 23: 'For it is given unto (Turkey) the Gentiles, and the holy city (Jerusalem) shall they tread under foot forty-two months=1,260 years.' Also Rev. xiii. 5, 'Power is given unto (Turkey) the beast to continue forty-two months=1,260 years.' Daniel vii. 25, 26, refers to the same time: 'And he (Turkey) shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his (Turkey's) hand, until a time and times and the dividing of time' (1,260 years). 'But the judgment shall sit, and they shall take away his (kingdom) dominion, to consume and destroy it unto the end.' Also Dan. xii. 7 refers to the same time: 'It shall be given (to Turkey) for a time, times and an half' = 1,260 years. If the Turkish Empire and the Sultan are to reign until God's appointed time (1,260 years), Lord Salisbury and the British Government cannot break it up or prop it up, beyond the time appointed. I believe the time is near, even at the doors, and the British nation, no doubt, will be God's battle-axe to break it up. They will then have power and courage given from God, not only the courage of a mouse, but that of a lion, assisted by 'all the young lions thereof.' 'And I will lay My vengeance upon Edom (Turkey), by the hand of My people Israel (Britain), and they shall do in Edom (Turkey) according to Mine anger, and according to My fury' (Ezek. xxv. 14).

"Will the British continue in Egypt? I believe they will! It is not what man says, but what God wills. The British went there to deliver the poor in that nation from great oppression; sent, I believe, by Jehovah Himself. Read Isa. xix. 20—25. We are told in this chapter that the Egyptians 'will cry unto the Lord because of oppression, and the Lord will send them a saviour, and a great one, and this saviour, and great one will first smite Egypt, and then heal it.' The British smote Egypt first, and now are healing it, as stated in Isaiah.

"'In that day' (after having smitten and healed) 'Israel will be the third with Egypt, even a blessing in the midst of the land, whom the Lord of hosts shall bless.' If Great Britain be Israel, 'a blessing in the midst of the land' of Egypt, I am not surprised they continue there after repeated promises to leave. Men may promise, and nations envy us, and be offended; but when God says, 'Stop in the land' and blesses them, no Powers in the world combined can send Israel (Great Britain) out of Egypt. They are the saviours, the great one; God's Word (the Bible) says nothing in reference to our leaving Egypt. It appears they are to continue in the land to be a blessing. Charge not, then, the British Government because they continue in Egypt. I believe it is God's will they should remain! Do not fight against Him."

W. HOPTON.

21, Cropper's-hill, St. Helen's, Lancashire, April 7th, 1896.

BRITAIN'S INTEREST IN THE EAST.

ON Monday evening an address was given in the Town Hall, Bromley, by the Rev. W. M. H. Milner, M.A., upon the above mentioned subject. The chair was taken by Mr. H. H. Pain, and was supported by Mr. R. A. Whytlaw. The first portion of the rev. gentleman's discourse dealt with the British advance in the Soudan, the Italian disaster in Abyssinia, the Franco-Russian alliance, and also contained some hints from Obadiah on the collapse of Turkey. The lecturer dealt with the political aspects of these occurrences, and gave his views, deduced from Daniel and Ezekiel, as to the final spread of the British Empire, identifying the British nation with the Lost House of Israel. In the second section of the address, Mr. Milner gave some substantial reasons for believing that the promised land was Britain's by right. He pointed to the spread of British rule over land and sea, and to British success in Africa. There was no other nation either that had befriended Armenia to the extent England had, and there was no other nation which observed the Sabbath as the English nation did. There was nothing to show that it was Sunday in Paris, or even in Germany, where the Emperor had tried to get Sunday observed as in England, but he was unsuccessful. He discredited the statement that the English language was derived from the German, and contended that it was much more the other way round. England had to recognise the terrible responsibility which rested upon her, for she had a great power to exercise for good or ill, which no other nation had before her. He did not mean by this that they should have racial pride, which was only a snare. A vote of thanks to the Rev. W. M. H. Milner was proposed by Mr. H. H. Pain and seconded by Mr. R. A. Whytlaw, and a collection was taken as the audience left.—From *The Bromley Chronicle.*

AT the Royal Military Tournament now being held at the Royal Agricultural Hall, London, till June 11th, are to be seen representatives of most of our Indian and Colonial regiments, who have been sent to this country to take part in this exhibition of the Imperial Army. To witness this tournament is an education, and will enable those who see this display to form some idea of the splendid body of well-drilled troops that India and the Colonies can now supply, should occasion arise, to assist in the protection of our Great and Imperial Empire.

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

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

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

THE BANNER OF ISRAEL.

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

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"THE EMPRESS OF AFRICA."

THE *Argus* of Melbourne, dated February 17th last, published an extraordinary sermon by the Rev. D. Clement Scott on "Modern Missionary Methods." Speaking of Blantyre in South Africa, where he had laboured as a missionary, he said:—

Blantyre had been made an object-lesson in industries and in politics and in native results; he hoped she would become an object-lesson in philosophy, in theology, in Christian ethics to the united Church, which he described as slowly opening her wearied eyes upon her new daughter. His aim in Blantyre was to create a native civilisation instinct with Christian life, and build up a native Church able to take an intelligent part in the progress of civilsation in that great land. For that reason the mission was an industrial one. The natives were taught building, carpentry, printing, gardening, coffee-planting, laundry work, cattle rearing, dairy work, brick-making, wood-carving, architecture; the deacons were taught philosophy, science, politics, and Greek. Africa, in spite of the slave trade, had not been killed, and, with such help as the missions could give, was inhabitable. She was worth the expenditure laid out upon her; had stored up in her memory, not the formulas of history, but the resultant life of long experience. She was a nineteenth century product, able to take in and use and give out all that civilisation had to give her. Interest in this could not interfere with any other interest, any more than family love hindered love and loyalty to Queen and country. He desired that the Queen should be not only Queen of Great Britain and Ireland, Mother of the Federated Colonies, Empress of India, but Empress of Africa as well, and, through the unity and inspiring of a Church united in this great work, *Defensor Fidei* in a way hitherto unparalled.

Mr. Scott quite expresses as an aspiration what we believe to be a certainty—namely, that in the future—sooner or later, we know not which—the Queen's dominions "will cover the earth as the waters also cover the sea." Just as we write matters are looking rather dark in Africa; for, independently of the trouble in the Transvaal, which is not yet settled, we have the Dervishes to deal with in the Soudan, where they are going to make a supreme effort to recover Suakim, Sinkat, and Tokar; besides the very serious native insurrection in the Matabele regions, where Dr. Jameson's unhappy raid has brought on consequences he little anticipated. There a state of things not unlike the Indian Mutiny has arisen, which will demand all our military strength to put down. Meanwhile, the miserable trial of Dr. Jameson and his brave, but mistaken, misguided band, is dragging its slow length along in London, and will occupy months before the end of it can be reached. What further information the Government here expects to obtain from it, we hardly can realise. The facts are well known; and the motive for "the raid" has been stated over and over again. It remains only "to punish" the unfortunate raiders, according to the expectation of President Krüger. What measure of punishment will satisfy him we do not know; and it seems rather a new thing to punish our own people in order to please foreign statesmen. It surely is apparent, that by disgrace and public dismissal from honourable employment, Dr. Jameson and his lieutenants have been heavily visited by the Government of this land already. What more does the case call for? To add to the trouble he has suffered no doubt Dr. Jameson has upon his conscience the fact that the present native insurrection was directly caused by his terrible defeat in the foolish armed invasion of a foreign territory, which was at peace with his Sovereign the Queen. The public interest in the trial is almost exhausted already, and before the Matabele rebellion has been put down, no one will feel, we believe, the faintest interest in the decision of the Court which is to try the issues.

Meanwhile, we anticipate that the troubles in the Chartered Company's domains are destined to work out events relating to our national destinies as yet hidden from our eyes. It may be that the large force of all arms which must speedily be collected in the Chartered Company's territories will serve by and by to bring it home to President Krüger's mind that

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the British must have the upper hand as the paramount Power in South Africa at last; and that it will be far better for him and the Boers to live at peace with us than to bring on a state of war and the final subjugation of the Boers as its deplorable but necessary issue.

It is a comfort to know that the Lord has all our matters in hand, and will guide us safely out of our many present difficulties, because we are His people, His chosen. Already as we write there are symptoms that the disturbance is rapidly cooling down in more directions than one. The Germans may not detest us less, but they are anxious to show that after all they did not wish to interfere in the affairs of the Transvaal. Venezuela is not heard of much now, and there are signs that the brethren in Manassehland are willing to forget their rash movement, which they assure us never contemplated war.

The Matabele rebellion, it seems, is confined to one or two spots only, and is well in hand. There is a sad loss of life in solitary stations, where the natives had the upper hand, as in the Indian Mutinies. The loss of British, or Dutch adults, has reached already at least 200 by murder, pure and simple. But it is hoped that the tide is turning, and with reinforcements hurrying to the scene, the crisis should soon be passed without help from "home." There is no doubt that the British Queen is already the owner of the largest portion of Africa. There is no desire on her part, or that of her British subjects, that she should become the Empress of the whole of Africa. But we believe that what has happened in India, in Canada, and in Australasia will happen also in the great Dark Continent, and that, in spite of their wishes, the children of Israel will be called on finally to assume the reins of government over the whole Continent, and give down-trodden Africa good government and civilistion founded on the Gospel and the Bible as part of the inheritance already promised to them by gift of God—namely, "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven." To the Lord be all the praise, who is leading our blind nation in Person, according to His promise in Isa. xlii. 16, R.V.!

CONSTANTINOPLE A "BURNING MOUNTAIN."

SIR ARTHUR COTTON'S remarkable letter published on page 204, on May 6th last, regarding the probable fate of Constantinople, has brought the Rev. J. McIntosh, of Sacriston, Durham, forward to remind us that he has always held the view expressed by Sir Arthur. He adds that on p. 72 of last year's BANNER, he distinctly showed that Constantinople is destined to become "a burning mountain." "My own opinion," he says, "is that both Rome and Constantinople (new Rome) will be overthrown together and that the Beast and the False Prophet will come to an end together."

Mr. McIntosh's words, on p. 71, were these: "Some of your readers may recall to mind the articles written in 1876, showing that Britain must have the Straits of the Bosphorus. This acquisition to our Gates looks more probable now than ever. At the same time we come to the conclusion that Constantinople will not fall into the hands of any Power, but that it will be utterly destroyed by fire, and that some tremendous shock, either of earthquake, or volcanic action, will hurl it to the ground, while Britain will take possession *of the water-way as her Inheritance.* 'They shall possess the Bosphorus' (Obed. 20). It is well known that among the Turks a very small number belong to the ruling or Moslem (Moslem may possible be derived from Hebrew, signifying 'ruling') part of the nation. The great majority are called the Rayas, or Flock, who are chiefly members of the Greek Church. When, therefore, the Moslem Turk is destroyed in 'the City of Strength,' the Rayas, or Flock, will join themselves to Britain, and place themselves under the protection of her wings, against the ravages of the northern colossal bear, which now seeks a pretext to lay hands on the much coveted water-way that he may make the Black Sea a Russian lake."

In regard to Mr. McIntosh, and Sir Arthur Cotton's views as to the future of Constantinople, views that many others share (L. P. for instance), we are not aware that even if the town and promontory on which "the Strong City" is built be destroyed by fire and rendered uninhabitable by man, that that fact could militate against our conception of "the Gates" of the world. The Straits would still constitute the Gate of the Russian house, and the Czar would endeavour to occupy them with some fortified place on the southern shores of the Bosphorus or the Dardanelles. That narrow sea is the true "Gate" which we believe would constitute the one which Russia wants, but which God has promised to Israel, to force Russia to seek an outlet to the Mediterranean through the Holy Land and Egypt, where a partial success, we know, is to be followed by the final destruction of Russia as an empire, at the hands of the Lord God Himself.

However that may be, we hope our readers will turn to and peruse the Rev. Mr. McIntosh's article on pp. 70—72 of the BANNER of 1895, vol. xix., entitled "Edom shall be a Possession." Sir Arthur Cotton clearly had forgotten or perhaps never read the article in question, which, like all the writings of our reverend friend of Sacriston, Durham, is a thoughtful anticipation of coming events which probably is not far from the truth. There is danger, no doubt, in predicting from prophecy. But the events which will lead to the final collapse of Turkish-Edom are close at hand, even at the doors; and we think the reverent treatment of the subject by one so capable as our correspondent in Durham must be as profitable to the reader as it is interesting.

One of the Rev. J. McIntosh's articles, to be found on p. 471 of vol. xiii. of the BANNER, attracted attention in 1889, when it was written; but we fear has been overlooked and forgotten now. We think we do service to the cause of British-Israel by reproducing it. It is entitled, "Let My Name (Jacob and Israel), Be Named on Them" (Ephraim and Manasseh). (Gen. xlviii. 16). By the Rev. J. McIntosh, Vicar of Sacriston, Durham:—

"As the British people have been conclusively shown to be the descendants of Jacob, or Israel of the Ten-Tribed kingdom, it may be proper to consider whether we can trace the fulfilment in our race of all the prophecies relating to such a people.

"The history, character and dwelling-place of this people are strikingly in harmony with Holy Scripture. No one who will take the trouble to compare our history with what is foretold of Israel, and consider our character, as a Christian, philanthropic, liberty-loving, commercial, brave, colonising, and fruitful people, but will be led to acknowledge our right to claim an interest in the promises to Israel.

"We possess all the marks of Israel. But it may be asked, Have we got the name? Yes, in this we satisfy the requirement as perfectly as in any other. We bear the name of our father Jacob and Israel in so many ways that it admits of no dispute. Ecclesiastically, we acknowledge in the Coronation service that we are Israel. 'In the third

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Collect for Good Friday, we claim to be the 'Remnant of the true Israelites.' In our Liturgy we acknowledge ourselves as God's people, yea, His chosen people. Privileges these, which only Israel could truly claim!

"But we are possessors of another name, which leaves no doubt as to Our Identity with the sons of Jacob. It has been shown how that ecclesiastically we claim to be Israel, and now we will furnish evidence to prove we are called by the name of Jacob. It is well known that our CORONATION STONE is called 'Jacob's Stone.' We have also the ENSIGN of the House of Israel in our Union Jack, Jack being an abbreviation of Jacobus or Jacob.

"But is there any other way by which we may be recognised as the sons of Jacob? Yes, we have the name of JACOB stamped upon our Empire indelibly, in possessing the extremities or ends of the earth—Jacob signifying the end, extremity, extreme or utmost parts. Thus are we Jacob in a way that cannot be contradicted, nor misunderstood, seeing we have the geographical stamp of Jacob.

"The name of Jacob is also deeply written upon our character, as the Supplanter. Who is it that supplants others? who makes the desolate cities of the Gentiles to be inhabited? who succeeds other nations? Who has supplanted France, Portugal, Spain, Holland, &c., in the possession of the islands and coasts of the earth?

"Truly we are rightly named Jacob, in that we have supplanted so many nations.

"We have, moreover, the name of Jacob in its proper and ordinary way. We are known to the Continental nations as Jacob. What is the name of our Court? never mind how the name first arose, we need not stay to speak of that. How is it that the name of Jacob adheres to us, and fixes itself upon us in so many ways? Our Court is known as that of St. James, but James is the equivalent of Jacob, and when the name James is translated into the language of the continental nations, we are known as possessing Jacob's Court. Hence the followers of the Pretender were called Jacobites.

"Here then we are fulfilling another promise of Scripture identity.

"We have the Court, the Palace, the Ensign, the Coronation Stone, the Character (Supplanter) and the Stamp of Jacob. Surely there is perfect agreement here! How wonderful it all appears, that we should possess so many marks of Jacob, and yet never see them! Let us, then, fellow-heirs, rejoice in Him who is the God of Israel, and who ruleth in Jacob unto the ends of the earth."

We reproduce the above because, as Mr. McIntosh observes in a recent letter to us, "the article has staggered many unbelievers;" and because from observation it is clear that "the mere statement of a new truth, once made, does not take with the people or produce any effect, unless it be placed before them again and again." We are much in favour of the scriptural principle of "again and again," and think it will be wise to unearth some other of Mr. McIntosh's lucid articles, and present them again to our readers who may have forgotten them, in the rush and hurry of modern times.

SIR HERCULES ROBINSON has arrived, and is staying at the Albemarle Hotel. He hopes to return to South Africa in three months. Lieut. Sloff, grandson of President Kruger, and other Dutch and British witnesses in the Jameson case, have also arrived.

"EPHRAIM HATH MADE MANY ALTARS TO SIN."

THE words of Hosea viii. 11 have at the present time a very solemn warning to convey to our Church and nation. "Because Ephraim hath multiplied altars to sin, altars have been unto him to sin" (R.V.) The verse points to a radical defect in Ephraim's conduct and character, from the earliest times to the present, showing a desire to sacrifice to God for the pardon of sin in a way contrary to the commandment and prescription of His laws, statutes, and judgments, presumptuously offering strange fire to the Lord, and pleading for acceptance in a way He has forbidden. His altars were many, and they tended to sin; therefore, his besetting sin should ever be in the direction of the sacrifice required for the atonement for sin, the altar being not God's, founded on the precious blood of Jesus only, but on all sorts of forbidden altars, the propitiation being not the body and blood of the Lord Jesus Christ, the Son of God, but some other unlawful substitute, the prayers of so-called saints, of the so-called "Mother of God," of works of supererogation, self-torture, and penances of human device, and the like.

At the present moment the churches of our land are occupied, to a large extent, by clergy who boast of their High Church views, which point not uncertainly towards those of the Church of Rome. These views supported by their ritual are foreign to the articles, homilies, and formularies of the Church of England, and lead their professors straight, in many cases, to the Church of Rome. The *Cambridge Chronicle* has lately the plain assertion of a convert from Ritualism to Rome, "that he thankfully endorses the assertion that Ritualism is the highway to Rome." Within the last few months this writer admits that he and six of his friends had been brought, through the "imitation" of Catholicism, to its "reality." Two of the number were "Anglican" clergymen of the most advanced type. "They learnt to see" (he added) "their inconsistency in holding the whole cycle of Roman doctrines whilst repudiating the very authority by which these doctrines were promulgated!" The Church of Rome is thus acknowledged by this "pervert" to that Church as the authority which alone has the power to promulgate the doctrines.

The subject of "the altar for sin" is the one chiefly in point here, and the seven who plunged from Ritualism into Rome lately have, in this case, on their own showing, amply proved the matter at issue to-day—namely, that as Ephraim is ever ready to make "many altars to sin," so now altars are, as predicted, at this period of the Church's history also, "unto him to sin." The tendency is, in short, directly towards idolatry—the cultus of the Virgin, the unauthorised prayers for the dead, the invocation of saints (so-called), and, in fact, towards all those departures from the faith, as described in the New Testament, in the direction of the errors of Rome, which our national Church and the nation of Israel to which it belongs, cast off at the era of the Reformation.

We would urge all our readers, and all who know this nation to be Israel, to depart from these men, as regards fellowship in worship. Its tendency is dishonouring to our King and Redeemer. It robs His atonement of its value, adds to it as if it were insufficient in the sight of God, and throws contempt on the articles of the Church, which its clergy were at their ordination sworn to uphold. Our country parishes, as well as the bulk of our children, are becoming saturated with Roman doctrine, and this, of

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course, constitutes a real danger and spiritual peril to those who thus relax their hold on the saving doctrines of the gospels and epistles of our New Testament, and give heed to seductions of teaching that our nation shed its blood largely 300 years ago to renounce for ever.

The declension is sadly apparent throughout this land, in India, and in the Colonies, and would lead one to despair of our Church and nation, were it not for our national hopes as British-Israelites, and for the promises of God to Israel His people, that while the rebels shall be purged out, the nation itself shall by His grace survive, repent, and be restored, when the times of refreshing shall come from the presence of the Lord. In Ezek. xx. 37, 38, R.V., we have words which those who are tampering with idolatry in our Church should carefully ponder, as they relate to times prior to the restoration of Israel and Judah to their own land (vers. 41, 42). The passage is this: "I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out, from among you, the rebels, and them that transgress against Me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel; and ye shall know that I am the Lord." No doubt this great evil is to come upon us as a people in order that the Lord may meet and destroy it at His coming. But it is ours to entreat the Lord that while He is dealing in judgment with the great sorceress He will spare His people who have sinned, and pardon and restore them. His then shall be all the praise, and all the glory; but to us, and to our children, all the blessing and the benefit.

THE JEWISH QUESTION.

An article with the above title appeared in the *Jewish Intelligencer* of April, 1896, and will be interesting to our readers. It shows how in Jewish circles and in the accredited organ of one of our highly honoured evangelical societies, it is taken as a settled thing that the restoration of the Jews alone will be the fulfilment of the prophecies respecting the re-occupation of Palestine by the Israelites; that Palestine will be theirs; and that "the nation" which is to occupy the Holy Land is the nation of the Jews, soon to be constituted such. Not a thought is given to the restoration of Ephraim or the Ten Tribes with the Jews, or of such passages as Jer. iii. 18; Isa. xviii. 1—7; Hosea i. 10, 11; Ezek. xxxvi. and xxxvii.; Zech. x. 6—12; Micah v. 7, 8; besides others pointing to the existence now of Israel as well as Judah, and the certainty that both must go back to the land together, as God is true. How totally different the plan of man is, the reader may discern for himself by the following:—

"THE JEWISH QUESTION.

"The 'Eastern Question' is once more troubling the peace of the world, having been brought to its present crisis by the terrible atrocities inflicted upon Armenians in the Ottoman Empire. The very existence of Turkey, as a European power, seems to be at stake. The traditional policy of England has been to uphold the Turkish Empire, but there is, we should imagine, but little disposition to do so any longer. As the First Lord of the Treasury said a few weeks ago—Turkey has used up a valuable asset, namely, the goodwill of the English people. Turkey would probably fall to-morrow, if the Great Powers could only look without uneasiness on what would emerge from the ruins.

"Now this seems to a great many people to be in accordance with what has been written in God's Word. They see in the visible, though slow, decay of the Ottoman Empire the fulfilment of Rev. xvi. 12: 'The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared;' and they anticipate a reversion of our Lord's prophecy, 'Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled.' The 'Jewish Question' is intimately bound up with the 'Eastern Question.' If the Turkish Empire goes to pieces, what is to become of Palestine? The Jews are a people *de trop* in every country where they dwell. They are not wanted anywhere; Russia does not want the Jews, that is quite evident; Austria does not want them, and in Austria the anti-Semites are likely to have their own way, and the boast of Dr. Lueger (see *Standard*, March 3) that he will make an end of the Polish-Jewish-Magyar Coalition, which is seeking to rule over Christian Austria, seems likely to be fulfilled. Germany does not want the Jews: it is doubtful whether any country wants them. Why not send them back to Palestine?

"This idea, which once upon a time was thought to be the dream of foolish Christian enthusiasts, bids fair to become a question of practical politics, and is being eagerly taken up by Jews themselves. 'Palestine for the Jews' is a cry being raised in more quarters than one. Aspirations for making the Jewish race into a nation are being heard on all sides. A remarkable sign of the times this!

"The *Jewish Chronicle* of January 17 contained a paper, the substance of a pamphlet, by Dr. Herzl, entitled a 'Solution of the Jewish Question,' in which is advocated the restoration of the Jewish State. The writer says this is 'an universal idea, old as the people, who never ceased to cherish it.' We take the liberty of giving a few quotations from this remarkable article—an article which the *Jewish Chronicle* itself declares to be 'one of the most astounding pronouncements ever put forward on the Jewish Question.'

"Dr. Herzl starts with a statement as to what this is:—

"'The Jewish Question still exists. It would be foolish to deny it. It exists wherever Jews live in perceptible numbers. Where it does not yet exist, it will be brought by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence soon produces persecution. This is true in every country, and will remain true even in those most highly civilised—France itself is no exception—till the Jewish Question finds a solution on a political basis. I believe that I understand anti-Semitism, which is in reality a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, of religious intolerance, and also of legitimate self-defence.'

"Then the writer goes on to shew that it is not the fault of the Jews that they cannot assimilate with the nations.

"'We are one people—one people. We have honestly striven everywhere to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, in some places our loyalty running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and in art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers; and often by those whose ancestors were not yet

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domiciled in the land where Jews had already made experience of suffering. Yet, in spite of all, we are loyal subjects, loyal as the Huguenots, who were forced to emigrate. If we could only be left in peace. . . .'

"He then asks for a portion of the globe large enough for the requirements of the nation.

"'Shall we choose Argentina or Palestine? We will take what is given us and what is selected by Jewish public opinion. Argentina is one of the most fertile countries in the world, extends over a vast area, and has a sparse population. The Argentine Republic would derive considerable profit from the cession of a portion of its territory to us. The present infiltration of Jews has certainly produced some friction, and it would be necessary to enlighten the Republic on the intrinsic difference of our new movement.

"'Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of extraordinary potency. Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey. There we should also form a portion of the rampart of Europe against Asia, an outpost of civilisation as opposed to barbarism. We should remain a neutral State in intimate connection with the whole of Europe, which would guarantee our continued existence.

"'The Sultan would be too badly advised to close with your offer at once; time would be your agent, and hasten the need of a change of owners. The Turk would fall. Judæa would be handed over to the Jews without price, and then the funds would be wanted alone for the development of the promised kingdom. The Arab police, and soldiers enough under good control, to keep order, would gladly become your servants, in fact all Arabs would rejoice at escape from the iniquitous rule of the Turk. The places desolated by bad government should be restored, aqueducts rebuilt, the land made fruitful, harbours constructed, new appliances used to develop riches, and all intelligent energy exercised, and this revivifying should be carried on to such perfection, that all other well ordered territories, grand with beautiful cities, should be in comparison the work of mere apprentice hands, while the principles of morals and of religion should be so perfected that previous systems should seem but the scattered pieces of a puzzle—put together at last to show the hitherto unguessed harmony of the pattern.'

"The *Chronicle* thus sums up the above:—

"'The transference of Palestine from the Turks to the Jews, by purchase or by gift, would not merely solve the Jewish Question, but satisfactorily dispose of a thorny political problem, to the manifest advantage of the world's peace. The Jewish State, thus revived, would be a model State. Palestine, of course, would be rescued from the slough of despond in which it has been held fast for so many centuries. The neglect and misrule which have wrought so much physical evil for the country would disappear. Good roads, plentiful water, effective cultivation of the soil, would "renew," as if by magic, "the face of the ground." But, beyond this, Jewish Statecraft would be an example for other nations to follow. Wise laws, even-handed justice, genuine freedom, perfect peace, would go to make Palestine an ideal land.'

"Whether Jews will take any action at the present juncture remains to be seen. Sir Samuel Montagu has given the following opinion:—

"'Assuredly matters do look as if they were tending towards such a position, that the Jews would, as if naturally, come into possession of Palestine. Are we not told, though, by one of the prophets, that the nations will fight round Jerusalem before the Jews possess the land? Perhaps that prophecy might be said to bear upon the crusades, but anyhow here we have ripening jealousies among the nations. To solve these would be a great service in itself, and further I believe that if a Jewish nation could be planted in Palestine the Jewish question in Russia would also be solved.

"'There are between six and seven million Jews in the world, and two millions of these I estimate might be relied upon to go to Palestine. This couple of millions would consist mostly of artisan Jews, and the greater proportion of the whole number would come from Poland and Russia.

"'Clearly no people could grow prosperous under the ways of the Turk as we know them. If he would be bought out, if the whole scheme could be shown to be at all practicable, then I don't doubt for a minute but that the means would be found. Supposing somebody were to come to me with the statement, "The scheme can be carried through," why, then, I should offer all the support I could.'"

THE LANGUAGE OF THE FUTURE.

THE Rev. A. Hastings Kelk, M.A., of Christ Church, Jerusalem, is now in this country for a short rest, and is employing his leisure time in addressing meetings interested in the work of "The London Society for Promoting Christianity amongst the Jews," whose honoured missionary to that people, he is. In an address delivered at Clifton on May 30th during the Anniversary Meetings there, he had occasion to speak of the schools in Jerusalem for Jewish children; and the gist of his remarks was to the following effect:—The schools in Jerusalem are exceedingly well attended, and the Jews who resort there from all countries to reside, make no difficulties on the score of religion, taught by the Societies' missionaries. The matter is explained to them when the children are brought to the schools. When told that the best efforts of the teachers will be directed to instruct the boys and girls in the Christian religion, to love Christ, and to prepare them for baptism, the answer generally is, "that the parents were prepared to run that risk so long as the assurance would be given that no child would be baptised without the consent of the relatives who entrust them to the Missionary teachers. No difficulty is ever experienced in this respect by Mr. Kelk, who said that he always gave the promise requested and it had been faithfully kept, although as the result, Jewish children had often been removed by parents, when they saw reason to think that the teaching was taking effect, and the children after a long course of schooling were being drawn to Christ and desired baptism. There is one peculiarity about these schools, as Mr. Kelk described them, which we felt to be of interest to our readers; and it was this. The boys and girls come to Jerusalem or other cities in Palestine, accompanied by their parents, from all parts of the world. From Russia, Poland, Bulgaria, Spain, England, Portugal, North Africa, America, and even India and Australia they come, and speak diverse languages as representatives of all these distant parts of the earth. There is no language common to them all, which could be made the language of the schools; not even Hebrew, since few indeed understand that at all, among the children. This was a great difficulty at first, but after consideration it was thought best to introduce a language as the language of the school, which all might easily acquire,

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and so have access to a splendid literature and to advantages in other respects which no other existing language offers. This language was English! It is easily acquired by the children, added Mr. Kelk, and you find that boys or girls from distant parts after mixing with the older pupils in the Mission schools for three or four weeks are quite able in that time to ask for all they want in English, and after a few months study speak it as well as we do. They find it an easy language to acquire, and the consequence is that large numbers of Jews and Jewesses in Jerusalem are growing up to manhood and womanhood well versed in our language and able to spread it themselves throughout the East. We deem this a remarkable fact for the consideration of our clergy and others, who as yet see not Our Identity as we see it. Their reading must have often told them that philologists declare that in time English promises to be the *lingua Franca* of the world, and that the English tongue will prevail everywhere, as it is likely to do, according to Mr. Kelk, in Palestine and its capital (Jerusalem) especially. Where the language prevails, the race which uses that language (the Anglo-Saxon), is also likely to prevail in the world. The fact points to the identity of the British and American peoples with the remnant of Israel, to whom "the kingdom and dominion and greatness of the kindom under the whole heaven," is promised by the Lord Himself in Dan. vii. 27 (R.V.), as "the people of the saints of the Most High." That people He has "set high" above all the nations of the earth (Deut. xxviii. 1 and 13), as the possessors of the Gates, of the wealth, and dominion of the world; the trustees of the oracles of God, His chosen evangelists to all nations, and the owners of three great Empires. These are the Empire of the Colonies of Britain, of the Ocean Highways of the world, and of the Heathen Empire of the globe; such as we possess in India, Burmah, Africa, Australasia, and Canada. There is no other nation but our own so blessed; and in God's Word these blessings are promised in all these details to one race exclusively—namely, to the House of Israel, the Ten Tribes. Save our own, no other nation possesses any one of these gifts, and the conclusion to our mind is irresistible, that the British race is beyond doubt the remnant of Israel, the chosen of the Lord. No doubt the Rev. A. H. Kelk believes none of these things as they affect our own nation; but they are true notwithstanding. We had during the stay of Mr. Kelk in Clifton, an opportunity of judging what his views were as to the future restoration of the tribes to their own land. He preached on Ezek. xxxvii. 3, 4, "The vision of dry bones." While he repudiated the purely spiritual view of this passage as held by most of the clergy, he deemed that the whole vision had reference to the Jews, and while he believed that the Jews or Judah were to be accompanied in the return "by the other tribes" (he did not call them the ten); he seemed to think that the whole twelve would go back in unbelief and be rescued and converted by the appearance of the Lord in the crisis of the attack on them of one of the European Powers their enemy, which was the subject of chaps. xxxviii. and xxxix. of Ezekiel. We should imagine that the rev. missionary to Judah, is not far from our belief as to the Ten Tribes and their identity with the British people, could he only be led to see what is obvious to us from Hosea i. 10, that Israel is existing now as "a great and mighty" and very populous nation, of Christian character, being in fact known by all men as "the sons of the living God." That the restoration is to be that of Israel accompanied by Judah, is clear from Jer. iii. 18, which distinctly states the fact, that "the House of Judah shall walk to the House of Israel, and that they shall come together out of the land of the North to the land that the Lord has given for an inheritance unto their fathers." We must only hope that a careful study of the prophecies of Jeremiah, Ezekiel and Zechariah, will lead the Rev. Mr. Kelk to see that a great Hebrew nation exists to-day besides the Jews, and tnat the restoration of the latter will be accompanied by that of the former.

THE MELBOURNE "AGE" NEWSPAPER ON LOYALTY TO THE EMPIRE.

We take the following from "The Age" newspaper of Melbourne. The leader is dated March 23rd, 1896, and is worth perusal by those who believe in the unity of the British Empire :—

"In his address to the students of the University on Saturday, Lord Brassey recognized a fact which is sometimes overlooked, that the colony is rapidly passing under the control of a new generation, born on Australian soil. The patriotism of the pioneers was necessarily divided between love of the land of their birth and affection for that of their adoption. For the colonial born, patriotism must necessarily have a different meaning, since it must be more concentrated on the country which gave them birth. Attachment to the mother land will naturally be weaker in the next generation than in the last, but it does not necessarily follow that a desire for severance will readily grow up. The causes for disaffection which led to the American Revolution do not exist in Australia to-day. As his Excellency reminded his hearers, the Australian colonies, so far as their internal affairs are concerned, are as free and independent as they would be under republican government. There is no claim in England to-day to tax the inhabitants of the colonies. These pay no tribute and no contribution to the Imperial diplomatic service, or even to the cost of the armed forces of the Empire. Yet the latter are of great service to the colonies, which, under their protection, can develop their resources in peace and safety, undisturbed by the bullying of arrogant naval officers of foreign Powers. We have but to remember the humiliations which have sometimes been heaped upon certain of the South American Republics to recognise the advantages of the Imperial connection. It is quite true that the United States entered upon its independent national life with a smaller population than the Australian colonies now contain, but the powers of other nations were proportionate. During the present century a great revolution has been worked in the political conditions of the nations. The tendency has been in the direction of great aggregations, and so persistently have the peoples of Europe travelled in that direction that there seems less and less room for small communities. Bismarck sought to bribe Louis Napoleon with a gift of Belgium, and it is so much a matter of course to look upon the ultimate acquisition of Holland by Germany that the latter is disposed to already assume a paternal attitude towards colonists of Dutch race.

"The day of small States is pretty well over, at least for the time, and while other European races are forming themselves into great empires it would be an insensate policy on the part of the British race to split up into a number of weak communities. Such a course would be specially disastrous to the colonies of Great Britain, for their territories are large and their populations comparatively small. It may be said that they would be as safe under the protection of the law of nations as were the small European States of the last

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century; but it must be remembered that the morality of Governments has fallen in the interim. Such action as that of Russia in kidnapping Prince Alexander of Bulgaria would have been impossible at a time when every great Power felt it incumbent upon it to justify its proceedings before the tribunal of European public opinion. A separatist feeling may be said to be non-existent here, chiefly for the reason that there is no inducement to its rise. The danger is, however, that a section of the Australian natives may let their patriotic aspirations take too local a form and be captivated by the thought of their country assuming the dignity of a Sovereign State. That should be counteracted by the consideration that pride of race is at least as respectable as love of country, and that to give up our share in the great destiny of the British people would be to surrender that of which we have most reason to be proud. Lord Brassey did well then, to warn the students, who, as the local custodians of the higher culture, are bound to exercise a powerful influence on national affairs in the future, against the conception of low ideals. Perhaps the best preventive of that misfortune is, as Lord Brassey says, a diligent course of reading in the best examples of English literature. A free dipping into that magnificent reservoir, which is the common heritage of the whole race, will not only raise the mind above narrow provincial conceptions, but will remind the Australian reader that not only is his affection due to the land of his birth, but that he is a citizen of yet a greater realm—of an Empire upon which the sun never sets."

"OTHERWISE."

VERY important, if not serious, issues are involved in the question: is "otherwise" the correct rendering of ἐπεί in Rom. xi. 22? In "The Covenant People" for April, 1896, Dr. Hanan contends that our "British-Israel Handbook" is right in changing this translation into "since."

As I am the plaintiff, and have submitted my objection to the Editors, the duty of replying devolves on me, unworthy as I am to meet so able and practised an advocate as Dr. Hanan. He has carefully sifted the question, and it is a ground of gratitude that his argument is not likely to derive greater strength from other hands. Now let me submit to public criticism my humble defence of the Authorized and Revised readings. In the first place, to my own mind, the question is already prejudged and ought to be allowed to rest. When the R.V. endorsed the A.V., the sentence of that eminent court of Greek scholars and theologians ought to be decisive and beyond appeal. However, an analysis of Dr. Hanan's challenge of their verdict may be useful, and may conduce to the greater confirmation of our English Bible as we happily possess it. To Dr. Hanan's reasons I raise five demurs:—

1. He lays great stress on numerical preponderance. Confessedly, ἐπεί signifies either "since" or "otherwise," according to its place in the context, and Dr. Hanan arranges twenty-two of the twenty-seven instances of its use in two classes (*a*) and (*b*), and interprets fifteen in one sense and seven in the other; but from (*b*) he first excludes all but two, because those two alone are rendered "otherwise" (thus regarding the word and not the meaning), and then, by an imputation of "colouring," reduces the two to one solitary instance, which he therefore repudiates for its solitude! All this process, to my comprehension, counts for nothing, because fifteen examples of one meaning cannot possibly rule and decide other meanings (whether seven or two) in another chapter and another line of reasoning; and *number* can carry no weight. The meaning of ἐπεί can only be derived from its context.

2. Dr. Hanan argues that St. Paul's words are not "hortatory" only, but "must be" regarded as "prophetic!" "By what compulsion *must*" they? I maintain that exhortation alone invests them with any significance; substitute "since" for "otherwise" in ver. 22, and I see neither warning nor prediction; only incoherence. Granted that St. Paul prophecies, one prophetic clause in a sentence (as in numbers, so in logic) does not make all the other clauses the same.

3. The thought of St. Paul consigning all wild grafts, and therein all Japhetic Churches, to the doom of excision, is inconceivable and contrary to the Gospel truth of fellow-citizenship in Christ.

4. This dogma, as it at present stands in our Handbook, is a bar to the reception of British-Israelism. Almost the whole British race adhere to the tradition of the Schools that they are of Japhetic descent, and when presented with evidence that they are Shemitic, often say: "See how you change the words of Holy Scripture to suit your argument!" Let us remove this stumbling-block.

5. And finally, outside our own proper field of enquiry, this dogma is fatal to a grand object and aim which is now filling the mind and heart of Christendom; viz., the Reunion of all Christian Churches into one Catholic Church as it existed in the first four centuries, and was formulated in the Apostles' and Nicene Creeds; for, if it be true of every Gentile graft, that its sentence is sealed, and if "*since* thou also shalt be cut off" is the correct version, then Reunion becomes a dream.

Reader! *Audi hanc alteram partem:* to which I add no more than the devout prayer that the Editors of our Handbook may see their way, before another edition is called for, to expunge from its two pages (21 and 193) the words "since" and "destined" (which are needless to the argument, if not injurious), and to harmonize our British Handbook with our English Bible.

PHILIP CARLYON.

Clifton, 2nd April, 1896.

P.S.—I submit to Dr. Hanan one other little variation from his construction, that instead of ἐπεὶ καὶ, we should read καὶ σὺ, to convey the meaning "thou also," as in R.V. and A.V.—From the "Covenant People," May, 1896, p. 392.

Review.

"*Tithes Commentary;—Bible on Money, Systematic and Proportionate Giving. Historic and Legal Facts according to God in British-Israel.*" By Henry Roe. Part I., price 1d., by post 1½d.

THIS is a quaint little treatise, very useful and necessary in its way, to teach men, and especially British-Israelites, the necessity of giving to the Lord of their means in the proportion which He prescribes and demands, namely, one-tenth of the whole. Our author puts the matter very clearly, and shows that while the whole earth and all it contains is God's, He is entitled to say when He entrusts some part of His treasures to each of us, to use for Him, that we shall give Him one-tenth while we use the nine-tenths ourselves.

"If God," he says, "offers you ten shillings, saying, 'Take nine shillings for your own will, and give the other shilling to My own work of saving the world,' will you rob God of that

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one shilling? If you do, where will God drive you? O let us now make restitution for the past and get saved."

We quote our author's Chapter II., as therein is the gist of the matter. In it he presents some of Our Identity points in a clear light, which cannot fail sooner or later to be important and comforting. In Chapter II. Mr. Roe deals with the subject thus:—

"CHAPTER II.—CAUSE AND FOUNDATION OF TITHES. ALL LAND, PROPERTY, AND MONEY BELONG TO GOD.

"Gen. i. 1. God created the heaven and the earth.

"Deut. viii. 17. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

"18. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth; that He may establish His covenant which He sware unto thy fathers.

"Psa. xxiv. 1. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

"Psa. l. 10. For every beast of the forest is Mine, and the cattle upon a thousand hills.

"11. And the wild beasts of the field are Mine.

"12. The world is Mine, and the fulness thereof.

"Hosea ii. 8. She did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold, which they used for Baal.

"9. Therefore will I take back.

"Haggai ii. 8. The silver is Mine, and the gold is Mine, saith the Lord of hosts.

COMMENTS:

"1. 'God created the heaven and the earth.' In the beginning was Good; and the Good was God; and God made all things. He was Mind, and Spirit, and Person. He made all things without a master; without borrowing; and without tools. So all things are His absolutely; and nothing is our own; but He lends a part on His own terms. Working-men, Unionists, and Socialists follow God in part when they claim a proportionate part of the profits of their work. How much greater their claim if they also created the materials, and tools, and premises. God states His terms in the Bible; and he that does not believe Him is an infidel, even when religious, as is so commonly the case; and you know that no infidel is saved.

"2. 'And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.' Many are much worse than that; for they not only say in their heart, but also speak out openly before others, and so spread the disease of sin; saying, We have worked for all we have, so it is our own; and we will please ourselves whether we give anything or not. Once I had that disease, but the Word of God cured me. Have you got it?

"Just look into yonder field and see how that blind little mole is working hard for itself. How earnestly it digs, and scrapes all it can get into its own selfish paws! How it licks its coloured lips and says, I do so enjoy my own gettings! How it piles up a nice little heap of fresh soil as if it were gold! How proudly it tosses up its little nose, and says, I don't care a bit for any other mole, nor yet for the landlord, or keeper! Look! how the iron trap now catches it: and how the dog worries it! So God does with human moles.

"3. 'It is He that giveth thee power to get wealth.' I get wealth by my own hands! But the power in those hands is from God. I make money by my brain and mind! But the power of brain and mind is only as long as God wills. I save by getting interest! But, without the power of God, you would have neither capital nor interest. He gives you power to get wealth only a very short time. Soon the brain will stop; the hands will drop; and the mind will be gone! O where to? As we meet God He will ask, What did you do with the power I gave you to get wealth?

"4. 'That He may establish His covenant which He sware unto thy fathers.' What is that covenant? This is one part, Gen. xii. 3, 'In thee (Abram) shall all the families of the earth be blessed.' There is no if, no may, and no condition. It is unalterable. The wealth of Israel will do that both literally and spiritually. Look! how it is now doing it by empire; by arts and sciences; by trade and commerce; by churches and missions. Is my wealth doing this?

5. What is His covenant? It is His plan and promises, in a hundred varied parts; each beautiful as a single star; and all united as an architect's design, and one as the constellation in the heavens. Here are several stars among that hundred: Gen. xv. 18, 'In that day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.' That means not merely a Protectorate, but the actual ownership, by Abram's seed of Cairo, Tel-el-Kebir, all shares of the Suez Canal, Aden, all Arabia, and all Palestine. Is not that a beautiful star? See the Union Jack on many of these points already. Look out for the Stars and Stripes soon joining that Union Jack at every point.

"6. Here is another: Gen. xxii. 17, 'Thy seed shall possess the Gate of His enemies.' That means that as the Russians are the enemy of Abraham's seed, and openly confess that Constantinople is the natural Gate to their empire, even so Abram's seed are going to take and keep Constantinople. That is the key to the Eastern Question. Is not that a beautiful star in the East to guide wise men, not to a stable, but to the throne?

"7. Here is another: Gen. xxxv. 10, 'Israel shall be thy name.' 11, 'A nation and a company of nations shall be of thee.' That means that Israel (always remember that the Jews are only a small part of Israel), are to have a Colonial Empire in natural descent from one man, all federated as one Company. Is not that a beautiful star? See how it shines always the whole of every twenty-four hours as the earth rolls round from Brisbane in Australia to the far west of Canada. Are these stars too high for some eyes? Let us look a little lower.

"8. Here is another: Isa. xlix. 25, 'I will save thy children.' Is not that a beautiful star? Will it be a grand work to save all the children? Can it be done without proportionate giving? Will it cost much? Ask George Muller, of Bristol, Dr. Barnardo, of London, and Treasurers of Sunday-schools. O never forget this, that the promise to 'save thy children' is a part of the same Will and Covenants, made to the same race of Abraham's seed, as the clause requiring a tenth of income for all God's work. If you reject a part of that Will, you reject it all. If you refuse your part respecting the tenth, then never pray for the other part which promises to save your own children. That's the way to be honest and manly as you call it. But face the results, and be ready when your trouble comes to hear this: Prov. i. 24, 'Because I have called, and ye refused;' 26, 'I also will laugh in the day of your calamity; I will mock when your fear cometh;' 27, 'When your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you.' 28, 'Then shall they call upon Me, but I will not answer.' 'They shall seek Me diligently, but they shall not find Me.' 29, 'For that they hated knowledge.' This is a religious generation that hates knowledge on proportionate giving; and that loves only nice promises on receiving; as children like inappropriate sweetmeats, but dislike obedience. After four thousand years from Adam, Christ called the generation children. O God, when wilt Thou make a generation of men? Many preachers are holding behind them the gospel of giving; and holding before them the nice promises on receiving. Look how preachers and people are falling into the ditch that has no bottom!

"9. Space (not the astronomical-covenant space, but our present writing space) will not allow for more of the hundred stars than this one: Isa. xi. 9, 'For the earth shall be full of the knowledge of the Lord as the waters cover the sea.' Is not that a glorious star? Is it not a real sun? Remember that these covenant stars are not trembling and tottering with any if, or perhaps, or man's paltry will; but are fixed stars, unconditional and unalterable. Blessed be God for that! It sweetens our sleep at night; and brightens our eye by day.

But this is the mark we are aiming at, that all the hundred covenants and promises, while certain, require money to

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fulfil them; and at the very least, the tenth part that God fixed for Israel. Stop! don't lay the book down and turn away because of that. Nicer things will come. O how vast the sum of money required for even the Almighty to make a new earth! If you doubt that, tell me how much it would cost to make a new egg out of the materials of a fallen and broken egg! Far more than the cost of a new egg that was never broken, even though it may have fallen.

"But He is making all the money to do all these things. See Him at work amid the vast streams of liquid gold and diamond fires deep down in the central earth. See how He shakes the globe, and opens the chasms, and lifts the wealth near the surface. See how He opens men's eyes and leads them to these stores in California, Australia, and Africa, just in the 'latter days' and 'last days' when His Will says they are to be used. See how we personally have a part of this wealth to use for this very purpose. There lies the key to the Bible, and the opportunity of light entering our souls. . . .

"10. 'The earth is the Lord's.' All the surface is His, so that He can give every isle, and sea, and country, and continent to the seed that He has chosen, and that serves Him best. He is now doing that. See how annexations go on under all sorts of governments. So they will go on. The devil will grumble, and people will call it Jingoism; but tell both parties that God will do as He likes with His own. Have you any land? Remember it is the Lord's.

"11. All within the earth is His. His mines of gold, diamonds and all manner of precious stones contain enough to lay the foundations, and pave the streets, and adorn the gates and walls of the New Jerusalem, as soon as Israel's Federation of all her race has settled the Eastern Question. That morning is dawning. Look up. I see it coming down from heaven even now!

"12. 'The fulness thereof.' The earth is a big barrel; quite full of wonderful possibilities; and only just begun to be tapped. It is like a vast orange with only a few little holes pricked in its rind. There is enough for all; enough for each; and enough for evermore.

"O how the thought of the hidden and undeveloped treasures of earth, and sea, and air, fills my soul with hope, and faith, and certainty; and joy in the Good Time Coming. All that fulness of the earth belongs not to the crown, nor to mine owners, but to the Lord.

"13. 'She did not know that I gave her the corn, &c.' The ignorance of Israel made their guilt less; just as the lack of light in Africa partly excuses the blacks to-day. So to a certain extent it is with us. If we really knew God, and knew Christ, and knew the Bible, we dare not rob God of His own. We would rather die in the ditch to-day. But Israel has not known. The British have not known. The Churches have not known. Even we have not known.

"But we know now, and are henceforth without excuse. We are also responsible for what we have the power and opportunity to know. Then let us follow this subject to the end.

"14. 'Therefore will I take back.' Israel at first were very poor. Even Jacob, the father of them all, was born without a shirt. But God gave them lands, and farms and money, saying, Keep nine parts for yourselves, and give the tenth part to My work. But they robbed God of that tenth part; and He took back, not only the tenth part, but all the ten parts; and left them landless, farmless, moneyless, to wander as common tramps without even a Workhouse, to linger and perish under heaven's black curse. So He will do to the dishonest Israel of to-day.

"We are but tenants-at-will; a lot of poor leaseholders; liable to be turned off the earth at any moment; if we break His terms. If you see that your fathers, of their own free will, gave God one part out of ten, will you fall lower than they were by giving less?"

The present is Part I. of a larger work. Our readers know Mr. Roe's style. His teaching is essential at the present day, when it is only the few who give anything at all; and those who give according to God's demand are, we fear, the very few. We hope this little pamphlet will have an extensive circulation, and do the good it is calculated to effect.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I am glad to be able to give H. Stewart some light upon the subject of the Nicolaitanes, which, as he says, "has been a trouble to many a perplexed spirit." I quote from a booklet well worth perusing:—

"Notes on the first three chapters of Revelation" by General Sir R. Phayre, K.C.B. Price sixpence. 18, Paternoster-row and 64, St. George's-square, S.W.

"Our Lord in Rev. ii. 15, charges Pergamos with allowing those to remain in her communion who hold the doctrine of the Nicolaitanes which thing I hate."

"An actual sect in the Christian Church is here spoken of whose founder was Dean Nicholas (Acts vi. 5), who, we learn from Church history, became Bishop of Samaria and apostatized from the faith with Simon Magus."

"This is the earliest instance in Christianity of a sect named after its founder. The word Nicholas means 'destroyer of the people,' and is identified with Balaam, whose name is derived from 'Bala, to devour,' and signifies 'destroyer,' or 'glutton.' In 2 Peter ii. 15, as well as in Jude 11 to end, Balaam is spoken of as the forerunner and type of the false teachers referred to as Nicolaitanes. Moreover in Rev. ii. 14 Balaam is mentioned in such a conjunction with the Nicolaitanes by our Lord Himself, as to leave no doubt that his sin and conduct throughout was in principle identical with that of the Nicolaitanes. The meaning of the passage is: 'As Balak hired Balaam for a false teacher, so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.' See Prov. vi. 16—19." I recommend the pamphlet, which is well worth reading, to your readers.

With best wishes,

Yours truly, ISSACHAR.

May 14, 1896.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—I feel quite sure that you will forgive me for again asking you to permit me, through the medium of the "*Banner of Israel*," to acknowledge the kind gifts which have been sent me towards the translation and publication of the Yiddish Bible. I feel most grateful to your readers, not only for their kind gifts, but also for their earnest prayers and the very encouraging expressions which invariably accompany their kind and generous gifts. Some of the dear friends give neither name or address, so that I cannot acknowledge their kindness in any other way.

The BANNER is very widely read in every part of the world, for I have received gifts from its readers from Africa, America, and Australia, and from all parts of the United Kingdom.

I have frequently been told by those who cannot or will not see that we are Israel that, "those who are believers in the Identity are opposed to and discourage Mission work among the Jews. If I may be allowed, I should like to give here an extract from a letter of a dear friend in Cornwall, a "strong believer," and regular BANNER reader; would to God there were more like her. She says:—"I have made the acquaintance of a few friends who believe as I do, that the Lord Jesus meant just what He said, when He told us, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' And we have agreed, though separated by distance, to meet in spirit every Friday evening at 6 p.m., in order to obtain certain things we much need. We have each a list of these requests in order that we may agree about what we ask, and as you know our God is a faithful God, you will not be surprised to hear that we have had already many answers. Amongst the requests there is, of course, one for your work amongst our dear brethren of the House of Judah, and a plea that the money needed may be sent in as you require it. I feel sure the answer has come or is on its way."

This dear friend is not merely praying, but is doing what

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she can to give herself and cause others to give. Amongst the many cheerful and prayerful givers is a domestic servant, who says that she is a regular BANNER reader. She has for some time past been sending me the *tenth* of her wages. In one of her letters she says:—"What God has commanded to our fathers in the wilderness through Moses, is even now binding upon us, and if all British-Israelites would obey this command and give their tithes for such a holy work as yours, you would have enough to enable you to print and publish and freely circulate your Yiddish Bible."

The translation of the Old Testament is very nearly completed in stereotype and ready for the press, and £1,000 is needed in order to have a first edition of 10,000 copies printed. But where one penny of it will come from I know not for certain. Up to the present my faith has been in Him who has so graciously permitted me to undertake this work. The Lord has most wonderfully answered the earnest prayers of His dear children, and I have not leant on the arm of flesh, but I look above, to the Giver of all good and perfect gifts, to the God of Israel, the living and ever blessed God, whose is the gold and the silver, and in whose hands are the hearts of His own dear children to incline and dispose them to do that which is well pleasing in His sight, and if I do His will, I feel sure He will not fail me.

If we through these sacred Scriptures, which were so zealously guarded and handed down to us through the Jewish people, and if we have received the message of peace and salvation and have been brought to rest under the shadow of the wings of the God of Israel through our blessed Lord Jesus Christ, *the Jew*, we ought by our earnest prayers and by all the means in our power help to give back these Holy Scriptures to our poor and ignorant brethren of the House of Judah, who "are destroyed for lack of knowledge."

Trusting that you will forgive me trespassing again on your kindness,

I am, my dear Sir,
Yours faithfully in Jesus, and Hope of Israel,
MARCUS S. BERGMANN.

	£	s.	d.
Z. B. S., Manchester	0	10	0
W. W., Upper Norwood	0	10	0
Mrs. E. B., St. Peter's, Kent	0	2	6
G. S., Esq., Johannesburg	1	0	0
Mrs. M., Doncaster	1	1	0
Dr. H. S., London, W.	1	0	0
J. D., Esq., New Zealand	2	0	0
Mrs. B., Canterbury, per Miss R.	0	4	0
Major, C. G., Eastbourne	0	10	0
Genl. M. W., Cheltenham	1	0	0
Mrs. B., Dallinghoo, Suffolk	0	2	0
Mr. S. E. T., junr., Bristol	0	8	0
Miss and Mrs. C., Alton, Hants	1	10	0
Miss M. J., Leamington	1	0	0
An Old Anglo-Israelite	1	0	0
Miss M. A. S., Stoke under-Ham	0	2	6
Prebendary and Mrs. N., per do.	1	0	0
Miss F., Margate	0	5	0
Miss H., Brixton	5	0	0
C. J. W., London, W...	1	0	0
Miss G., Wales	0	10	0
Three Friends, New York, U.S.A.	1	8	0
Mrs. H., Crouch Hill, N.	0	10	6
Mrs. E. N., Tunbridge Wells	0	5	0
Anon, Ashton-under-Lyne	0	5	0
*Collections at meetings in Leicester (per Anglo-Israel Friends)	3	10	2
Sale of Music "Ephraim" (by Mrs. K. Ramsom)...	1	1	0
Ditto "The Lord Shall Comfort Zion") by Miss Hargreaves)	1	0	0
	£27	14	8

*Friends may greatly help in this way by arranging for meetings either in Drawing Room or Hall, or by arranging for a Sale of Work which has been suggested by some friends who are willing to work articles for that purpose, in aid of this work.

Upton House, 222, Burdett-road, Bow, May 15, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—The BANNER of Sept. 11th, 1895, has just come to hand, thanks to Miss Rush, and the Fund for the distribution of Anglo-Israel literature, and it is full of interesting articles.

I think the Uganda railway will be a very useful undertaking, and will pay in the long run. Not to speak of the money profits, which, I am quite sure, will come, but in the number of human lives, which formerly used to be lost in the slave trade, and now is lost in the carriage of articles to and from the interior of the country. And the cost £1,865,000 is nothing compared to the Manchester Ship Canal (perhaps one of these days some enterprising Manchester man may construct a ship canal from the Victoria Lake to the Indian Ocean), and the estimated cost of the Bankok-Korat Railway of 105 miles, is £1,300,000.

I was thinking, just before I received the BANNER, of suggesting something like an ordinary newspaper for the Identity cause, with a name that no one would suspect had anything to do with Anglo-Israelism, in which, among general news, news letters, telegrams, correspondence, advertisements, &c., some articles on the Identity could be slipped. And I quite welcome the suggestion of Mr. J. G. Taylor, and am ready to take at least six copies of the paper monthly for the present, and to contribute to it in the shape of news, letters, &c. The BANNER OF ISRAEL and "Covenant People" are the only papers at present that some, who would not read leaflets, pamphlets, or books on the Identity, may be induced to read, and they contain a variety of subjects.

Whitaker in his Almanac for 1876, says, regarding Egypt, "The Suez Canal in which the English Government has invested the sum of £4,000,000, is attracting a large portion of the traffic between this country and the East, and will probably compel England to take an active part in supporting the Khedive." Only six years after Alexandria was bombarded by the British Fleet.

Yours sincerely in the hope of Israel,
FRED H. GRIFFITHS.

Pegu, Burma, 7th October, 1895.

QUESTIONS.

A CORRESPONDENT in Swaffham, in Norfolk, wants to know "Who the Ancestors of the French were? as it seems probable that they may play an important part in coming events."

In reply, we may say that there are many conjectures on the subject, none of which seem to be particularly probable. One is that they are the remnant of the Ancient Egyptians, since they are unreasonably anxious for a share in that land, and will not be content, they assure us, till they get it. For ourselves, we find it a hard task to persuade our fellow-countrymen that the British are Israel. In this case we have a hundred proofs which have shown to the satisfaction of ourselves and many others who once were opponents, that the British are "the Remnant" of Israel, but the difficulty is to presuade men that it is true. We do not feel that it will be profitable or easy to undertake a similar controversy in regard to the French.

Our correspondent also views certain passages in the Apocrypha as bearing on our contention regarding Israel, and alludes especially to 2 Esdras xi., xii., xiii., also chap. vi. 7, 8, 9. He would like to read a comment on these verses written by some of our BANNER writers and authorities.

CAPE COLONY has a surplus this year of £1,250,000, due largely to the railway receipts having exceeded the estimates by nearly a million sterling. Cape stock stands higher in the market than any except that of Great Britain.

THE Arctic ship *Windward* has just left the Thames in the hope of communicating with Mr. Jackson and the other members of the Jackson-Harmsworth expedition who were left a year ago on Franz Josef Land.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE VIEW FOREIGNERS TAKE OF OUR ALLEGED BRITISH DEFENCELESS CONDITION.

IT is strange how virulent the hatred is which foreign military and naval men entertain for the British Empire and its present prosperous condition. They are quite satisfied that this country is on the verge of a tremendous collapse! We do not realise, it seems, what progress foreign nations have made in the art of war, and how vastly superior they are to ourselves. Even the French show now ten soldiers for every one we can produce, while Germany can muster thirteen! Together France and Germany, if they would only unite to destroy us, their numbers would be twenty to one. But such a condition of things never existed before 1870, and all our exploits before that date count for nothing. We persist in priding ourselves on the achievements of our troops in the old days of Wellington and Napoleon; but war now we should find to be a very different matter with such Powers as these, if we were ourselves to be at war with them. Our opponents tell us that nowadays, in war, our numbers in population, our wealth and commerce, will count for less than nothing. All will depend upon the health, the strength, and training of the soldiers who can be thrown rapidly into motion, and planted on the spot which it is desired to occupy. This, and much more like it, appeared in the *Morning Post* of May 14th last, in the letters of an "English American" and of a "German American." These rabid productions are answered in the same paper by Mr. Thornton Sydney Scovell, of Earl's-court-square, London, who, however, makes no mention of the chief ground of distinction between Germans and Frenchmen on the one side, and the British on the other. He does not tell us why the British have succeeded in the past, or call to mind the promises of God to Israel, whom the British represent now, as their modern "remnant."

The exceeding rage and rancour of our foreign rivals at the wonderful position of the British nation to-day is shown by the quoted opinions of a couple of "distinguished German officers," who told the "English American" what they thought of our military power, and our right to the position we occupy in the world. The words were these:—

A distinguished German officer remarked a short time since: "England exists as a European Power solely on sufferance. Our object is to acquire the friendship of France. Another struggle with France is too terrible for us Germans to entertain. Our peace conditions with France were a terrible mistake. It is not only the enormous increase of the numbers of the French soldiers that we have to reckon with, but there has been a far greater improvement in the physique of the French race as a people generally since their adoption of compulsory military service than I could have thought possible. The war has benefited France and the French race more than it has Germany. If France had gone on the same road as she did between 1850 and 1870, she would have soon ceased to be a great Power or a great people. The war has converted the French from being monkeys and satyrs into men. England must now be our objective. With France on friendly terms, we can make suitable arrangements to fulfil our destiny. France must have her compensations, and England's monopoly of the world's commerce must be shared between us. Holland and her colonies must join the great German Empire, and England, sunk by her lust and luxury, must go to the level of Spain and Portugal. The English have ceased to be men; they deride our Continental military systems, they hate and fear military service, their soldiers are mere hirelings, the dregs of the people, and they will never be able to face the trained manhood of any white race. The English birthrate is falling with the most gratifying rapidity, though the population increases fast by the preservation of the weak, the diseased, the aged, and the lunatic. English statesmen pander to the people in every way, and the British workmen are the most pampered and extravagant in the world. Their hatred and fear of military service and of war, which would possibly diminish their luxuries, is evidence of their ignorance of and want of true patriotism, and will lead to the finest civil war in Great Britain that has ever taken place in the history of the world. The proceedings of the Commune in 1871 will be mere child's play compared with the wild outbreak there will be in Great Britain after the first defeat of the English. The English rely on the support of the Italian

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fleet in the Mediterranean, but that fleet will be turned against England when either France or Germany declare war against her; for Italy will share in the benefits to be derived from the destruction of British commerce." This is merely a sample of the mildest talk against England and the English.

Another German officer said. "I have lived in England, and I love the English people; for my mother was English, and I am on my father's side of Polish descent. But it is impossible for me not to see that the people are not keeping their place as a Power in Europe. Nothing can save them from utter destruction when they come into collision with a great European Power. Compulsory military service might save them even yet, if they adopted it at once. But they will never do so—they are too self-conceited. Yet their army is utterly inefficient. Their Volunteers are devoid of all discipline. The *personnel* of their Navy is deficient in numbers, and their naval officers are as a rule ignorant, frivolous, and inefficient." In short (says the correspondent of the *Morning Post*) the destruction of the British Empire seems to be the one great thought which occupies the minds of the French, the German, and the Russian people, both military and civilians. French women express their hatred of the English in the most virulent manner.

"England must be our objective" sounds strangely from a German officer's mouth, whose desire seems to be to pacify the French, and, with their aid, to destroy Britain for the sake of half her commerce and wealth. Why does not Germany give up Metz, Alsace, and Lorraine, to France, as the price of French help to destroy Great Britain, which has done no wrong to Germany anywhere? It is admitted we have "the monopoly of the world's commerce." Why do not the Germans and the French combined try to wrest that "commerce of the world" from our weak grasp? They had the chance when the German Emperor sent his imprudent message to the President of the Transvaal not long ago! The Flying Squadron came suddenly into being as the consequence, and the warlike fit of Germany subsided! "Why was that?" may be asked of "the distinguished German officer." The latter need be under no anxiety as to the speedy fulfilment of his desires! The Germans will not surrender to the French their spoils of the war of 1870. The French, till they wrest those provinces from the Germans, will know no abiding peace with them.

Besides this, there is the fact of the Identity, which neither the French nor Germans are aware of. The nations and the earth are the Lord's, and He has given the dominion over them all to His people Israel, whose modern "remnant" the British are. The Lord fights for us His people, and has promised to do so to the end (Deut. xxviii. 1, 13, R.V.). He has given us "the Gates," and these command the ocean highways of the world. Till the Germans can acquire these, against the will of God, they must rest content with their dominion of the Continent, if they can acquire it; but they must not venture to advance across the sea to subdue these Islands till they have, with their comparatively puny fleet, swept ours, sustained by God Himself, from the surface of the ocean. If the opinions we read above are the "mildest talk" against our nation and our people among the Germans, we wonder exceedingly that envy and jealousy at our commercial and military successes should make a people we have always regarded with friendly feelings become suddenly our bitter enemies, absolutely without cause or reason. A people so effete as these German officers consider us could hardly succeed long to keep down the three hundred millions of the Indian and Burmese races, some of whom are born warriors, and have striven hard during the Mutinies, and on more recent occasions, to shake off our rule. In South Africa the Matabeles have had long odds in their favour, and it seemed hoping against hope to believe that the noble garrison of Buluwayo could hold out till the long-delayed succour could reach them. But it has reached them, and the presence of only two thousand armed British and Africander troops is deemed sufficient, with native aid, to put down this most formidable rebellion, at a ridiculously small loss when compared with the cost to us in human life while we wiped out the Sepoy rebellion in India.

Our race is not so effete as our Germans love to think it is. And it has, besides, the protection and blessing of Almighty God, because the British are Israel. This is an argument which probably our German officers hardly understand. But we do; and we know that God is arranging first to give us nationally peace, because He has so ordained it (Isa. xxvi. 12, R.V.), and, as His gift, to confer upon us "the kingdom and dominion and greatness of the kingdom under the whole heaven," under the sovereignty of the King of Israel, His blessed Almighty Son. These advantages we possess. But the German officers ignore them. They will find, however, to their cost, that these very things will prevent their succeeding in their mad desires against our nation's prosperity, for which result let Israel praise and thank the Lord, their God and Saviour, for evermore!

THE OTHER SIDE.

Why the President's Venezuelan Message was Unwarranted—A Strong Argument Against It.

By C. A. L. Totten.

To the Editor of the "Journal and Courier."

The President's late message upon Venezuelan matters did not unbalance our own judgment, nor disturb our sentiments, which are bent towards Anglo-Saxon affiliation the world around. To our minds the message will have had but one good effect, that, of urging us to instant and more thorough preparation for war, but in other directions than fraternal ones.

The message came out of a clear sky, and was not the echo of any wide-spread public demand, or fully grown sentiment of patriotism, or obvious necessity. The matter at issue as between England and Venezuela is of four generations' standing; it has roots that run away back to 1748. There are two sides to the case between the parties of the first part, Venezuela and Great Britain, and we were at best the mere spectator, as to a controversy over a boundary line, which depends upon rights that actually antedate our own existence as a nation.

Under the circumstances we could but deem its sudden injection into the arena of international diplomacy, caparisoned in such warlike phraseology, as absolutely unwarranted, and so we still regard it: Now—

Because: It is neither self-evident nor attempted to be made out that the Monroe doctrine at all covers the case. Indeed all the weight of argument is upon the other side, though by a strange fatality, not one paper in a thousand has presented both sides to its readers. God forgive us.

Because: Extension of that doctrine as to the necessity of arbitration by virtue of its menace to our peace and safety (which is absurd upon its face), and that no European Power can be allowed to act as arbitrator (although one of the parties is centered in the eastern hemisphere) is so novel as to prejudice at the very start our own chance at even a

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diplomatic victory in the premises, to say nothing of other situations that may yet arrive.

Because: England herself is as much a party to the Monroe doctrine, properly understood, as we are. The suggestor of it, in fact, and is as fully interested in its integrity.

Because: There seems to be good evidence that the very crisis as between England and Venezuela arose out of the Venezuelan arrest of a Brito-Uruan chief of the police, for actually defending citizens of the United States who had trespassed over the disputed border into so-called Venezuelan domains.

Because: By a serious resolution of Congress, passed in 1825, and in view of just such a contingency, we were expressly and nationally warned against the hasty championship of any South American Republic found in controversy with a foreign power, unless justified at the time by the circumstances, and we do not yet, as a people, understand all the circumstances upon which the English contention is founded.

"Because: According to the conservative definition of all those statesmen who were familiar with the Monroe doctrine in its day of promulgation, we are not yet established in an undoubted right, either morally or politically, to interfere in the mere matter of a boundary rectification.

Because: The boundary in question is in no way contiguous to our own or even remotely related thereto. It is a mere question of fact between the two contestants themselves and one that must ultimately stand or fall upon its own merits, war or no war.

Because: We are not in a position to defend that boundary line upon the spot, but only indirectly to hamper England in its rectification, forgetful of the fact that action and reaction are equal, contrary and simultaneous.

Because: The arbitrary tone of the message is too much of a "sight unseen" guarantee to Venezuela, and is as likely as not to involve us as parties in a de facto war brought about by some further overt and irresponsible act by Venezuela herself. We have put our eggs upon a very dangerous shelf.

Because: Whether the last contingency arises or not, this message places us "on record" in a new light, not contemplated in the original doctrine. Indeed, expressly opposed to it (Benton and Calhoun), and as the champion of every other South American Republic, as against any European Power whatsoever, right or wrong.

Because: The message was calculated, as it has resulted, to deal a most disastrous blow to our already precarious financial credit, both at home and abroad; to cause our wealth to shrink with astonishment; our gold to go abroad, as from an arterial wound reopened; our stocks and commercial paper to come home to roost as birds of ill-omen; our exports to be in danger of losing their best markets; our imports to be cut off, and our best blood to be spilt—all this without any adequate cause, and without any previous and due resolution upon our part as a people to make the sacrifice.

Because: It is a boomerang, and must have been hurled without knowledge of its re-active character, as the event has already shown, and therefore it is a blunder, which we cannot disavow too soon, for the people are not in it.

Because: It is in effect an unpremeditated challenge without consent to all the Powers of Europe to unite with England in the resistance of a doctrine which, while she has supported, they have never fancied, and which in its new development, she may, very naturally, feel herself justified in opposing.

Because: It is distinctively undiplomatic and too vigorously war-like in tone; and the people did not demand or authorize it, and were not parties to it before the fact, nor are they such parties even after the fact, save in quarters where it is taken for granted by them, that the administration has already fully canvassed the whole matter before acting, and could prove its case.

Because: When stripped of all collaterals and threats, based upon remote contingencies possible to arise out of the very investigation called for, it is the mere request for a commission to determine what the state department, itself, should long ago have obtained, or put itself in process of obtaining, through its own agent, or at any rate, should have sought and found, before fulminating such a paper. It is an unheard of thing, that an emergency so grave and looking toward desperate war, should never before have been thoroughly investigated by the state department, and should need thus, at the last moment, the assistance of an outside commission.

Because: Its threats are irrelevant and unfriendly, for they are unwisely introduced previous to any occasion, or else imply a fund of information as to the inadequacy of England's position and her tort in the premises. This the diplomatic notes of the administration plainly show it does not possess.

Because: Whether war-like or not, the tone is at least so distinctly unfriendly that it finally precludes the acceptance of our own good offices, as an arbitrator, and hampers the very investigation its commission is expected to prosecute. For who can suppose a people of the very same stock as ourselves, will submit to us, acting in quasi arbitration, and under durance of a threat, they being quite as powerful and even more prepared for war, the proof they were unwilling to accord to any outsider, they having already deemed it wise to decline arbitration, for reasons whether good and sufficient or not which are of no righteous concern to us. We lately offered our own good offices as arbiters to Japan, and they were declined, but that was the end of it. A message looking towards its infliction upon them was not dreamed of. The present case is not sufficiently different to warrant an offensive interference, for England is quite as much an American power as we are, and her own interests balance ours in these premises, which in no wise touch the definition of the Monroe doctrine (*vide* Calhoun, Webster, Adams, Clay, Benton, Jefferson, Madison, among the elders, and Von Holst, Woolsey, Hyde, Hewitt and many others as later jurists).

Because: At best the commission must act ex-parte, taking Venezuela into conference without previous request and leaving England out of it in spite of our ignorance of the foundation of her side of the case—the very point at issue.

Because: The initiation of war is admittedly repugnant to American sentiments: it is always un-Christian, and is not only unnecessary here, but has by no means been forced upon us.

Because: We are not justified in straining the Monroe doctrine in order to find ground for violating the far broader and better one, which is a part of it, of non-intervention, be it at home or abroad.

Because: So long as either alien or fraternal powers have material interests in possessions in South America, or anywhere in this western world, they have as much right to manage them without embarrassment as Spain has those in Cuba.

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Because: By interfering here, and yet so far from home, and that in a matter that, so far as yet made out, appears to be none of our business, upon the disingenuous plea of championship of the weak, or under the weak subterfuge of self-preservation, we are at the same time ignoring an appeal, merely to recognise Cuba, now for a long time and far more near to us, struggling for freedom from all old world interference whatsoever.

Because: We are straining at a gnat and swallowing a camel, for with the American interests suffering to death in Turkey and Armenia, we are not even counted among the nations that may be looked to for protecting them vigorously out of the deference to the principle of non-interference, that in such a case does not bind us, while here, with her friendly interests over two American miners said to be the immediate occasion of England's suddenly strained relations to Venezuela, we are actually interfering as against kith in their protection of our own kin, and that with no obvious right in the premises, even if subordinate circumstances are not as represented.

The fact is we have originated an alarm amongst ourselves, which had not yet even quickened the pulse of a single South American Republic as to the danger from encroachment, and which, had the facts of the case borne any resemblance to encroachment outside of the disputed territory, had long ago ignited all in those nearer neighbourhoods in a most decided opposition to England.

The whole message, therefore, was either a blunder or worse, and should be repudiated by the sober minded at once, and that in no uncertain terms, or else speedily whitewashed by the commission, which should bring in a verdict without leaving their seats.

It is one thing to be patriotic and to stand up for a principle; it is quite another to stand by an agent who has made a palpable and unfortunate mistake, and awakened the Lares of the country without an adequate cause. We Anglo-Saxons fight to win, but are not wont to fight without sound reasons, and least of all should we go to war with each other over fictions ill-defined. It is a crime to utter aught that makes a war even remotely possible unless it be in reply to an open menace that is made plain to everyone.

It is a remarkable fact that in all this furor over the Monroe doctrine not a solitary argument has been advanced to show that in any one of its bearings the Venezuelan boundary dispute falls under its definition. The first wave of assenting public excitement followed the message and preceded the reading of its appendices. It was based upon the very natural supposition that the administration had fully established its case. It now turns out that Lord Salisbury's final argument destroyed that of Mr. Olney, with more matter in reserve. The message actually puts the cart before the horse, for had the correspondence of Mr. Olney and Lord Salisbury been submitted in its order, and that of each side a week apart, the message would either never have been written or else have been torn up privately in the White House, and so we ourselves saved from the humiliating dilemma of having either to impeach the judgment of the chief magistrate or to defend it against our own.

There is no encroachment threatened, and no war declared between Ephraim and Manasseh. We do not see how one ought to be allowed, by any possibility to arise in the face of the better and sober second judgment of the real patriots of the two nations concerned. When we get our second breath we will be able to run with this question for another hundred years, if need be, rather than have it run away with us. There is no present need of working up an imaginary case and flaunting an offensive and short-sighted patriotism in the face of a nation, which is a solid friend beneath the surface—blood is thicker than water. The world has no Anglo-Saxon blood to spare. Nor is there occasion for criticising those who do not enthuse to the unnecessary music set up in some careless and thoughtless quarters.

We are not yet discussing what might happen, but what has already happened, and that upon its own merits, and aside from what through a misunderstanding of the case it is assumed had happened. It may or may not be wise under the extraordinary circumstances that we have now invaded the premises and in view of good offices to all true Anglo-Saxons, for Lord Salisbury to offer further memoranda on the case, in advance of any act upon the part of the commission, and so both close his argument and be ready to prosecute its enforcement when the proper time arrives. In the meantime our own rights in the premises have certainly not been created by Mr. Cleveland's message, nor under the definition of the Monroe doctrine can we see how a report of this one-sided commission, even if adverse to Great Britain's pretensions, can breathe into a set of self-assumed rights the breath of life unto the justification of sacrificing untold Anglo-Saxon treasures and still more valuable Anglo-Saxon life-blood and prospects in fraternal strife.

Finally, it is not a question of fear, a thing foreign to our blood upon both sides of the water, that will delay this conflict. It has now been made, and will be kept possible, so long as the uniformed and misinformed multitude is supported in its ill-advised attitude by the press. Nevertheless it has also been made and may be kept possible, and thus at a stand-off, so long as the sober minded among our people insist that the arguments upon the other side be accorded a fair hearing and be defeated only with their own weapons.

But it is a question of cost and of crime and possibly of permanent loss of prestige to our race—for God can still raise up yet other sons of Abraham out of the stones in the wilderness, if we belie our Saxon traditions.

With England we are happily inter-married as much as Abraham's family was with that of Laban. All the resources of our country owe a fair quota of their development to the generous out-put of British capital: they yield mutual advantage to all concerned, and neither one side nor the other can afford to risk their wanton destruction or collapse. It is not a question of who would suffer most materially or gain most eventually, seeing that both would be punished to the full. But it is a question of moral loss which would inevitably fall with stunning weight upon the party that instigated so unjustifiable a conflict without any show of founded right or application to even its own definition of policy.

It has been said that the most England could do would be to blockade our coasts and destroy some of its principal cities, and that the worst we could do would be to take possession of everything on this side of the globe. If each side accomplishes its task it would be an expensive and unwarrantable price to pay for so small a bunch of fire-Caracas which, as it is, may explode in the very magazine itself before even our commissioners begin their task.

Such a war to-day would cry to Heaven for signal vengeance and would reap it in the whirl-wind. The black swirl of its cyclone would fall upon both parties, as the equal responsible representatives of an Israel, that could be so far forgetful of their natural missions for the betterment of man, as to join in fraternal strife over a strip of deadly southern wilderness, while a thousand and one more momen-

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tous questions demand all their energies in every part of the globe.

Dec. 21, 1895.

The above sensible and argumentative letter by Professor C. A. L. Totten, published on Dec. 24, 1894, in the New Haven *Morning Journal*, U.S.A., should have appeared before in the BANNER had space allowed. The question discussed has not even yet been settled, and the professor ought to be heard while there is time.

ARE ENGLISHMEN ISRAELITES?

THE following is the termination of a discussion which appeared in the *Christian Outlook*, a Dunedin, New Zealand, paper, dated Sept. 14th, and Oct. 12th, 1895, between Mr. W. S. Craig, of Port Napier, Hawkes Bay, the opponent, and Mr. T. A. Finlay of Purekiriki, Owaka, on the Israelite side. Previous letters by Mr. Finlay on this subject appeared on pp. 532 to 534 of Vol. xix. of the BANNER of Dec 25, 1895. Mr. Craig opened the proceedings thus:

"ARE ENGLISHMEN ISRAELITES?

"*To the Editor of the 'Christian Outlook.'*

"Sir,—In your issues of May 11th and 25th, June 22nd, and August 17th, Mr. T. A. Finlay labours hard in his endeavour to establish the Identity of the British people with that of the Ten Tribes of Israel. Mr. Finlay makes some very pertinent remarks on prophecy, and I desire to express my pleasure at the interest he displays in this great and most important subject. It is a subject which has in the past received very little attention from the pulpit, though I note with pleasure that an interest has recently been awakened in the matter, and I hope many will follow those already in the field of investigation.

"As a student of prophecy, I will, with your kind permission, briefly reply to Mr. Finlay, and endeavour to show that 'the promises made to the fathers' have not yet been fulfilled, but will be at the return of Christ to the earth, who came once to 'confirm the promises made unto the fathers' (Rom. xv.. 8), or make their fulfilment possible.

"With regard to interpretation of prophecy, I quite agree with Mr. Finlay that it should be interpreted literally. All will admit, of course, that there are many figurative and symbolic statements in prophecy; but surely these must be interpreted in harmony with the literal. Speaking of interpretation, Jeremy Taylor says, 'In all the interpretations of Scripture, the literal sense is to be presumed and chosen, unless there be evident cause to the contrary.' And Luther says, 'That which I have so often insisted upon elsewhere, I here once more repeat—viz., that the Christian should direct his first efforts toward understanding the literal sense of Scripture, which alone is the substance of faith and Christian theology.' Now, sir, accepting these canons of interpretation, allow me to briefly examine the 'promises made to the fathers,' and to whom they apply.

"When God brought Abram out from among his kinsmen in Chaldea, 'into a place which he should after receive for an inheritance, he obeyed; and he went out, not knowing whither he went' (Heb. xi. 8). When he came into the land of promise, God appeared to him, and said, 'Unto thy seed will I give this land' (Gen. xii. 7). In Gen. xiii. 15, the promise is renewed in these words:—'All the land which thou seest, to thee will I give it, and to thy seed for ever.' Now, sir, here is a literal promise which no method of 'spiritualising' can dispose of, and which history shows has never been fulfilled. No one can dispose of it by merely saying that it is typical of another land 'above the bright blue skies.' The suggestion is quite gratuitous and foreign to the Scriptures. I call the Apostle of the Gentiles to witness. Writing to the Hebrews, Paul, after speaking of certain who pleased God by believing and obeying His promises, says, 'All these died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth' (Heb. xi. 13; see also verses 39 and 40). This is conclusive proof to all who will be led by the Scriptures alone, that the fathers do not now inherit these promises.

With reference to Abraham's seed, I perceive that your Editorial note on May 11th is partially, at all events, required. Paul defines the seed of Abraham, after the faith, very plainly. In Gal. iii. 16, he says—'Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one: And to thy seed, which is Christ,' and in 29th verse he says—'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' Paul's argument throughout is that, whether we be Jews or Gentiles, 'there is no difference' if we be Christ's.

"From the foregoing remarks, it will be seen that 'the great and precious promises' made to the fathers are to be inherited by Abraham, 'the father of the faithful,' and his children after the faith.

"But, are the natural branches cast off for ever? 'God forbid,' says Paul. 'God hath not cast away His people whom He foreknew.' 'For, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.' 'For the gifts and calling of God are without repentance' (Rom. xi.). Paul always reasoned out of 'Moses and the prophets,' and he saw that the Jews would be restored to their own land when their Deliverer would again appear on earth. He saw that the kingdom of Israel would be restored (Acts i. 6), and that Christ should then 'reign over the house of Jacob for ever; and of His kingdom there should be no end' (Luke i. 33). Of this time the prophet Ezekiel spoke, saying, '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' (xxxvii. 22). This is the time spoken of by Christ when He said, "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging (or ruling) the Twelve Tribes of Israel' (Matt. xix. 28). Thus, the Twelve Tribes of Israel will be restored as subjects of the Great King, and the twelve who followed Him.

"The foregoing is what I believe to be the Scripture view of the matter broached by Mr. Finlay. And now, Sir, I do not desire to trespass too far on your space, but you will allow me, perhaps, to deal briefly with one or two of the 'marks of identity' brought forward by Mr. Finlay on behalf of Anglo-Israelism. In reality, Mr. Finlay places Queen Victoria in the place of the Lord Jesus Christ. This is one of the primary mistakes of the Anglo-Israel theory. The Deliverer was to come 'out of Zion,' to 'sit on the throne of His father David' (Luke i. 32); and surely Mr. Finlay will not seek to dispute His claim! Then he affirms that it can be proved from history that the British people

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are the Ten Tribes of Israel. He would be a clever man indeed who could trace the descent of the heterogenous British people back to about seven hundred and twenty years before Christ, and identify them as the Ten Tribes who were taken captive by the King of Assyria! (2 Kings xvii.) For about that time, the Ten-tribed portion of Israel's sons pass from the page of history; and nothing further is recorded of them in the Scriptures, except in prophecy, where it is declared that they shall yet be united under 'one king' upon the mountains of Israel.

"Again, your correspondent puts forward the words of Gen. xxii. 17, as a 'mark of identity.' The words are: 'Thy seed shall possess the Gate of *his* enemies." I must request Mr. Finlay to mark the personal pronoun here very specially. It refers to a particular personage called the 'seed.' I have already drawn attention to Paul's definition of the seed as being Christ (Gal. iii. 16), and all who are members of the body of Christ (Gal iii. 29). Christ comes as a man of war to destroy existing Governments, and 'to set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever' (Dan. ii. 44; Rev. xi. 15). Then shall Christ, the seed of Abraham, 'possess the Gate of his enemies.'

"Again, Mr. Finlay says that 'the term Jew does not mean Israelite, for it only names the members of the tribe of Judah.' It is sufficient, in replying to this statement, to refer your readers to Acts xxi. 39, where Paul affirms that he is a 'Jew,' and to Romans ii. 1, where the apostle says that he is an 'Israelite.'

"There is only one other 'mark of identity' to which I shall refer, meanwhile deeming those dealt with a fair sample of the 'marks' brought forward by Anglo-Israelites. It is that the British people are the only Sabbath-keeping people in the world, apart from the Jews. Mr. Finlay evidently does not know what Sabbath-keeping means. Neither Mr. Finlay nor any other living man has ever kept the Sabbath. Let Mr Finlay consider this reply, Scripturally, and he will be more careful in his selection of 'marks of identity.' Indeed, the whole Anglo-Israelite theory consists only in a mass of verbiage and fantastic speculations founded upon some trivial coincidences audaciously termed 'marks of identity.'

"Sir, this is a subject capable of much enlargement, but consideration for your space prevents me from going more fully into the matter.

"Thanking you in anticipation of insertion.—I am, sir, faithfully yours, "W. S. CRAIG.

"Port Napier, Hawkes Bay, 28th August, 1895."

Mr. Finlay replied as below; and the editor closed the correspondence thus:—

"Mr. Finlay writes us again, on reply to Mr. Craig, on the subject 'Are Englishmen Israelites?' The letter is too long. Our space is much pressed, and we cannot publish long letters on this or other subjects. We shall, however, try to find some room for it—or a part of it—as soon as possible."

"ARE ENGLISHMEN ISRAELITES?

"To the Editor of the 'Christian Outlook.'

"In answer to Mr. Craig, Mr. Finlay thinks he does not know what Identity Truth is, and advises him to read Prov. xviii. 13. He says that it is nonsense to interpret Gal. iii. 18, as doing away with the rich political favours of Israel. He argues that we are taught by it—that Christ is the one seed from whom the blessings were to flow—not the seed to whom they were made. Gal. iii. teaches us that these promises took the form of a will, made by God. The heirs are Israel (the Hebrew nation) Gal. iii. 16; Heb. vi. 13—18. Jesus Christ (being God) is the testator of that will. A will has no force while the testator lives (Heb. ix. 15—17. Jesus died. The will was opened, and the heirs received the promises—no one else could (Gal. iii. 15). What could be plainer? It must be so; else Paul contradicts himself in Acts xxvi. 6, 7, when he tells us that the promises must be fulfilled to the Twelve Tribes.

"In regard to Mr. Craig's view of the kingdom, Mr. Finlay writes:—

"I ask, of what is Christ the King? Of a kingdom certainly. Of what kingdom? When Jesus said, 'My kingdom is not of this world,' what did He mean? Did He not refer to the contrast between the earth-made apostate kingdom described so vividly by Daniel and the God-made, God-chosen kingdom set up in the wilderness—the seed of Abraham in the line of Isaac? In support of this choice, let me quote Exod. xix. 5, 6; Deut. x. 15; Deut. xiv. 2; Deut xxvi. 18, 19; Amos iii. 2; Psa. cxlvii. 19, 20; Jer. xxxi. 2, 3; 1 Peter ii. 9, 10.

"It will be seen from these texts that Israel was a God-chosen nation, and that not for a time, but for ever; 1 Peter ii 9, 10 confirms this. It is of this kingdom that Jesus Christ is the rightful King. The kingdom is not ready for its rightful King (Jesus). He will not come into His kingdom until this nation, this people, even Israel, is in evidence as 'a righteous nation,' prepared for Him, and finally made ready.

"Now for the statement that I place Queen Victoria in a superior position to Jesus Christ. I most emphatically deny it, and appeal to the readers of the *Outlook* to note the fact. Mr. Craig is the author of that statement himself. Identity truth does not teach it. But as to Queen Victoria's position, I would ask Mr. Craig to turn to 1 Chron. xxix. 23, and note King Solomon's position. The throne mentioned was the throne of the Lord, and Solomon sat on it. My statement is that Queen Victoria occupies the same position to-day. Mr. Craig cannot refute that. If I am guilty of what Mr. Craig charges me with, the writer of the Chronicles must be alike guilty.

"With reference to the 'Gates,' that prophecy (Gen. xxii. 17) must be fulfilled before Christ comes again—Mr. Craig to the contrary. After Christ comes to His throne, Israel will have no enemies existing the Gates of whom she can possess. Besides, when Christ comes, He comes to reign over a kingdom—not to set it up. If Mr. Craig will only follow his quotation from Daniel a little farther (Dan. ii. 44), he will see that that kingdom was to be set up in 'the days of these kings,' and set up for ever. Consequently, that kingdom must be in existence now.

"I would refer Mr. Craig to a repetition of the prophecy regarding the 'Gates' in Gen. xxiv. 60, where he will find no pronoun to trouble him. Mr. Craig seems to think that the question of Jew and Israelite is easily disposed of, and it is just here he displays his lack of knowledge. True, I did say the term Jew does not mean Israelite. I repeat it, and mean it too, but I find I must be more explicit. My position is this: a Jew can be an Israelite since he belongs in common with the other tribes to the nation of Israel; but it does not at all follow that an Israelite need be a Jew, and certainly the members of the Ten-tribed nation never were and are not now. The case of Paul does not teach that the terms are interchangeable. Paul, in speaking of his religious

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upbringing, and tribal alliance with Judah (see 1 Kings xi. 32, 34), calls himself a Jew (Moadecai did the same, Esther iii. 4, and he was a Benjamite, Esther ii. 5); but when Paul speaks of his nationality he is very particular. It was Paul's great boast that he was 'an Israelite of the tribe of Benjamin,' (Rom. xi. 1), and he fully explains why he was content to be considered a Jew (1 Cor. ix. 20)—placing himself on a level with them if haply he might gain them for Christ; thus in the same spirit we find him calling himself 'a Roman' (Acts xxii. 27), 'the Apostle of the Gentiles' (Rom. xi. 13), 'a Pharisee' (Acts xxiii. 6). He also himself circumcised (Phil. iii. 5; Acts xvi. 3), yet boldly denounced circumcision (Gal v. 2; Acts xxi. 21); he was willing to be all things to all men for Christ's sake (1 Cor. ix. 19, 22). I don't think I need notice Mr. Craig's remarks about the Sabbath. His italics clearly shew his error I am pleased to think that there are very few readers of the *Outlook* who would listen to a statement such as that. Will Mr. Craig, however, kindly read Exod. xxxi. 16; Ezek. xx. 12. It will be seen there that the Sabbath was to be a sign, a perpetual covenant between Israel and God. Can that perpetual covenant have ceased? Malachi iii. 6 says, 'I am the Lord, I change not.' Therefore the Hebrew nation must be found to-day keeping the Sabbath; that is, the Jews and the Ten Tribes as two distinct peoples must possess the sign of the perpetual covenant. I leave the issue in the hands of honest students of God's Word.

"The Identity Truth declares that the British and American nations are really the only Sabbath-keeping nations upon the earth. We carefully preserve our Sabbath by legislative enactment, it being impossible for any individual to carry on his trade by opening his shop without violating the Sabbath law.

"The 'Identity Truth' also does trace the British people from the land of the Assyrian captivity to their present home, by a chain of evidence as satisfactory as any ever yet placed before men for their consideration.

"Let me close by referring readers to Acts v. 35, 38, 39; Acts xvii. 11.—I am, &c., "T. A. FINLAY.

"Purikiriki, Owaka, Sept. 18, 1895."

[We have been obliged to delete some passages from Mr. Finlay's letter.' This correspondence is now closed.—ED. *C. O.*]

EGYPTIAN RECORDS OF ISRAEL.

AN IMPORTANT DISCOVERY.

"PROFESSOR FLINDERS PETRIE has spent another memorable winter. For a century men have sought up and down the valley of the Nile for written proofs that once there lived a people called the children of Israel. They found this race referred to in monuments all around, on the Moabite stone, on the black obelisk set up at Calah by the younger Shalmaneser to record the victories of his reign, and on many another stone of memory in the Euphratean valley. But in Egypt itself there was dark silence, for even at Defennch—the Tahpanhes of Jeremiah—there is nothing to connect it with the Jewish people save the modern name, El Kasr el Bint el Jahudi—the Castle of the Jew's daughter.

"There lived on a time a great and powerful monarch in Egypt, one Amenhotep the Third, who made the Colossi, and first tried to improve the agriculture of the valley by means of reservoirs. Two centuries after there arose another king who knew not Joseph, and it was he—men called him Merenptah—who, like his predecessor Rameses, despoiled the temples of earlier kings in order to provide himself the more readily with materials for his own. He took from a temple of Amenhotep's a huge black granite slab, bearing an inscription of no little importance, and built the face of it clumsily into the wall of a newer sanctuary designed for his own worship. Upon the smoothened back of this great block of stone he caused a record to be made of his brilliant campaigns in Syria. A few weeks ago the stone was unearthed by the Edwards Professor. And in this inscription, for the first time in Egyptian exploration, there has been found the name of the people of Israel.

"By the courtesy of Dr. Petrie I have been permitted to examine the squeezes of the inscription which he took for purposes of study. The original monument, which thus ranks with the Moabite stone, the great rock-writings of Behistun, and others, in critical value, will be deposited at Ghizeh, and it may be taken for granted that a plaster cast of it will ultimately be procured for the British Museum. The weight of the original is five tons, and the record, which is of considerable length, is fortunately complete. It tells how the mighty Merenptah cleared the Libyans out of Egypt—for even in those days, as in these, there was a constant oscillation of the line between savagery and civilisation—and how he carried his sword into Syria, where he conquered many races in their turn. Amongst the peoples so subdued were the children of 'Is ra il,' and the appearance of this name in the phonetic form of hieroglyphic writing, is for the antiquary the sensation of the year. To what was stated by the discoverer at a lecture in University College last week, it may be added that the people were said to be so completely spoiled that no 'seed' was left to them. Whether this means that the race was in the vanquished area entirely destroyed, or only that the harvests were seized as loot of war, is a point upon which the philologists will doubtless meet in conflict. The story adds that Egypt was filled with 'widows,' and if it be inferred from this that the victor carried all the Hebrew women as captives at his chariot wheel, the incident would but illustrate once more a normal feature of Oriental warfare.

"But this and other sentences, in what may become known as the Israelite stone, cannot properly be discussed until the full text is before us in the *Contemporary* for May. Suffice it to say that the mere translation of it seems to admit of no dubiety, although the task of allocating the campaign which it describes to a specific place in the history of Israel, as told in its own sacred books, will serve to fascinate Old Testament scholars all through the summer. It is difficult to resist the evidence which attributes the period of Merenptah to the beginning of the twelfth century before this era. The argument for identifying this monarch with the Pharaoh of the Exodus, hitherto incomplete, will obviously be affected by the new discovery. Although, however, the minuter details of Merenptah's colossal archives will but touch the fringe of Biblical study, they are a gage and earnest that the quest amongst the imperishable stones of Egypt for records of Joseph and Moses will one day meet its reward.

"E. G. HARMER.

—*Christian World*, April 17, 1896."

THE QUEEN has expressed her deep distress at the terrible disaster that has befallen *The Drummond Castle* South African Steamer on her way from the Cape to London. We are sure every British-Israelite will feel grieved at the loss that must have fallen upon so many families connected with the passengers and crew.

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THE UNITY OF THE EMPIRE.

THE following appeared in the Otago *Daily Times*, a New Zealand paper, of Dunedin, on April 6th last, and is satisfactory reading, in these days of provocation and disappointment caused by the late events in the Transvaal and by the crooked policy followed by President Kruger. The article is this :—

"THE UNITY OF THE EMPIRE.

"(Per United Press Association.)

"Wellington, April 5.

"In an interview which a representative of the *Post* had with Mr. D. Ziman, the latter, having for a time exhausted his West Coast mining topic, turned to the subject of late political excitement in the Old Country and of the warlike enthusiasm evoked, of which he was witness. To the query of the representative as to the manner of the reception of the cables from the colonies of their loyalty and devotion to the Empire, Mr. Ziman answered: The people in England were very pleased at the way New Zealand and the Australian colonies generally showed their loyalty to the Mother Country. Of course, you read Mr. Chamberlain's reply. If I may express an opinion, I should say that the time has arrived when the colonies might show their loyalty in a substantial manner.

"What form is it that you suggest?—Well, you know, it is a fashion among foreigners in Europe to speak of the colonies as only fair-weather friends of England. I have often heard it said that, sooner than put up with the injury to trade and the expense which war involves, the colonies would desert England if she became involved in a great European war. Some colour is lent to this argument by the fact that at present the colonies contribute almost nothing to the defence of their own coasts. There was a good deal of correspondence on this subject in the *Times* last year, and it was pointed out that at present British subjects in England have to pay taxes to protect the coasts of British subjects in New Zealand, which seems hardly fair. It would be perfectly fair and just that Australasia should contribute more in proportion to their wealth and population to Imperial defences ; but in England people are content that things should go on as they are, and they are so proud of the greatness of the Empire that they are not disposed to bargain with the colonies as to their contributing funds for the Imperial Navy. This brings me to the suggestion I have to make. Let us give the whole world an object lesson in the union of the Empire. Let us offer of our own free will to present a battleship to the Imperial Navy.

"That is indeed a big proposal. Have you thought what such a ship would cost and how the money is to be raised ?—Oh, yes. I think a battleship quite worthy of Australasia could be built for about £500,000, and this sum I should like to see presented for that purpose to the British Admiralty as a free gift from the people and Governments of Australasia.

"And how do you think such a gift would be received in England ?—I think it would arouse an amount of enthusiasm for New Zealand and Australia which one can hardly realise, and it would strengthen the Empire in the eyes of the whole world out of all proportion to the actual cost of the ship. In this way it would, I believe, be a great guarantee of peace, for few indeed would dare to venture on war with an empire that could exhibit to the world such signs of unity and solidity. Australasia herself would gain greatly by such a gift as I suggest, because the English people would feel that New Zealand and Australia were really one with themselves, and always meant to be. But I don't wish to dwell on any selfish aspect of the question. The ship should be given as it would certainly be received in spirit, and as a symbol of Imperial unity.

"Your idea, Mr. Ziman, is a bold and attractive one, but how would you suggest that effect should be given to it ?—Well, I think that I would rather leave that for some of your public men to undertake. I would suggest that voluntary subscriptions should be raised both in New Zealand and Australia, and that the Governments should also contribute—say, £1 for each £1 raised by the public. Any subscription, however small, should be thankfully received, and everyone who contributes half a crown to such purpose would feel that he was doing something to knit closer the ties between the colonies and the mother country.

"FIRST CONTRIBUTION OF £1,000.

"I am sure the movement would receive great sympathy and support in Australia as well as New Zealand, and as far as I am concerned, though I have plenty to do with my money just now, I shall be very pleased on my own account to contribute £1,000 just to make a start with, for, although a foreigner by nationality and religion, I am thoroughly British at heart, and am pleased to take any opportunity of showing my loyalty and affection towards the great British Empire, which gives liberty and protection to all who wish to live under its flag."

"THE BRITISH-ISRAEL DELUSION."

THE April, 1896, number of *Things to come* contains an article with the above heading, "The British-Israel Delusion." The whole is an earnest appeal from some good man who regards ours as "a dangerous delusion" and warns those he influences against giving heed to the seductive teachings of the dangerous Anglo-Israelites. The writer of the paper is one C. S. He terms ours "a grand diversion," leading away from the hope of the Second Coming of the Lord, and comparable with the "diversion" of the Johannaites, the Millerites, the Mormonites ; all having the same Satanic origin. It is admitted in a sort of way by C. S., that ours is a somewhat harmless movement, but it does mischief, it appears, because it interferes "with the blessed hope of the return of the Lord!" "The Lord Jesus promises men a place in the many mansions He is gone to prepare, and is He wishing us to meet Him in Palestine, as Anglo-Israelites?" Our subject, it seems, draws men away from "the Scriptural, blessed, hope of union with the Lord we love, to the hope of a return to Palestine!" The Israelites, it is admitted, are to return there and are right to entertain those hopes as "bright and glorious ones, for the long millennial times of Messiah." But this, it appears by C. S's article, is not the hope of the Christian! "His calling, his hope, his destiny is heavenly." The Holy Ghost will never deceive him by putting before him the hopes of Israel. "Therefore," adds C. S. in a burst of severe logic, "therefore the present Anglo-Saxon Israelitish movement cannot be of the Spirit of God!" There is much more of the same kind in the paper in question. But the whole is based on the fatal error that the Israelites' hopes as we entertain them are not Christian hopes, but something apart from them. The fact is C. S. is unacquainted with our views and imagines that ours are merely "Earthly hopes and callings of Israel," and that such are necessarily "distinct from the heavenly calling

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and hopes of the Church of God." There never was a greater mistake, and C. S. ought to know it. Israel of the House of Joseph were blessed by God Himself in Hosea i. 10, R.V., with the Christian character, and C. S. cannot deprive them of it or forbid us claiming it as ours. "In the place where it was said to them, Ye are not My people, there it shall be said to them, Ye are the sons of the living God." The Lo-ammi Israelites are to be known as and proclaimed to be, "the Christian nation," a status which the Divine sonship, now theirs, authorises them to claim. How can C. S. dare to say that a nation so distinguished by God Himself, is not entitled to "the heavenly calling, and hopes of the Church of God?" The Israelites of old in the wilderness were "the Church of God," as Acts vii. 38 declares. When were they deposed from that high privilege and the hopes of the Church of God conferred upon another body? The glory of the Ten Tribes of Israel is described in the Old and New Testaments alike. Jer. xxxi. 33, 34, and Heb. viii. 10, 12, describe them in identical words. The Church of Christ cannot have higher gifts than these. The question of personal salvation no doubt is not settled by the adhesion of anyone to the Anglo-Israelite views, any more than they are by adhesion to the Church's dogma apart from the work of the Holy Spirit in the soul. A nominal Christian and a nominal Anglo-Israelite may deceive men; but neither can deceive God, or find salvation otherwise than by the one name under heaven given among men whereby they must be saved (Acts iv. 12), even the name of Jesus. The "British-Israel" views look for the fulfilment of the Old and New Testament prophecies in regard to that race, and find that the British nation are fulfilling them. They look therefore, because God is faithful, to the fulfilment of all that is yet unfulfilled in that race, in the coming times, and rejoice to know that these things point to the glory of the Lord Jesus Christ, their King, to His appearance to reign over them on this earth, which thereby becomes heaven, since where He is must be heaven for them.

In an appendix to the article there is quoted a foolish paper written and published by the late Edward Hine in September, 1883, wherein he deprecated all attempts to convert the Jews to Christ because, as he believed, God had engaged to accept them under Moses in Ezek. xliii. 27. This was no doubt a grievous error on the part of Mr. Hine, and he was much to be blamed. For this very error we ourselves withstood him to the face in our leading article in vol. 1 of the BANNER, No. 6, p. 53, Feb. 7, 1877. The matter was disposed of nineteen years ago and the man now is dead. Our protest was recorded, printed and published. Is C. S. charitable in thus reviving a charge (which was by us publicly denounced), and after so long a time?

C. S. makes a point of 1 Cor. x. 32, maintaining that this text proves the distinction for all time between "the Jews; the Gentiles; and the Church of God." The latter, he says, is gathered out of both Jews and Gentiles and we shall never find, "after the Church of God is taken up into heaven," "a single instance in the prophecies, from Genesis to Revelation, where these three bodies are mentioned as found on earth, again." The fact is the Revised Version gives the correct translation of the Greek words of 1 Cor. x. 32, thus: "Give no occasion of stumbling, either to Jews, or to Greeks, or to the Church of God." In other words, offend neither the people of the House of Judah, nor those of the House of Israel (the Greeks), or "the Church of Christ" the last just then formed by the apostles of the Saviour. The Jews and Israelites of the Dispersion "among the Gentile Greeks" (John vii. 35), were not converted when St. Paul wrote, and therefore the three parties were separately named in the passage in question. Now the Israelites are no longer among the Greeks, but form the majority of "the Church of God" in Israel's "Isles of the West (or sea)" (Isa. xxiv. 15, R.V.), and therefore the three parties cannot properly be named and are not named again, together, in the prophetic Scriptures! The Bible as a whole is a history of God's chosen ones, the children of Israel. They were of old the Church in the wilderness (Acts vii. 38). The House of Israel are to be "The sons of the living God," therefore the Christian nation, and to them is to be given by the Lord the glorious function of the proclamation of the Gospel to all nations, families and kindreds of the earth (Mark xvi. 15). To them is to be granted by God Himself, "the kingdom and dominion and greatness of the kingdom under the whole heaven," with Christ Himself as the King, ruling over an everlasting kingdom, and all dominions shall serve and obey Him (Dan. vii. 27). We do not in all this forget either the speedy return of the Lord to reign, His rapture of some of His saints, or the glorious kingdom on earth which He will presently rule in this world, by and through Israel His servants; seeking too the teaching of the Holy Spirit, in regard to the subject of our nation's identity with the lost tribes.

Correspondence.

HYDE PARK LECTURES.

To the Editor of the "Banner of Israel."

DEAR SIR,—On the 7th, 8th, and 9th of July, I shall (D.V.) hold meetings near Marble-arch, at 3 p.m. and 7 p.m., supported by Mr. Rowland Mackworth and others. Will believers kindly send all old BANNERS and other literature to Mr. Rowland Mackworth, 10, Nottingham-street, Marylebone, London, West, as soon as possible, that we may be well supplied with seed? Mr. Mackworth has carried on a grand work of distribution of literature since last year's visit; and he and I went to the Park, on May 7th, at 11 o'clock, and we had a good meeting. My wife was also with us, and it was as much as we could do to give out the literature, so anxious are the people to get some. We anticipate good times this July. May God be with us, and bless our testimony. Eastbourne, Hastings, Seaford, &c., who will help if I pay flying visits? Please don't reply in the winter. Can I speak on Seaford and Hastings Beaches without permission? I know about Eastbourne. As Mr. and Mrs. Reep have left Eastbourne, I want some ratepayer who will ask permission for me. As soon as I hear, I will give dates.

Yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road, Brighton.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following extract is from the *Review of Reviews*:—

"'THE REPUBLIC OF BIRMINGHAM,' FROM A FRENCH POINT OF VIEW.

"Provincial England, so little known thirty years ago, is becoming an interesting fact to our neighbours across the channel. The sympathetic description of Birmingham, which is given in the *Revue des Deux Mondes*, for July, by M. Max Leclerc, under the title of 'A Tour in England,' is indicative of the intelligent appreciation with which some of the best elements of English life are regarded in France. 'A Well-governed Republic,' is the sub-title which M. Leclerc has given to his sketch, and after tracing with many statistics a history of the rise of the great manufacturing centre, its system of municipal government, its education, its health,

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its public institutions, the solidarity of interests which exists between the various sections of its society, the public spirit by which the whole community is animated, he concludes as follows:—

"'It now seems to me that I have now said enough to justify my title. Birmingham is a veritable Republic in the heart of a Monarchy, and a well-governed Republic. Municipal life circulates there in full tide; liberty has no apparent limits. The commune is all powerful; it affirms its omnipotence, but does not abuse it. It constructs municipal monuments which would be a challenge, if there were anyone to challenge; but in Birmingham, as in all English towns, there are as few as possible of the visible representations of the central power; nowhere is there any trace of tutelage, of mistrust from above, or of a trammel upon these free men; they have been treated like reasonable beings, and they act as such. Is it not strange in a town of 500,000 inhabitants, to meet with no adminstrative offices, no prefecture peopled with scribblers sent down from the capital, no officials, no permanent tribunals? In Birmingham men judge each other; they bring up and instruct their children as they please; they nurse their sick according to their own ideas; they plan and lay out their streets as they want them. I assure you they are excellent Republicans; the name alone is wanting; but they have the thing, and that suffices. They are wise men.'"

When French opinion has fully realised the effects of free institutions upon our towns, it will perhaps become reconciled to our system of colonial government. It is not in England alone, but throughout the British Empire, that the English race proposes to itself to multiply little Republics in all but name on the model of Birmingham and its sister towns.

FRED. H. GRIFFITHS.

Pegu, Burma, Jan. 31, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—It may be of interest to you to read Young's translation of the passage in Amos and in Acts, so I send extracts. Yours truly, W. O.

From translation by Robert Young (literally and idiomatically translated). A. FULLARTON & Co.—

Amos ix. 11, 12.—"In that day I raise the tabernacle of David, which is fallen, and have repaired their breaches: and its ruins I raise up, and have built it up as the days of old: So that they possess the remnant of Edom, and all the nations on whom My name is called, affirmeth the Lord, the doer of this."

Acts xv. 16, 17.—"After these things I will turn back, and will build again the tabernacle of David, which is fallen down, and its ruins I will build again, and will set it upright, that the residue of men may seek after the Lord, and all the nations upon whom My name hath been called, saith the Lord, who is doing all these things."

To the Editor of the "Banner of Israel."

DEAR SIR,—Do you note how applicable to us, seem verses 15, 16, 18 and 19, of Psalm lxviii., selected for the morning service for Whit Sunday?

"15. The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

"16. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

"18. Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

"19. Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation."

I quote from the Annotated Paragraph Bible of 1857.

In the note concerning Bashan, it is stated, "This is the range of Anti-Libanus, which formed the Northern boundary of Bashan. Its Southern peak called 'Hermon,' is often referred to in Scripture, being the loftiest and most majestic mountain in Canaan; and its grandeur as such, is here contrasted with the greater glory of Zion as the 'holy mountain.'"

In referring to ver. 16, "Why leap ye, ye high hills," a note says, "Rather, 'why look ye askance' *i.e.*, with envy, at the honour put on Zion as the earthly residence of God?"

Are we not set on a high hill? For envy, do not other hills look askance at us, and have we not received gifts for men? Power to help other nations in spiritual and temporal in a marked degree? Gifts of opportunity, wealth, and the inspired desire to bring other peoples to a knowledge of the Lord?

Yours faithfully, L. P.

May 25.

To the Editor of the "Banner of Israel."

SIR,—I write to suggest to your contributors that, instead of merely quoting chapter and verse for their references, they should quote the passages (when not too long) in full. The ordinary reader either has not the time, or has not the inclination to make the needed references, and consequently much of the force of the arguments is lost to them.

This remark is applicable to all the writings which I have seen on the "Identification" question, and I hope that my calling attention to what I cannot but regard as a serious drawback to the comprehension of the subject by the ordinary reader, may result in my suggestion being followed. I am aware that the space which would be needed for carrying it out will be held to be a serious obstacle, but this should not be regarded as of much moment when it is admitted that everything should be done to scatter broadcast the seeds of the "Truth." I am, sir, &c., A SUBSCRIBER.

Auckland House, Darjeeling, May 3rd, 1896.

THE HEIRS TO DAVID'S THRONE.

WE have received the following letter from the Hon. Sec., of the British-Israel Association at Brisbane, Queensland, Australia.

"Dear Philo-Israel,—A member of this Association propounded the following question, and, although at the meeting several gentlemen vouchsafed answers, it was deemed advisable to submit it to you with the request that you would kindly give us the benefit of the views of the matter:—

"'If Zedekiah's daughters that left Palestine in company with Jeremiah, were the only heirs to David's throne, of what line did Christ come? for He was of the house and lineage of David, and heir to David's throne.'

"Thanking you in anticipation for your assistance in the matter, I am, &c.,

"HOWARD S. BLISS, Hon. Sec.

"The Treasury, Brisbane, March 24, 1896."

In reply, we say what is obvious from our only source of knowledge, the Bible, that the daughters of Zedekiah, the last male heir to the throne of David, came in the line of David's son Solomon, the son of Bathsheba, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, &c., down to Hezekiah, Josiah, Jehoiachin, to Zedekiah. On the other hand, the Lord Jesus Christ came from King David in the line of Nathan, Solomon's brother, by Bathsheba (1 Chron. iii. 5), through Mattatha (Luke iii. 31), to Joseph the supposed father of Jesus Christ. By the other genealogy of Matt. i., the descent was through Solomon to Jeconiah, all but one, kings of Judah only (2 Chron. xxxvi. 8, margin), and then through Salathiel to Matthan, Jacob, and Joseph, the husband of Mary, the mother of the Lord.

The Lord Jesus thus sprang from David the King by his son Nathan (Solomon's brother), and was thus in the direct line of heirs to the Throne from the King of Israel and Judah, Jesse's son.

THE QUEEN has thanked, by her Private Secretary, Mr. W. Jones-Hunt, of Bath, for his Birthday Ode published in the BANNER OF ISRAEL, June 3rd.

"THE TRIBES" is a new monthly publication on the Identity of the Lost Ten Tribes with the Anglo-Saxon Race, a four-page folio issued by *The Tribes* Publishing Company, Denver, Col., U.S.A. The price is 50 cents per year. R. Banks & Son will be the agents for this country.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"THE MAGIC OF THE BRITISH FLAG."

WE have always felt that God has used the British Flag, being the ostensible symbol of Israel's power, to carry out His purposes of grace, and often those of punishment for sin among the other nations of the earth. It seems to us that the missionary enterprise prospers or fails according as the British Flag protects or abandons it. In India, where the Flag is present everywhere, the missions to the heathen advance. In Afghanistan, when the British military forces were withdrawn, the missions were at once re-called and disappeared. In Madagascar, while British influence was present, the Gospel had free course and prospered. With the French protectorate the British missions are withering and ready to die, for in the event of the success of the French military expedition, Protestant missionary effort cannot be expected to succeed, or do otherwise than languish. Another phase of the same truth that God blesses the British Flag is presented to us in the marvellous history of the progress of the Malayan Peninsula under the fostering care of the British Flag, during the last 20 years. The British protectorate over the native states there was declared in 1874, twenty years ago, and the results to-day are simply wonderful. After that date Perak and the other smaller native states were persuaded to throw in their lot with the British, and henceforth they were governed by British Residents, who effected within a few years a truly wonderful change. Before 1874, these states, with Perak at their head, were simply barbarous. Intrigue, corruption, and violence filled them. They were invaded at that time by a Chinese horde of immigrants, attracted by the rich desposits of tin discovered there. The neighbourhood of Singapore, where the British power had been long established, forced our representatives to decide that these Malayan States must also come under British government. As usual, we did not wish to annex them, but we did the next best thing. After the manner of the protected states in India we decided to appoint British Residents at each of these native states, and proceeded to govern them through their own native rulers, but in the mode approved by the British and Indian Governments.

"In a few years," says the *Scotsman*, "a wonderful transformation was witnessed."

Sir C. B. H. Mitchell, the governor of the Straits Settlements, was presented by Mr. Frank Swettenham, the Resident, with an able report for the year 1894, of the progress of these outlying native states, with Perak at their head. Their progress has been astonishing, in revenue, trade, and general progress. The estimated revenue of Perak for the current year is taken to be 4¼ millions of dollars, which is equal to that of the British Straits Settlements, including the flourishing port of Singapore! The *Scotsman* of Oct. 3 last, summarises the figures thus:—

> The rate of progress can best be seen when the figures of several years are taken into account. The increase in revenue since 1890 was expected to reach 75 per cent. at the end of the year. "The production of tin has increased by over 50 per cent.; the export of *padi* is nearly twenty times what it was in 1890, and that of sugar is more than double. The value of Customs revenue has more than doubled, and of the land has more than trebled. The railway receipts last year were three and this year (1895) will be nearly eight times as large as in 1890. The postal business has increased fourfold, and that of the telegraph offices has more than doubled, while the trade of the State has increased from a value of 17 millions to nearly 27 millions of dollars."

The picture of prosperity presented by the Resident's report is well condensed by the *Scotsman*, and we cannot do better than repeat the glowing account. It reads thus:—

> This is not all. The Chinese workpeople, and notably the native Malays, have participated in the prosperity of Perak. They are better clothed, housed, and fed; they have "gained exactly in proportion to that power which their chiefs have lost." Their lands, once valueless and in many cases abandoned, are now "cultivated, fenced, cared for. The wealthiest Malays of the Peninsula are the Perak Malays.

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It is for them that the richest silks of Trengganu and Batu Bara are woven; it is they who vie with each other in the building of expensive houses and the possession of horses and carriages, while many of them have their own residences in the Sacred City of Mecca." It cannot be said that in developing the wealth of Perak we have at the same time impoverished and degraded the native population. When Mr. Swettenham succeeded five years ago to the Residentship, there was an accumulated surplus at credit of the Government of 1,800,000 dollars. He is "glad to say that nothing now remains" of this idle balance. It has been laid out on railway and road extension, on telegraphs, water works, and everything likely to encourage trade and benefit the country. On the Kinta Valley Railway alone 2½ millions of dollars has been spent by the State. This outlay appears to be a good investment of public funds, and the Perak railway revenue is expected this year to reach nearly 700,000 dollars, "of which probably more than half will be profit, giving a return of about 10 per cent. on capital invested." It might seem hard to beat the experience of Perak. But Selangor, a neighbour and younger Protected State, has succeeded in doing this. The revenue collected last year was close up to that of the older State; the total volume of trade in 1894 was over 25 millions of dollars; and it has a million of dollars of assets invested in loans and securities, and between three and four millions laid out upon a remunerative Government railway. Like Perak, Selangor has a large annual expenditure on public works, and does not neglect the higher resources of civilisation. We read in Mr. Rodger's report that "the liberality of the Chinese community," which in Selangor comprises at least a hundred thousand persons, and includes practically all the tin miners in the State, "has been well exemplified by their voluntary taxation for the establishment of a hospital and asylum for indigent persons who, from old age, chronic disease, or other causes, cannot be adequately treated in the ordinary pauper hospitals; and by their purchase of four ambulance carts for conveying sick coolies from the mines to the hospitals." The native races "have taken readily to various forms of athletic sport, and the sight of men of every race, colour, and creed, assembled together on the cricket or football field affords striking evidence of the good results attending British protection;" while the children, now that the Victoria Institution, a memorial of Her Majesty's Jubilee, has been opened, have "the opportunity of meeting together in the class-rooms and on the playground of a good English school."

There are other smaller States in the Malay Peninsula which are not included in the above account. These have only recently been brought under British protection and management, and are already showing that their progress will be as marked as that of Perak, in no distant period. In regard to the future, Mr. Swettenham, the Resident, makes the following remarks:—

"The best thing we can hope for," says Mr. Swettenham, is a settled agricultural population and "a body of Europeans who will bring their brains, their energy, and their money to convert our jungles into extensive estates of permanent cultivation, a form of enterprise such as no Asiatic has hitherto had the ability, experience, or determination to attempt;" and other Residents echo his words. Whether Perak and its neighbours, having launched on the tide of prosperity with the aid of their tin mines, are to go further and to fare still better on the strength of the suitability of the soil for raising coffee, tobacco, spices, and other tropical staples, remains to be seen. It is enough for the present to know that the magic of the British Flag has within less than a generation converted what, under weak and corrupt native rulers, would have remained in picturesque barbarism into a region that counts for something in summing up the wealth, the trade, and the progress of the world.

The remarks of our Edinburgh friend on the account we have given above of the marvellous progress of these native States in the Malaya Peninsula, deserves a place in our columns. He writes that the above account "shows what this country has been doing in a quiet way for a good many years in a distant part of the world, by advice and superintendance, and resulting in marked social and commercial advances. Little or nothing has been heard of what has been going on in the Malay Peninsular, the country referred to, but now that these reports have been issued, we can see how rapid and how marked the advance has been, and in striking contrast to the fussy and soldiering plans of the French in the countries not far off.

"In contrast to the scrambling for territory of other countries, what strikes me with regard to Britain is that dominion is almost always thrust on it, or acquired in a natural way or of necessity. In the present case we have not even assumed a Protectorate, though that should follow, and would have, no doubt, before this time been an accomplished fact had France or Germany been in our place."

JOSEPH.

By M. J. S.

Our ancestor Joseph was sold into captivity by Judah (Gen. xxxvii.) to the end that, firstly, his possessors, and, secondly, "all countries" (Gen. xli. 50) might be saved from starvation; and British-Israelites believe that so was our race sold by Ahaz, king of Judah (2 Kings xvi. 7, 8) to the end that by its splendid re-discovery in a far land, as foretold, all the world should believe on the God of Israel and live indeed.

As at last the knowledge of our ancestry is beginning to spread in our nation, so may we expect a record to be found in secular Egyptian history of Joseph's life-work, which has hitherto rested on the "unsupported" statements of Scripture; we cannot believe so great a man would be ignored by the tireless scribes of his time and country as has hitherto seemed to be the case.

That marvellous calculator, Professor Totten, has cleared up the mystery. By comparing the record that the children of Israel sojourned in Egypt 430 years with the statement of Heb. vii. 10, "Through Abraham even Levi hath paid tithes, for he was yet in the loins of his father, when Melchisedek met him" (his father and grandfather being still unborn), we see the 430 years is counted from Gen. xii., when Abram entered the land of Egypt, and not from Jacob's era. Further, the family home, all the after lives of Abram, Isaac, and Jacob was in a country garrisoned by Egyptian troops, so that Jacob only moved from one outlying part of Egypt to another. Goshen was Egyptian territory, but not part of Egypt (Ex. ix. 25, 26, "all the land of Egypt contrasted with Goshen," and many other proofs).

Now, see how this new light clears up the whole question, hitherto so dark. Professor Sayce, in his great work, "The Higher Criticism and the Monuments," in the chapter, "Canaanitish and Egyptian Elements in Genesis," after mentioning the record of a great famine, which he identifies wrongly with Joseph's (it was that of Gen. xii. 10), says, "The age of Baba and Joseph (*Abram*) will have coincided if any credence is to be placed in the Biblical narrative. When Joseph (*Abram*) entered Egypt it would still have been under Hyksos' rule. . . . If Meneptah, son of Rameses II., was the Pharaoh of the Exodus—and the Egyptian monuments exclude any other reign—the chronology of Ex. xii. 40 would place the arrival of Israel in Egypt long before the expulsion of the Hyksos and the rise of the

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XVIII. Dynasty. . . . The family of Joseph (*Abram*) would, therefore, have settled (*arrived*) in Egypt towards the time when the struggle between the Hyksos kings and the princes of the south first broke out." (The italicised corrections in parentheses are mine.) Compare Gen. xii. 17, "And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife." Possibly both passages refer to the same event. Sayce goes on to say the Hyksos were "themselves called Aamu, or Asiatics, by their subjects," and that "no prejudice would have been felt against a Hebrew stranger by those who were themselves strangers in the land." Here comes one of the most remarkable features of this romantic story. Sayce himself has since discovered that the Hyksos—kings of Egypt in Abram's time—were of "Kassite," or Cushite (Gen. x. 8) origin. Now Kassite is the proper reading of "Kasdim," translated Chaldees in Gen. xi. 31 and elsewhere in the Pentateuch; so Abram was not a "stranger" to these Hyksos Pharaohs, but a "great prince" (Gen. xxiii. 6), or "a prince of God" (Israel) from their own home in Ur of the Kasdim! No wonder that mighty Pharaoh desired to make alliance with his one-time neighbour by marrying his "sister."

Now to deal with Joseph at his proper time and place. Sayce goes on, "There is only one other period in ancient Egyptian history to which the settlement (of Goshen) could be assigned. This is the period which has *recently* been revealed to us by the tablets of Tel-el-Amarna. Under 'the heretic king' Khu-n-Aten, Egypt and Canaan were again in close union with one another, and the Canaanite was supreme in the Pharaoh's court and virtually master of the land of Egypt." (Joseph was a Canaanite to foreigners, in the same sense that Danites were later classed with and as Phœnicians.) "We have found the vizier Dudu actually occupying the same position as that of Joseph. But it is impossible to harmonise the date of the Exodus with that of the arrival of Joseph in Egypt if the latter did not happen till the closing years of the XVIII. Dynasty. Khu-n-Aten's reign falls only 150 years earlier than that of the Pharaoh of the Exodus." (Exactly at Joseph's era, by Totten's theory—the true one.) And, further, he says, "Egypt and Canaan are as closely united in the narrative as they were in the days of Khu-n-Aten, when Canaan was an Egyptian province. The famine, which can be caused in Egypt only by a failure of the waters of the Nile, is regarded (!!!) as spreading also to Canaan, where it would be due to a want of rain. Here we may see a trace (!) of the age of Khu-n-Aten, when Canaan was at times dependent on Egypt for its corn—as we know to have been the case from one of the Tel-el-Amarna letters—and when, consequently, a failure of food in the valley of the Nile would have affected also the Asiatic province" (Gen. xli. 56). Having joined the times of Khu-n-Aten, and some of the chief events of his time, to the Scriptural period of Joseph, let us now see some more of what Sayce says as to the great vizier "Dudu," "who occupied the same position as that of Joseph" and at the same time. "There is a curious parallelism between the position of Joseph and that of another native of Canaan, it would seem, in the reign of Khu-n-Aten. Several of the cuneiform letters found at Tel-el-Amarna are addressed by a certain Aziru, or Ezer, a Phœnician officer in the Egyptian service, to his 'lord' and 'father' Dudu. Dudu is the Dodo of the Old Testament, a name which has the same etymological origin as the Hebrew David and the Phœnician Dido" ("Beloved"—the poor captive lad and great ruler remembered his home and father, that "Israel loved Joseph more than all his children" and kept his old pet name in poverty and in riches), "and the language in which Dudu is addressed shows that he was second to the Pharaoh alone." Pharaoh told Joseph, "*Only in the throne* will I be greater than thou" (Gen. xli. 40). "Like the king, he is called 'the lord,' at whose feet 'his servants' prostrated themselves, and Aziru declares in one passage that he does 'not depart from the commands' of 'his lord,' his 'god,' his 'sun-god, and from the commands of his lord Dudu,' thus coupling together the Pharaoh and his minister. The name Pharaoh gave to Joseph, 'Zaphnath-paaneah,' may be read Zapn-n-ti-pa-ânkh, which is certainly correct save the first syllable (which is doubtful) and would mean 'the man-of-the-north' of 'the living one' (Pharaoh), in other words, 'Pharaoh's Norman,' which name has an exceptional interest to those who believe the Normans of our time to be Joseph's 'great nephews.'" I may mention, to wind up, that Sayce shows that the word the people called before him, "Abrech" (Gen. xli. 43), is Sumerian (the sacred language of Shinar and of Babylon), for "a seer" (abrikku), showing they recognised his Eastern origin and his marvellous prophetic powers; which is a greatly preferable reading to the confessedly incorrect "Bow the knee."

Athenree, New Zealand.

THE BIBLE: ISRAEL AND JUDAH.

A Lecture delivered at the Seamen's Bethel, Pill,

By Geo. Cooper.

PART I.

To-night, I wish with you, to sit with Mary, as it were, at the feet of Jesus. The practice of serving Christ alone does not meet the approval of the Lord Jesus,—as is evinced by the answer given by the Saviour to Martha's complaint respecting Mary. We must listen to the voice of the Lord Jesus daily. Many Christians are troubled too much about the serving part; but let us follow the advice of the Master, and choose that place of blessing—namely, "His feet," that the Lord may pronounce the same benediction upon us as He so lovingly bestowed upon Mary: "Mary hath chosen that good part, which shall not be taken away from her."

I am going to speak about a small thing, but, nevertheless, a large subject, and that is, "the Bible." This is *multum in parvo*, or, much in little. This little Book has stood the test of ages. Rationalising geologists make an effort to remove the Book of Genesis. But it is still, and will stay there. No man can take it away, and, long after the undevout geologists of the future have come, done their work, and their bodies are reposing in the earth, the unalterable saying of David will ring out clear on the air of the future, "The Word of the Lord endureth for ever."

Then the Book of Joshua has sustained a combined attack from the undevout astronomers. They say, "it cannot be true that the sun halted above Gideon, and the moon over the valley of Ajalon. Take that out, and *we* might believe it;" and they pull and pull away, but what has been the result? Like the sun above Gideon, and like the moon over the valley of Ajalon, it stands still.

Then next step in bands of anatomists and physiologists, and exert all their influence to wrest out of its place the Book of Jonah. "Take out that impossibility respecting Jonah in the belly of the whale for three days and three

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"As an offshoot of the ancient Scythians, this race in its early history made a record for piracy and plunder.

"The Sakaisunas required but fourteen hundred years to conquer a part of Asia, march fifteen hundred miles across Europe, establish themselves as a power on land and sea, and give a permanent name to the kingdom of Saxony. Conquered by Charlemagne, they became subordinate on the Continent. But nobles of Saxony have been emperors of Germany, and some of them have done much for civilisation. Luther was from Saxony. And the Reformation was begun in England, where the Anglo-Saxon race, having crossed from the Continent in the fifth century, was then at home.

"The development of the Angles was like that of the Saxons. Both were 'Low German' tribes belonging to the Gothic race. That the Angles gave their name to the island may have been because theirs was the generic name for all the Saxon tribes; but, more probably, it was because they were the first Low Germans in England to accept Christianity, and so to be referred to in the Latin literature of that date. An essential element in the Anglo-Saxon blood was derived from the Vikings; and the law of primogeniture may be traced to these wild men of the sea, whose eldest sons lived in castles, but whose youngest sons were pirates, and lived, died, and were buried in their pirate ships. If the laws of heredity are still in force, it may not be wondered at that the history of Great Britain for the past three hundred years has been a history of aggression and appropriation. The younger branch of the family in America has been too busy in occupying the territory which is wrested from the Indians to look beyond its own broad domains for conquest, but its history abundantly proves it to be a not degenerate stock. But the history of the Anglo-Saxons from the start has been a history of aggrandisement by force. Where it has waged one war for liberty or righteousness, it has waged ten for conquest or subjugation. And so it will to the end of the chapter, unless the grace of God intervenes and eradicates this tendency.

"Two centuries ago the Anglo-Saxons numbered 3,000,000. One century ago they numbered 17,000,000. To-day they number 119,000,000—thirty-eight in Great Britain, nineteen in its Colonies, and sixty-two in the United States. This 119,000,000 rule 36,000,000 in the protectorates and dependencies of the British Empire, besides 300,000,000 in India, making in all more than 400,000,000, or more than one-fourth of the estimated population of the globe.

"The area of the earth's dry land is 50,500,000 square miles; the Anglo-Saxon race controls 14,835,701—nearly one-third.

"The expansion of the race is surprising. In Great Britain alone, for two decades past, it has increased by 3,000,000 each decade. In the United States the population doubles every twenty-five years. At the beginning of this century, says a writer in the *Methodist Review*, 25,000,000 spoke French, 27,000,000 German, and 15,000,000 English; now 40,000,000 speak French, 57,000,000 German, and over 100,000,000 English. In other words, the number of those who speak French has increased during this century 60 per cent., German 110 per cent., and English more than 600 per cent.

"The assimilating power of the race is marvellous. The race is not materially modified in the United States. There has been a slight change in the *physique*, that is all. Teuton and Celt still mingle here much as they were mingled in Great Britain. The Teuton still preponderates, as he should to keep the racial features. In 1890 the census returns made the foreign-born population of the United States contain 64 per cent. Teutonic, 22 per cent. Celtic, and 14 per cent. of all others; and the foreign-born was only one-seventh of the whole population. We have room for a vast multitude of people whom our fertile soil will readily support. With 63,000,000 of people on 3,500,000 square miles of territory, we have 18 to the square mile. Germany has 236·7 to the square mile. When our population is as dense, we shall number 828,000,000. We can support more to the square mile than Germany can. Medical science and sanitary regulations are likely to prevent pestilence; increased facilities for communication preclude the possibility of famine; and wars, though not improbable, are not likely to last long, while, with the blessing of God, they may be relegated to the barbarous nations of the earth.

"As to food, the United States and Canada last year raised 487,000,000 bushels of wheat, while all the rest of the world raised 890,000,000. Of this 890,000,000, Great Britain raised 58,000,000, India 238,000,000, Cape Colony 3,000,000, Australia 30,000,000; total 329,000,000. The Anglo-Saxon race last year raised more than two-thirds of the wheat of the entire globe.

"Its shipping is five-eighths of the tonnage of all nations, so that it can carry its own cereal products to any of the family the world over. And if navies are needed to defend them, the combined navies of Great Britain and the United States are even now a match for any foes that could be massed against them.

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"In this connection it should be noted that, as Professor Marsh says, 'more than one-half of the letters mailed and carried by the postal system of the world are written, mailed, and read by the English-speaking populations of the globe.' These peoples, too, distribute more than two-thirds of the Bibles and Testaments published. It may be justly claimed that the literature of the Anglo-Saxon race is the greatest and the purest. The highest results of scientific research are issued in popular forms, at prices which bring them readily within reach of all. The newspapers of the Anglo-Saxons are unequalled for abundance, cheapness, and excellence, to say nothing of enterprise, in which they are far and away the leaders.

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The above is taken from *The Christian Age* of May 13th, 1896, and is valuable as the expression of the opinion of an American, the Rev. George S. Payson. The writer knows not a word of Our Identity, and yet gives almost all the facts which lie at the foundation of our national Israelitish character, present position, and future destiny, as "the Israel of God." He notices the vast increase of the Anglo-Saxon race, its expansion, its conquests and supremacy among the nations, its hold of one-third of the earth's habitable land, its assimilating power, in America and among the British, its vast food supply, its shipping, its spreading language, its distribution of the Word of God, its immense yet pure literature, its newspapers and correspondence; but alas! also its wickedness and degeneracy, and its need of sanctification, if it is to escape ruin!

The writer draws the exact picture of Israel, but does not recognise his own work. He calls ours "a highly-favoured race," who ought to help "the weaker nations of the earth" —that is, to bless them (Gen. xxii. 18). He wants universal federation among the Anglo-Saxons (making them "a nation, and a company of nations"); and lastly sees that the Anglo-Saxon race has a mission, not a selfish but a generous one, for the benefit of the world! But the writer, because he has missed the clue, sees that we have terrible besetting national sins, and shall be ruined by them. "We need to be sanctified." But he cannot see how. We shall disappear from the earth unless the remedy can be found! He cannot say how. We can, for we have the key to the puzzle. We know the wickedness of the race quite well, as he does, and see its operation everywhere, among the British as well as among our American brethren. But knowing we are Israel, it is our consolation to know also that God, too, has foreseen it, and told us how He means to cure us. If we read Jer. xxxi. 33, 34; Heb. viii. 10—12; Joel ii. 28—32, and Ezek xxxvii. 14, 23—28, we shall see that the remedy is Divine, and will certainly effect the cure of the terrible disease the American writer detects, which must be cured or we shall all perish. It is "the Lord's new covenant," applied by and through the precious blood of the Lord Jesus Christ, which is to work the cure. This covenant undertakes to change the very nature of the nation —to pardon its iniquities, to make it the people of the Lord, and Him its God. The outpouring of the Spirit of Christ on the nation and on the people who compose it, will be the ostensible means of the conversion, and it will be radical and lasting.

On the whole, we regard the Rev. G. S. Payson's article as a very wonderful production, and while we see that he wants the knowledge which will comfort him as to the sanctification and permanence of our race, we are glad to welcome him as one of the very best modern "blind witnesses" to Our Identity whom it has been our privilege to introduce to our readers through the medium of the BANNER OF ISRAEL. Let our people praise the Lord for His promises to Israel, and, because being Israel ourselves, they are ours.

COLONISATION IN FRANCE.

THE Birmingham *Daily Post* of April 10, 1896, published a short statement in regard to the efforts now being made by the French Government to induce its people to emigrate to Madagascar, its new possession. The effort of the rulers appears to be to deter those willing to go by demanding the capital of the would-be emigrants before they start, as a contribution to the State for allowing them to go. Not only is this hindrance in the way of those anxious to try their fortunes abroad, but there is also the fact that France has no surplus population to offer to their outlying possessions, since their home population is not increasing but rather diminishing. The following are the remarks we allude to :—

"The strange mania for colonisation under which the French people have always laboured without success, has once more seized upon the Government, and every effort is being made to induce the people to emigrate to Madagascar. But so totally devoid of all logic is the system by which colonisation is conducted in France that the would-be colonists are requested to pay 5,000f. before they are installed in the new residence they have chosen far away from the mother country, and strangers as they must be for awhile to all the resources the new country has to offer them. The strange system adopted by the French Government of exacting from the colonist capital as well as labour will always prevent any rush of labourers to the new country to which they are invited by proclamation, by placard, or by the labouring lecturers who toil and sweat on behalf of the emigration of families to the different colonial possessions owned by the French. I lately met in London a French family returning from Algeria, having worked and toiled for five long years under the burning sun of Africa. They were hurrying back to their native place near Tours; father, mother, two growing-up boys, two girls, and a baby. They had emigrated by advice of their friends, who beheld with terror this increasing family, so unusual in France. They carried with them the moral of their story in the shape of half-a-dozen hard boiled eggs, on which they were to subsist until they arrived at the grandmother's little farm. What struck me most of all in the sadness of their position was the silent resignation with which they bore the disap

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nights, and then *we* might believe it too." But where is now the Book of Jonah? Exactly where it was before; testifying the fact to puny man, that if he attempts to follow Jonah's example in shirking his duty—by escaping even to the Argentine Republic,—God will not only bring about a cyclone of wind, but a cyclone of governmental power, that shall "spue" him back to the country from which he fled to suffer for his wrong-doing, and afterwards make him to fulfil his duty like Jonah.

Then the infidels seek to remove all the miracles. Finally, we have the critic saying that "the Bible is not inspired," and the Christian asserting that the House of Israel,—"God's chosen people," who He says is to Him as "the apple of His eye," and "His firstborn,"—has been entirely swept off the face of the earth, without so much as having the chance to hear the Gospel of Jesus Christ preached to them. They, too, as the geologist, the astronomer, and the infidel, are doing their very best to remove their part (Israel) out of the Bible.

Now, do not be fooled by all this soft talk about the Bible, for these are all futile attempts of puny men to dethrone God, each in their different ways. This is no new thing, for we have the same represented at the crucifixion of our Saviour. We read that the inscription above His head was written in Hebrew, Greek, and Latin. Hebrew represents now as then, only in a far greater degree, religious bigotry; Greek, that of the present-day higher criticism, German rationalism, and atheism; and the throwing off of all Christian influence on the part of ruling governmental Powers and adopting methods to suit the present times are equally analogous to the Latin representation.

We, as individuals, can do but little to cope with the first and last, but if we are truly on the side of Christ, we can do an important part to lessen the baneful influence of that which is represented by the Greek.

The question arises, "How can we?" First we must see what God says in His Word. Yet "it takes more than eyes to see this. Try it on a dark night. Worldly wisdom unassisted by Divine illumination can no more discern spiritual truths than eyes alone can see objects on a dark night. Our wisdom is as helpless as ignorance in spiritual affairs, unless God helps us. Spiritual things are spiritually discerned," and, in the spirit, the prophets speak of literal truths. It is, therefore, not the sight of human wisdom alone that we need; it is God's light to refract the object to our dilated but practically blind eyes. "Without Me ye can see nothing;" and that is why it is needful to sit awhile at the feet of Jesus. And now, having faith in this assisted light, we will try to see what God would have us see; and then only comes our time to work, and this work consists in witnessing for God and His faithfulness.

Anything that detracts from the Godhead is dishonouring. Now, the asserted fact that the House of Israel has been destroyed out of God's sight by His own hand, takes away from the Godhead as much as infidelity. Someone may say that "that is a bold and sweeping assertion." Yes; nevertheless it is true. For man says that God has done the very thing which God says He would not do. Can anything be more God-dishonouring than this? We will show how dishonouring it is. It destroys the ground of our belief that God is a God of truth. If He has cast off the House of Israel, what faith can we have in Him to fulfil the promises made to us in Jesus Christ? If He has done so, the doctrine of the unity in Trinity, and the Trinity in unity cannot stand. When such doctrine spreads, and is accepted, we are not far from atheism. Jesus Christ has said, "I and the Father are *one*." In another place, we learn that Jesus Christ is "the same yesterday, to-day, and for ever." Now, if Jesus Christ was the same yesterday, He was then co-equal with the Father, for St. John tells us that "in the beginning was the Word, and the Word was with God, and the Word was God." There we have a corroboration of the first text, "I and the Father are *one*." Therefore, we are forced to the following conclusion, that, when either God the Father, or God the Son (both being co-equal), says a thing, each utterance must of necessity and truth be fulfilled. If any utterance which has been made by the Father fails to be accomplished, disunion between the Godhead must have taken place; and, if the Father has broken His word, what assurance have we that Christ will adhere to His? None whatever. Both must, of a necessity and truth, keep their word, or the impeachment must follow that God is *not* the God of truth, as represented by the Christian.

Bradlaugh made this very impeachment of our God; and our object to-night is to reply to that charge and prove that God *is* a God of truth, in that He has not destroyed the "seed of Abraham"—the House of Israel,—and that He is now acting faithfully towards the completion of that promise which avows that "in thee (Abraham) and in thy seed (through Christ) shall all the families of the earth be blessed."

Those of you who have read your Bibles carefully are fully acquainted with the name of Israel. But what does the word portend? For years we have read our Bibles, but have we ever prayerfully studied it, so that the light of God's Holy Spirit might reflect upon the retina of our blind eyes, and illumine the dark passages with true light, and shew us the meaning of "Israel and Judah" with their connections?

It is not the gross amount of food which a man consumes which builds up his body with strength, but the nett amount which is digested. So with the Word of God. Many read their Bible without meditating at all on what has been presented to them, and thus no good to the soul ensues. Herein is contained the antidote for such proceeding: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

We shall now try and point out, with God's help, the meaning of the term "Israel," with a view to rightly divide the Word of Truth. The misunderstanding of this term is not confined only to those who have mastered the first and second courses in the rudiments of learning, but also to those who are in the advanced stages. It is most remarkable. But we have given the reason. God's Spirit must guide into all truth alone. Without a basis no superstructure can stand. If we begin in error we shall finally fall into increased error. Superior intellect, as we have pointed out, is not absolutely necessary to the perfect study of the Bible, for they who are learned and search the Scriptures without the key—God's Holy Spirit—are in the predicament described by the Apostle Paul—viz., "ever learning and never able to come to a knowledge of the truth." Nothing is more true. For years our forefathers have taught us that Israel means Judah, and that when we read of Israel we must always understand it to be Judah, or the Jews. Now the difficulties which have been presented to the earnest student in interpreting passages of the Bible, under this direction, in reference to Israel, have been almost insurmountable, rendering the substance of the subject in question an absurdity, so that it was absolutely impossible for the

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mind to grasp the true meaning, and the consequent result was students without number have put the Book aside as perfectly unintelligible, and as a contradictory one. On the face of this, then, it is essential that we should have a clear understanding of the Scriptural designations of Israel and Judah, whom God Himself divided into two families.

We shall begin to do so by first briefly relating the formation and subsequent history of the House of Israel.

The starting-point of Israel commences, in Sacred History, at the fall of Adam, by the promise of a Restorer of the human race; but it is given so indefinitely that there is not the slightest indication as to whether the promised Seed should be one or many—a single Deliverer or the collective race. As we read on, we are led to see that the Old Testament becomes a fit introduction to the New, because we see the gradual progress of God's handiwork among man, His endeavour, as a God of truth, to carry out His first and most glorious promise. It is not until we reach Genesis ix. 2, 6, that we are accorded the first gleam of light in regard to a more definite idea of God's mighty purpose for man. He here delegates the grand mission to a single race, through Shem, the son of Noah. "And he (Noah) said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

Then, secondly, we are given to know that this blessing fell to Abram. (Read Gen. xii.) "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. 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."

This is confirmed again in the 14th verse of the 13th chapter (*ib.*) in the gift of the land of Palestine. "And the Lord said unto Abram . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all 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 also thy seed be numbered: Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." And again in chapter xv. 18—21 He confirms it and definitely outlines geographically the limits of Palestine. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims: And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

In due time the inheritor Jacob is born, who receives the blessing of the promise through Isaac. This blessing having come by deceit, Jacob is obliged to fly from Esau, and, having journeyed to the city of Luz, at night he lay down and slept. And in his dream God confirmed unto him the promise He had made unto his forefathers. (Read Gen. xxviii. 12—16). On his return, after twenty years of absence, Jacob is given the name of Israel thus: "And Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go until thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed."

And now, from thence, Jacob's name being changed, the children which should follow after would be called by that new name, "Israel,"—"Israelites."

(To be continued.)

AN AMERICAN VIEW OF THE FUTURE OF THE ANGLO-SAXON RACE.

By the Rev. George S. Payson.

"The Anglo-Saxon race is the most prolific on earth. Its colonisation is unequalled for numbers, for loyalty, and for promise of development. Statistics in the 'Statesman's Year-book' for 1895 show that it owns to-day three-tenths of the earth's surface, rules one-fourth of its entire population, raises more than two-thirds of all the wheat grown by mankind, and has in its shipping not far from two-thirds of the world's tonnage. As to fighting on sea, the combined navies of France, Germany, Russia, and Italy hardly equal in effectiveness that of Great Britain alone, while the United States is taking great strides towards the position of a first-class naval Power. The history of this race, its genius for government, its enterprise, and its devotion to civil and religious liberty, fit it for the noblest destiny.

"But there are perils in the way, the chief of which spring from its own nature. Its aggressive spirit roots, through centuries of development, in savage cruelty and piratical violence. Swagger and selfishness have marred its growth. Its political life to-day incorporates enough of the spirit of the Vikings and of the Heligoland pirates seriously to qualify the religion of Christ. Its methods of aggrandisement rest upon the deification of force. Fighting blood is in its veins. Its future domination or destruction depends upon its surrender to the Cross. The manliness of which the Anglo-Saxon boasts is not the manliness of Christ. The material gains to which he points with pride are not accompanied by a corresponding growth in honesty. The education of Anglo-Saxon youth, particularly in the United States, is secular and not religious; vast portions of American children of school age are permitted to remain in ignorance of religion. In our language to-day may be found more than half a hundred Anglo-Saxon words which mean to give a flogging; which show what a wealth of thought and feeling the Anglo-Saxon race has lavished upon aggressive modes of life. Beastly drunkenness was a fault of its earlier history, more so than of its present. Aggressiveness is still its besetting sin. And unless this is transformed into the meekness of Christ it will ruin the race. First, it will secure its supremacy; then it will ruin it. Innate energy, stubborn courage, indomitable will we inherit from Saxons and Danes; refinement and intellectual culture from Normans; but religious beliefs and Christian character have come to us through the missionaries of the Cross; and unless these last prevail over the taint of blood, the destiny of the Anglo-Saxon race will be like that of all its distinguished predecessors. It will rise only to fall, and will leave merely a name among the world-wide rulers of mankind.

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"As an offshoot of the ancient Scythians, this race in its early history made a record for piracy and plunder.

"The Sakaisunas required but fourteen hundred years to conquer a part of Asia, march fifteen hundred miles across Europe, establish themselves as a power on land and sea, and give a permanent name to the kingdom of Saxony. Conquered by Charlemagne, they became subordinate on the Continent. But nobles of Saxony have been emperors of Germany, and some of them have done much for civilisation. Luther was from Saxony. And the Reformation was begun in England, where the Anglo-Saxon race, having crossed from the Continent in the fifth century, was then at home.

"The development of the Angles was like that of the Saxons. Both were 'Low German' tribes belonging to the Gothic race. That the Angles gave their name to the island may have been because theirs was the generic name for all the Saxon tribes; but, more probably, it was because they were the first Low Germans in England to accept Christianity, and so to be referred to in the Latin literature of that date. An essential element in the Anglo-Saxon blood was derived from the Vikings; and the law of primogeniture may be traced to these wild men of the sea, whose eldest sons lived in castles, but whose youngest sons were pirates, and lived, died, and were buried in their pirate ships. If the laws of heredity are still in force, it may not be wondered at that the history of Great Britain for the past three hundred years has been a history of aggression and appropriation. The younger branch of the family in America has been too busy in occupying the territory which is wrested from the Indians to look beyond its own broad domains for conquest, but its history abundantly proves it to be a not degenerate stock. But the history of the Anglo-Saxons from the start has been a history of aggrandisement by force. Where it has waged one war for liberty or righteousness, it has waged ten for conquest or subjugation. And so it will to the end of the chapter, unless the grace of God intervenes and eradicates this tendency.

"Two centuries ago the Anglo-Saxons numbered 3,000,000. One century ago they numbered 17,000,000. To-day they number 119,000,000—thirty-eight in Great Britain, nineteen in its Colonies, and sixty-two in the United States. This 119,000,000 rule 36,000,000 in the protectorates and dependencies of the British Empire, besides 300,000,000 in India, making in all more than 400,000,000, or more than one-fourth of the estimated population of the globe.

"The area of the earth's dry land is 50,500,000 square miles; the Anglo-Saxon race controls 14,835,701—nearly one-third.

"The expansion of the race is surprising. In Great Britain alone, for two decades past, it has increased by 3,000,000 each decade. In the United States the population doubles every twenty-five years. At the beginning of this century, says a writer in the *Methodist Review*, 25,000,000 spoke French, 27,000,000 German, and 15,000,000 English; now 40,000,000 speak French, 57,000,000 German, and over 100,000,000 English. In other words, the number of those who speak French has increased during this century 60 per cent., German 110 per cent., and English more than 600 per cent.

"The assimilating power of the race is marvellous. The race is not materially modified in the United States. There has been a slight change in the *physique*, that is all. Teuton and Celt still mingle here much as they were mingled in Great Britain. The Teuton still preponderates, as he should to keep the racial features. In 1890 the census returns made the foreign-born population of the United States contain 64 per cent. Teutonic, 22 per cent. Celtic, and 14 per cent. of all others; and the foreign-born was only one-seventh of the whole population. We have room for a vast multitude of people whom our fertile soil will readily support. With 63,000,000 of people on 3,500,000 square miles of territory, we have 18 to the square mile. Germany has 236·7 to the square mile. When our population is as dense, we shall number 828,000,000. We can support more to the square mile than Germany can. Medical science and sanitary regulations are likely to prevent pestilence; increased facilities for communication preclude the possibility of famine; and wars, though not improbable, are not likely to last long, while, with the blessing of God, they may be relegated to the barbarous nations of the earth.

"As to food, the United States and Canada last year raised 487,000,000 bushels of wheat, while all the rest of the world raised 890,000,000. Of this 890,000,000, Great Britain raised 58,000,000, India 238,000,000, Cape Colony 3,000,000, Australia 30,000,000; total 329,000,000. The Anglo-Saxon race last year raised more than two-thirds of the wheat of the entire globe.

"Its shipping is five-eighths of the tonnage of all nations, so that it can carry its own cereal products to any of the family the world over. And if navies are needed to defend them, the combined navies of Great Britain and the United States are even now a match for any foes that could be massed against them.

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"In this connection it should be noted that, as Professor Marsh says, 'more than one-half of the letters mailed and carried by the postal system of the world are written, mailed, and read by the English-speaking populations of the globe.' These peoples, too, distribute more than two-thirds of the Bibles and Testaments published. It may be justly claimed that the literature of the Anglo-Saxon race is the greatest and the purest. The highest results of scientific research are issued in popular forms, at prices which bring them readily within reach of all. The newspapers of the Anglo-Saxons are unequalled for abundance, cheapness, and excellence, to say nothing of enterprise, in which they are far and away the leaders.

"The federation of the scattered Anglo-Saxons on the globe is not impossible. And if it could be secured, it

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would prove an immense advantage to every interest of humanity.

"But the Anglo-Saxons need to be sanctified. The racial traits are still conspicuous. If Christianity does not use them in the interests of humanity, and curb and yoke them to the service of the meekness which most exalts the Prince of Peace, the English-speaking nations of the earth will have a temporary splendour, possibly a world-wide supremacy, and then will disappear from earth. If ever there was a sacred duty laid upon the followers of Christ, it is, by every possible influence and through every available opportunity, to seek to bind in one federation of humane and generous service of the weaker nations of the earth the scattered forces of this highly-favoured race, and to make this mighty federation a bulwark for righteousness and justice and honesty and truth in all international relations the world over. Let there be a common citizenship for all English-speaking peoples, so that a man need only to change his residence to change also his citizenship, so long as he abides with Anglo-Saxons. Let extradition laws be reduced to what now obtains among our several States. Let postal unions, and customs unions, and copyright and patent regulations which shall comprehend all English-speaking peoples, break down the barriers which now exist, and prepare the way for the closest possible federation of the Anglo-Saxon race and its dependencies. The time is propitious for such efforts. The opportunities are multiplying. And the present temper of both the English and the American branches of this great family, as they are represented in the most intelligent and thoughtful forces of the two nations, encourages the hope that the mission of the Anglo-Saxon race may be not a selfish but a generous mission for the benefit of the world."

The above is taken from *The Christian Age* of May 13th, 1896, and is valuable as the expression of the opinion of an American, the Rev. George S. Payson. The writer knows not a word of Our Identity, and yet gives almost all the facts which lie at the foundation of our national Israelitish character, present position, and future destiny, as "the Israel of God." He notices the vast increase of the Anglo-Saxon race, its expansion, its conquests and supremacy among the nations, its hold of one-third of the earth's habitable land, its assimilating power, in America and among the British, its vast food supply, its shipping, its spreading language, its distribution of the Word of God, its immense yet pure literature, its newspapers and correspondence; but alas! also its wickedness and degeneracy, and its need of sanctification, if it is to escape ruin!

The writer draws the exact picture of Israel, but does not recognise his own work. He calls ours "a highly-favoured race," who ought to help "the weaker nations of the earth" —that is, to bless them (Gen. xxii. 18). He wants universal federation among the Anglo-Saxons (making them "a nation, and a company of nations"); and lastly sees that the Anglo-Saxon race has a mission, not a selfish but a generous one, for the benefit of the world! But the writer, because he has missed the clue, sees that we have terrible besetting national sins, and shall be ruined by them. "We need to be sanctified." But he cannot see how. We shall disappear from the earth unless the remedy can be found! He cannot say how. We can, for we have the key to the puzzle. We know the wickedness of the race quite well, as he does, and see its operation everywhere, among the British as well as among our American brethren. But knowing we are Israel, it is our consolation to know also that God, too, has foreseen it, and told us how He means to cure us. If we read Jer. xxxi. 33, 34; Heb. viii. 10—12; Joel ii. 28—32, and Ezek xxxvii. 14, 23—28, we shall see that the remedy is Divine, and will certainly effect the cure of the terrible disease the American writer detects, which must be cured or we shall all perish. It is "the Lord's new covenant," applied by and through the precious blood of the Lord Jesus Christ, which is to work the cure. This covenant undertakes to change the very nature of the nation —to pardon its iniquities, to make it the people of the Lord, and Him its God. The outpouring of the Spirit of Christ on the nation and on the people who compose it, will be the ostensible means of the conversion, and it will be radical and lasting.

On the whole, we regard the Rev. G. S. Payson's article as a very wonderful production, and while we see that he wants the knowledge which will comfort him as to the sanctification and permanence of our race, we are glad to welcome him as one of the very best modern "blind witnesses" to Our Identity whom it has been our privilege to introduce to our readers through the medium of the BANNER OF ISRAEL. Let our people praise the Lord for His promises to Israel, and, because being Israel ourselves, they are ours.

COLONISATION IN FRANCE.

THE Birmingham *Daily Post* of April 10, 1896, published a short statement in regard to the efforts now being made by the French Government to induce its people to emigrate to Madagascar, its new possession. The effort of the rulers appears to be to deter those willing to go by demanding the capital of the would-be emigrants before they start, as a contribution to the State for allowing them to go. Not only is this hindrance in the way of those anxious to try their fortunes abroad, but there is also the fact that France has no surplus population to offer to their outlying possessions, since their home population is not increasing but rather diminishing. The following are the remarks we allude to :—

"The strange mania for colonisation under which the French people have always laboured without success, has once more seized upon the Government, and every effort is being made to induce the people to emigrate to Madagascar. But so totally devoid of all logic is the system by which colonisation is conducted in France that the would-be colonists are requested to pay 5,000f. before they are installed in the new residence they have chosen far away from the mother country, and strangers as they must be for awhile to all the resources the new country has to offer them. The strange system adopted by the French Government of exacting from the colonist capital as well as labour will always prevent any rush of labourers to the new country to which they are invited by proclamation, by placard, or by the labouring lecturers who toil and sweat on behalf of the emigration of families to the different colonial possessions owned by the French. I lately met in London a French family returning from Algeria, having worked and toiled for five long years under the burning sun of Africa. They were hurrying back to their native place near Tours; father, mother, two growing-up boys, two girls, and a baby. They had emigrated by advice of their friends, who beheld with terror this increasing family, so unusual in France. They carried with them the moral of their story in the shape of half-a-dozen hard boiled eggs, on which they were to subsist until they arrived at the grandmother's little farm. What struck me most of all in the sadness of their position was the silent resignation with which they bore the disap

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pointment—the shame of defeat and failure—of all the hopes with which they had set out from home a few short years before. It seemed as if they had lost all interest in their own welfare, all consciousness of their own defeat, and were returning resigned and willing to accept the chastisement they felt they had deserved for daring to seek fortune beyond their own little holding. They told me that the hardest trial of all to bear would be the condemnation of the severe, the pity of the benevolent, for the complete destitution in which they had been plunged by the unwillingness of the Government to assist in any way the efforts of emigrants to obtain a footing otherwise than by sacrifice of capital. 'Have you got five thousand francs? If not, stay at home and earn it before you think of emigration. Government is not made to support those who desert the country, but those who remain to support the Government.' That is the argument in use at the Colonial Office."

NORTH OF ENGLAND COUNCIL.

A CONFERENCE in connection with this Union was held at Manchester, on April 6th, the meeting taking place in the Lever-street School, and lasting from 2.30 to 9 p.m. The chair was occupied by Mr. E. B. Woodruff, President of the Manchester and Salford British-Israel and Biblical Evidence Association, who, on rising, welcomed the Council very heartily to Manchester, expressed his warm approval of its objects, and said that nowhere would its work receive more generous co-operation than among Manchester believers. The chairman was supported by Mr. J. G. Taylor (Newcastle), Mr. T. P. Manning (Manchester), and Mr. Jos. Hayden (Halifax), and the others present were:—Mr. Lever, Mr. F. Graham, Mr. Puleston, Mr. and Mrs. J. F. Saunderson, Mr. T. Hopkins, Mr. and Mrs. Walshaw, Mr. J. W. Rigby, Mr. J. Scott, Mr. W. Wallis, Mr. F. S. Gandy, Mr. H. Ward, Mrs. Grundy, Mrs. Hemming, Mrs. Crook, Mrs. Cochrane, Mrs. Birch, Mrs. Butterworth, Mrs. Dixon, Mrs. Henderson, and Miss M. Grundy, of Manchester; Mr. D. Parker, Mr. J. Barnes, and Mr. W. Hill, of Sowerby Bridge; Mr. S. Dean and Mr. T. W. Wilkinson, of Bradford; Mr. R. Wilson, Mr. S. J. W. Sherwood, Mr. H. G. Robinson, and Mr. G. Whatling, of Hull; Mr. J. Paylor, of Leeds; Mr. W. S. Cavill, of Sheffield; and Mr. G. Marsden, of Birstall.

The following were elected as new members of the Council:—Rev. H.S. Hamilton, of Leeds; Miss E. Gibson, of Newcastle-on-Tyne; Miss H. Wood, of Bishop Auckland; Mr. E. B. Woodruff, Mr. J. Scott, Mr. W. Wallis, Mr. T. P. Manning, Mr. T. Hopkins, Mr. F. Graham, Mrs. Wallis, Mr. H. Ward, Mr. Puleston, Mr. F. S. Gandy, Mrs. Cochrane, Mrs. Henderson, and Miss M. Grundy, of Manchester.

Several items which had to be deferred at the previous conference were again brought up, one of them being the question of providing a van for the purpose of going from place to place in country districts. Mr. Wilson (Hull) advocated this, pointing out that many religious and political societies now availed themselves of vans and found them most beneficial. The Identity was second to no subject in importance, and we ought to adopt every possible means of spreading it. Mr. Cavill (Sheffield) agreed that we should do everything we could to forward the Identity, but argued that a van would require a capable debater to conduct it, the main strength of the van system lying in the talking powers of the man in charge. He considered that the scheme would be a very expensive one, and suggested that at first the Council should adopt some less costly method of propagating our views. Other gentlemen reasoned in the same way, and the meeting finally decided in favour of colporteurs instead of a van.

The penny sheet almanack, which is to be called "The Britannic-Israel Almanack," will appear early in December. Its features will include texts bearing on the Identity, and short, pithy extracts from a goodly number of Anglo-Israel writers.

Sufficient progress was made with the proposed monthly magazine to justify its being brought out immediately, but as it is felt that summer is not the best time for appealing to the reading public, its issue will be deferred until later on in the year.

It was resolved to hold the next conference at Preston on Bank Holiday, August 3rd.

New associations have been formed at Halifax and Birstall, and lectures have been delivered at Sowerby Bridge by Mr. A. K. Robinson, and at Bishop Auckland by Mr. J. G. Taylor. Mr. A. K. Robinson will shortly (D.V.) give a series of Identity lectures at Birstall.

British-Israelites desirous of being present at the Preston Conference, should communicate with the Hon. Sec., Mr. Jos. Hayden, 2, Grant-street, Commercial-road, Halifax.

"ENGLISH" NURSES.

"MRS. MAKROPOULO, the English nurse who has been in the service of the Hellenic Royal Family ever since the birth of the Duke of Sparta, has just died at Athens. It must be flattering to our womanhood to think that English nurses have been in so much request at most of the Courts of Europe. Alexander II. had an English, or rather a Scotch nurse, Mrs. Mackinnon; while his son Alexander III., when an infant, equally enjoyed the attentions of an Englishwoman, whose funeral he attended shortly before his own death. Prince 'Lulu' also had an English nurse at the Tuileries, and so had the present German Emperor at Potsdam, whilst Englishwomen of the same class abound at the minor German Courts, and are also to be found at the Courts of Copenhagen and Stockholm. The fact is as curious as it is complimentary to us as a nation."—*Daily Chronicle.*

WHAT TOURISTS ARE DOING FOR THE HOLY LAND.

How much I like your "Nyassaland," and how pleasant "The Sowing of the Seed," in the BANNER of May 13, 1896. I send a little cutting, though it is scarcely worth it, and I daresay, moreover, you saw it! L. P.

"ONE RESULT OF THE BRITISH OCCUPATION OF EGYPT.

"Our Consul at Jerusalem, in a report which has lately been published, states that the British occupation of Egypt has been of great benefit to Palestine. The progress of Egypt during the last 14 years and its attractiveness as a winter resort have drawn to it thousands of visitors annually from Europe and America. A considerable number of these, on quitting Egypt in the spring, make it a point to visit the Holy Land, bringing money and giving employment to a large class of the population. Hotel-keepers, dragomans, guides, shop-keepers, drivers muleteers, &c., all look to the tourist season for their livelihood, and should anything, such as the recent imposition of quarantine on arrivals from Egypt, hinder the usual influx of travellers, it is regarded as little short of a disaster by the inhabitants of Jerusalem and Jaffa. As an instance of the effect which the annual arrival of tourists has had on the pro-

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gress of the country, Mr. Dickson mentions that 20 years ago there was only one decent hotel in Jerusalem; there are now at least six good hotels, two being first-class, besides several hospices and boarding houses for the accommodation of pilgrims. In Jaffa there are now three first-class hotels, and good hotels have recently been opened on Mount Carmel at Nazareth, and Tiberias. The average annual number of tourists now is from 2,000 to 3,000, not including pilgrims, and the advantages economically to the country of this influx of well-to-do visitors can be readily understood."—*Times*, May 13.

ANGLO-ISRAEL DISTRIBUTION FUND.

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

"That God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FIFTY-FIRST MONTHLY REPORT.

THE following subscriptions and donations, from May 16th, to June 13th, 1896, have been received, which we acknowledge with best thanks to all who have thus helped us in our work.

	Subscriptions. £ s. d.	Donations. £ s. d.
J. C. F.		0 10 0
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Total, £6 7s. 10d.

M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, June 13th, 1896.

We have much pleasure in drawing attention to the energy of our fellow-workers in Denver, Colo., U.S.A., who have decided to bring out a monthly paper to treat of the British-Israel question. This paper may seem too American in style and treatment of the subject for us, as no doubt our journals often appear too British for some readers on the other side of the Atlantic, but it is a step in advance we may cordially welcome, being sure it will increase interest and lead to further study by our brethren of Manasseh of the many valuable works that have been published on this side of the water. We hope the publication will be on sale at our London publishers. The title is THE TRIBES. Price 50 cents. a year. Monthly issue, commencing June 1896.

SOWING THE SEED.

WITH great regret for our own loss, and with much sympathy for those who are left to mourn the absence of a loving relative, we have to record the death of our first missionary Sower.

On April 18th, at his residence, Church Mission House, Cinnamon Gardens, Colombo, the Rev. J. Davies Thomas, C.M.S., eldest son of the late Rev. J. Thomas, C.M.S., of Mengnanapuram, Tinnevelly, aged 55.

Our fellow-worker mentioned in the above notice, was an earnest, ardent, *conscious* Israelite. A long time ago being as on deputation work for the C.M.S., as he went up and down the country he would put the subject of Our Identity with Israel before the clergy and others in whose houses he stayed, and when home again after an interval of years he found that the ground ploughed up previously had been preparing in many instances for the seed that has to be sown all over our land, he found prejudice against this truth much less evident. In Ceylon Mr. Thomas regularly and gladly received literature from our Fund for distribution. I take the following few words from a letter, showing that his passing away from this life was the calling home of a faithful Christian.

"For him, I cannot but rejoice; he has borne a long and painful illness so patiently and bravely, and now there is the sweet rest. The knowledge of Our Identity was such a comfort to him, it so strengthened his faith; he had such a calm, perfect trust in our heavenly Father's power and faithfulness; he committed himself and us all into His gracious keeping. It was 'all peace, perfect peace,' he said."

From the Western Hemisphere have come a few words from the wife of a Sower, and they shew how we may continually hope for the evil heart of unbelief to give way before God's truth, and how we may expect even then to be tried by doubt to the strengthening of our faith. Our correspondent wrote: "I may say I was greatly opposed to this subject for many years, and did not wish my husband to speak of it, until one day the Handbook was lying on the table, and taking it up I read a few words, and then a strong desire seemed to take hold of me, and I took the book with my Bible and fell down on my knees, and asked God if there were anything in it, to give me His Holy Spirit's guidance that I might see and know for myself that it was indeed truth, and wonderful was the way I was led on step by step until my Bible became a new book to me. One morning I was tempted to think that perhaps after all there was nothing in it. I again asked the Lord to shew me the truth, and He gave me Jer. xxxiii. 3. How could I doubt it after that? I have now two of the Handbooks, which I lend, and I hope and pray that the readers may receive as great a blessing as I did."

Here is another picture of a mind at work, and in this case ready to receive the revelation of Israel. Our correspondent, willing to do a Sower's work, is a minister of the Gospel in one of those wide fields far away given by the Almighty to His people Israel; where the common thing is that great distances have to be travelled, ere services can be held and the flock fed:—

"I am a student. I want that which is sure. That is why I rest so implicitly on the Covenant of God, that in its fulness, or detail, cannot fail. The Bible is to me God's book, it reveals the Father's heart, and tells me His Covenant is unchangeable, yet much of it was so dark to me I could not read it, and indeed the darkness became so painful that the bad habit of not reading the Bible was formed in me. Israel now existing, God's Covenant now filling up in all its details, with the fulness very near at hand, and, as evidently, the fulness of the Covenant to be bestowed upon His people, the Bible is now flooded with light. The light of the Bible illuminates all the details of what the Father is now doing, or suffering to be done in the world. God is glorified in the carrying out of His Covenant, and well may we say, 'Oh how great is His faithfulness!' Though English born, the Scotch caution in me binds me to take the advice of the town clerk of Ephesus, 'Do nothing rashly,' therefore I would like to read an article, a strong book, essay or speech, as strong as possible on the other side of this question. What is *against* British-Israel. All that I have yet read, or heard, is weak, very weak, so weak as to be silly. Does anything strong against British-Israel exist? If so I would like to read it that I might give it due

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regard, weigh all, and decide—decide, not hearing only one side of the case."

A Report of the Conference between the British-Israel Association and the Prophecy Investigation Society, has been posted to our correspondent with the hope that the full decision according to the expressed desire of mind or heart, as shewn in the letter, may not be delayed.

The writer continues: "You want me to preach this truth. Well, that may come, it is not here yet; but I can *teach*. I am free to do that, and do it in the best possible way by exciting curiosity, and stimulating interest. I need something then to supplement, to go on with what has been begun, reading matter. For instance, I was in a distant congregation early in March dispensing the Holy Sacrament of the Supper. I stayed Saturday night with one of the elders, a very intelligent, warm hearted Christian; his family were like him. I brought up the subject of British-Israel, and carefully laid the different points before them; they were deeply interested and very anxious to know more. On the Sabbath, as we drove to the place where the first service was to be held, another elder was with us; again I presented the subject to the two men. The second elder had heard something on the subject before; evidently the ideas put before him had been crude, in some things very wide of the mark. I had to correct the errors and point out the truth. Was this teaching or preaching?"

With confidence we may safely leave our Sower to his work, asking that God may abundantly bless it, and give him strength for all his labours, as a great strain is upon him. And doubtless our readers will realize once more, with those who distribute our Fund, the value, and the need for its work, and the extension of it, ever for the glory of the Lord, and the increase of the knowledge and faith of His people.

During the month 273 BANNERS have been sent out each week, and 116 packets of Literature, including the "Covenant People," have been sent for distribution by our Sowers in the following mentioned places:—

ENGLAND:—Aldershot, Alvaston, Andover, Annfield Plain, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bow, E., Bradford, Brighton, Camden Town, N., Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chelsea, Chester, Chippenham, Chiswick, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Chorlton, East Grinstead, East Twickenham, Exmouth, Faversham, Harlesden, Hampton Hill, Harpurhey, Heaton Chapel, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Leicester, Lewisham, Leytonstone, Liskeard, London, Lowestoft, Ludlow, Menheniot, Norwood, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Tottenham, Teddington, Tulse Hill, S.W., Tunbridge Wells, Twickenham, Uxbridge, Wadingham, Wandsworth, Walthamstow, Wellingborough, Wilsden, Willesden, Wimbledon, Winchester, Woking, Worthing, Woolwich, York. WALES: Dolgelly, Maesteg. SCOTLAND: Burnbank, Cockburnspath, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris, Mentone. SWITZERLAND: Montreux. MALTA. MAURITIUS. EGYPT: Alexandria. S. AFRICA: Bulawayo, Hanover Road, Ograbeis, Port Nolloth. INDIA: Bangalore, Poona, Secunderabad, BURMAH: Pegu, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Narandera, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Opunake, Patutahi, Purekiriki, Taranaki, Te-Aroha, Te-Kopua, HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Aberdeen, Anacostia, Charleston, Cripple Creek, Denver, Des Moins, Detroit, Philadelphia; (New Mexico) Las. Vegas. CANADA: Gravenhurst, Castright, Toronto. NOVA SCOTIA: Halifax, Yarmouth, Wolfville. NEWFOUNDLAND: St. John's.

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

Westgate-on-Sea, June 13th, 1896.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report, we have added five more names to our number. The increase during the past half year has been very encouraging, twenty-six new names have been added, being an increase of eight on the whole of 1895.

The names of any Identity believers who are willing to join us in searching the Bible, and in prayer to God, will be gladly received.

Subject for prayer on last Sunday in July: "Praise and thanksgiving that God is giving His blessing to the spread of Identity truth, and that many are searching their Bibles for themselves to test the truth of the teaching."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

Obituary.

BRIGADE-SURGEON LIEUT.-COL. PHILLIP WYATT COCKELL died somewhat suddenly at his residence, 11, Widcombe-crescent, just before midnight last night (June 3). The deceased gentleman had been ailing for some time past, but it was not till four days since his indisposition was thought much of. He passed a very bad night on Sunday, but visited his medical adviser, Mr. Ransford, of Queen-square, on Tuesday. He only took a short walk yesterday, and growing much worse suddenly in the evening passed away peacefully at the time mentioned. Mr. Ransford, who was summoned, did not arrive till life was extinct. It is understood that death was due to heart disease. Dr. Cockell was the son of the Rev. T. Cockell, who also resided at Widcombe, and retired from the position he held of Brigade Surgeon and lieutenant-colonel of the Indian Medical Staff about 10 years ago, and since then had lived in Widcombe, where he had become very well known. He took much interest in the affairs of his parish, and some time since his name was suggested as a candidate for municipal honours, but he never came forward. He was a supporter of many local societies, among others the Selborne Society, the annual meeting of which, at the Institution, only last week he attended and took part in.—(Bath paper).

The deceased was a staunch British-Israelite, always ready to help in any way. He was a man who seemed to have the Bible by heart, and in argument was fluent and able. He seemed full of the Holy Spirit, gentle and kindly to all. His loss will be much felt at Bath by our Israelite friends.

OUR Correspondent, Mr. R. Mackworth, was the first person to send to a London newspaper, *The Globe*, an account of the island of Molene, off which the ill-fated *Drummond Castle* was wrecked. Mr. Mackworth was wrecked off this island in the R.M.S. "Boyne," June 1875, the vessel sinking in ten minutes from the time it struck the rocks, but fortunately in this case only two of the crew were lost.

THE Monthly Part of the *Banner of Israel* for July is now ready, price sixpence. A coloured map of Persia with Afghanistan and Beloochistan is given as a frontispiece. This map will be found very useful in the study of Mr. Reid's paper that appeared in our issue of May 27. Those of our readers who obtain *The Banner* in weekly numbers from a bookseller may obtain this map for 2d., or the publishers will send the same post free on receipt of two penny stamps.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"THE DISASTROUS EXPLOSION WHICH IS NEAR AT HAND."

THE above is not our own sentiment, expressed in the pages of the BANNER. We quote it from a remarkable article in the London *Spectator* of January 25, entitled "The restlessness of the nations." The writer ably depicts the condition of the chief nations of Europe, and shows they are all torn with discontent, jealousy, disappointment, anxiety, and anticipation of coming evil. France, it seems, is afraid of coming war, yet hungry for war; longing to fly at someone's throat and achieve some notable victory. She is discontented with everything and everybody.

Germany is no better, rather worse! She is discontented with herself, jealous of our British colonies, wealth and success. Their numbers increase, their industry is always enlarging, but they are no richer. Their Emperor is straining to make a name for himself and to strike some blow at our British greatness like that he attempted in the matter of President Kruger and the Transvaal.

Austria is unhappy but not so restless as the other Powers. The Russians are increasing in population and cannot rest till they can obtain some outlet to the sea in Europe and in the Pacific. They want both, and securing these, desire to rule the world.

Italy, loaded with the weight of the triple alliance, and of debt, looks with affection to Britain as her only real friend, and means to stand by her always.

Turkey is moribund, and is incurring the hatred of Europe by setting herself the task of destroying the Christian portion of her subjects in the East of Armenia to get rid of them, quite regardless of the consequences.

As to the United States, its seventy millions of people are getting tired of peace, and long to try conclusions with some Power as strong as themselves (the British will do in place of another). They use the Monroe Doctrine (in place of a better cause), and try its effect on our unfortunate selves! For ourselves there is unrest and anxiety too—plenty of it just now! We suddenly awake after seventy years of general peace and find we are the best hated people on the face of the earth, having consciously done nothing to deserve this hatred. Men regarding the whole field do not know what to make of it! They cannot understand why the restlessness should exist, nor the cause of it? The fact is, the cause is occult, and men see not the hand which is stiring up the strife. It is the Lord! and He is doing just what He said He would. Men have forgotten that! Just before the end, this is what He declared He would do, in Isa. xlii. 18: "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."

The *Spectator* in its article does injustice to our own nation in respect to our conduct towards Turkey and its Armenian atrocities. We ought, in that writer's opinion, to have done something for the sufferers, but it does not say what, or how? We have, he alleges, "imitated the Good Samaritan only in his feelings." We have not acted as he did. But in the face of Turkey's refusal to allow us to act, and the nations' unwillingness that any should interfere, how was the impossible to be effected? The impending crash and catastrophe among the nations may be the result of Turkey's brutality towards her Christian subjects, and very likely the first overt act which will bring down the Turkish Empire will be done by British-Israel. The world indeed has need of peace just now, no doubt; but if God is "come down," as we believe He has, and is stirring up the jealousy between the nations, in order to prevail against His enemies and His people's foes, we may be sure that however much they may long for and need peace, His "determinations" will prevail, and His will will be done, according to the prophecies (Isa. xxvi. 20, 21; Zeph. iii. 8; Luke xxi. 25, 26). With so much unrest everywhere, we must look for vast changes before long. Things cannot last as they are for many years. The terrific scenes

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and horrible butcheries of Armenia must cease at any cost, and we shall be fortunate if they can be brought to an end without bringing on the long-dreaded Eastern Question wars, and all their consequences. British isolation is already a fact, but with our "company of nations" to keep us in countenance, and perhaps the support of our American brothers to help us, our isolated condition will not turn out for us a very formidable experience, after all, we believe! The *Spectator*, at any rate, has no trust in the long continuance of peace, but considers a sudden outburst very probable. The writer said:—

A very small match just now would fire the magazine, and we feel no confidence, as we did five years ago, that all the matches are in safe hands. It is useless to say that the extent of the armaments is a guarantee of security, or that the peoples will not permit war, or that war is too wicked for the sensitive consciences of the modern nations. No man in Europe controls a greater army than the German Emperor; there are no people more absolute in their own country, or more averse to war, than the British; no race is more religious, in the orthodox Christian sense, than the American, among whom, moreover, every man has his tincture of education. Yet we all know what the German Emperor has done; we all saw the English people only a fortnight ago rise like one man ready for war; we all read every day the utterances of American Representatives dealing with a fratricidal war as if it were an international contest of yachts or prize-fighters.

It is remarkable indeed that while we British-Israelites on scriptural and Identity grounds look forward to a speedy termination of the unrest of the nations by the occurrence of a terrible and anticipated war-woe amongst them, the public press of this country is conscious that an explosion is close at hand, and that the nations of Europe envy and dislike us because they know that we shall not be entangled in the troubles they have brought on themselves, but shall be safe and free. To the Lord be all the praise for these His mercies to His undeserving people, and let His inheritance and chosen ones say Amen!

AN AMERICAN MISSIONARY'S OPINION AS TO THE BRITISH OCCUPATION OF EGYPT.

THE *Free Church of Scotland Monthly* for June 1st, 1896, page 138, published the opinion of an American Missionary on the subject of our British occupation of Egypt which is entirely comfirmatory of the views thereon which we have often expressed in these pages. Our government of the land has been a great blessing to the people of it, and fully confirms the predictions of Isa. xix. 20, 21, in regard to the good work of Israel in it. They have delivered the Egyytians from their oppressors and have been "a saviour" to them. Not only is the Gospel preached to the Egyptians, but all sorts of good agencies have been established among them, which go far to prove that the British protectors of Egypt are Israel of the Ten Tribes. It is satisfactory to note that the American Missionary in his enumeration of the blessings our country takes with her to her colonies and possessions beyond sea, are just those God gave to Israel to enable her to bless all nations—namely, beneficent laws, a pure Christianity, a peerless language, and literature, and the highest type of modern Christian civilization (see Deut. iv. 5, 6; Hosea i. 10; Jer. xxxi. 33, 34; Gen. xxii. 18).

The following is the extract from the *Free Church of Scotland Monthly*, to which we have alluded:—

"Whatever may be thought about the war in the Soudan, there can be but one opinion among us as to the value of the British occupation of Egypt. On that point it may interest our readers to hear the opinion of an American missionary, Mr. Crawford. 'The colonizing and grasping policy of England,' he says, 'is constantly criticized; but it should be remembered, and especially by her American cousins, that she carries with her beneficent laws, a pure Christianity, her peerless language and literature, and the highest type of Modern Christian civilization—the proudly-cherished possession of our own people. Nowhere is this more apparent than in Egypt. I speak as an American, and so cannot be misunderstood when I say that from observation and experience here, the English occupation of Egypt is the greatest boon, and promises greater good to her people than any event of her past history. There is hope now that the oppressions of centuries past will be lifted, and that good laws and Christian influence will put brightness and courage into the hearts of the people. This I firmly believe; and it is surely a promising sign when the people themselves say so. I am not led to say this from any special regard for the English people, apart from my esteem for the Christian civilization we have inherited with them, and a disinterested desire for the good of the Egyptian people. The Anglo-Saxon influence in Egypt is seen not only in the evangelizing work proper that is being done, but in hospital and other benevolent agencies. The statement that the hope of Egypt is in England and the American Mission is a statement that no one whom I meet is inclined to contradict.'"

The French out of pure jealousy of our growing ascendency abroad are desirous of causing our stay in Egypt to come to a decided and speedy close, in order that they may themselves assume the reins of government. Not that they care for the Egyptians, or are ready or willing to give them "a pure Christianity" (since they have nationally none such to bestow); or to confer on them "modern Christian civilization" (which they do not possess, and cannot therefore impart), or "a peerless language and literature," for the English have both, literally peerless in character, and there cannot be two languages both "peerless" in kind? The British, in spite of all opposition from France, still remain in Egypt, and will stay there till their work be fully and finally accomplished. This will only be when Egypt shall have accepted Christ for her Heavenly Master, and the Egyptians, no longer needing a guiding hand, will not seek French or other helpers in the place of Israel. We shall wait long enough for that day, since the prophecy of Isa. xix. 23, 25, and other Scriptures respecting the future of Egypt, do not contemplate the independence of that land, or the arrival of a time when, apart from Israel, there can be any blessing for Egypt or Assyria. The words of Isa. xix. 24, 25, R.V., in respect to this, are: "In that day, shall Israel be the third with Egypt, and with Assyria; a blessing in the midst of the earth; for that the Lord of hosts hath blessed them, saying, 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.'" Here, there is implied a perpetual continuance of blessing for Egypt, but only through the instrumentality of Israel in the close vicinity to the land. It follows, therefore, that Israel must always continue in their present position, linked to Egypt for its good, and ministering to it blessings from on high, according to the prophecics.

It is a satisfaction to find the American missionary taking a view in accordance with the Scriptures, and also seeing that the British occupation of Egypt is working out that country's benefit as "the greatest boon" that can be given

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to it. "It promises," he adds, "greater good to her people than any event of their past history." It is remarkable that while the Egyptians are content with the British occupation of their land, and admit that it has conferred large benefits on them already, the Matabele and Mashonas of Rhodesia, in South Africa, are making a fierce struggle to get rid of us altogether and are murdering and plundering our scattered settlers without mercy. They are probably actuated by fear; and suspect that the cattle disease which has swept off so much of their valuable stock has been the work of the European settlers who they see are busily at work destroying diseased animals, as a precaution, necessary from the European point of view, to prevent further losses from the fatal rinderpest.

The re-conquest of the Soudan in the interests of Egypt, is an important event surrounded with vast difficulties, on account of the extreme heat of the climate, the fierceness of the enemy, and the hitherto craven character of the Egyptian soldiery. But here again God's blessing on Israel is working wonders in their favour. The Egyptian army under British teaching and leading in war, has turned out a splendid weapon to deal with the dreaded dervishes. The European (British) officers seem able to endure the heat and are doing well in the midst of the terrible exposure which the campaign brings with it in the tropical deserts of the Nile, where the operations are taking place. God is guiding His people in Egypt, in the Soudan, and in Matabeleland as well, and will at last give them success by fulfilling to them His promises. To Him shall be all the praise.

ISRAEL: HER PAST, PRESENT AND FUTURE.

Part I.

This paper is issued that those who so kindly gave it a hearing may be induced to still further study along its lines, and also that others into whose hands it may fall may be moved to enquire, "Who are we that God should so wonderfully bless us above all the people that are upon the earth?" and be led to see in our history, past, present and prospective, the wonderful faithfulness of our Covenant-keeping Jehovah.

It were well to notice that it is in connection with the Identity of the Lost House of Israel and their union with that of Judah, that the coming of Him who shall be called, "The Lord our Righteousness" will take place.

Will the present generation witness the Identity, the union, the restoration, the coming of Him who shall rule in righteousness?

We shall see; meantime let us continue to pray, "Thy kingdom come."

Henry R. Baldwin.

Omaha, Nebraska, U.S.A.

It seems on reading this title that the subject is rather comprehensive for treatment in such brief time as this paper must necessarily occupy. Any one of the three divisions might readily exhaust the time allowed, but for reasons afterward to be apparent, it is thought best to retrospect somewhat, to begin with their beginnings, so that we may draw attention to some incidents in their past that do not usually get the attention they deserve, and that very largely affect our understandings of their present and future.

It seems to me that to any, even casual reader of the Old Testament Scriptures, and of the latter day histories, that there is something demanded in the former of the latter that the latter does not supply; in other words, if we regard prophecy as history written beforehand as it assuredly is, then there is a great void in our latter day histories, or prophecy has failed of its fulfilment.

Israel barely receives passing notice by the historians of Egypt, Babylon, Medo-Persia, Greece and Rome, and in modern histories, while Spain, Germany, France and Russia have been recorded that other is a blank, and yet a greater destiny had been plainly mapped out for her by Him who sitteth upon the circle of the heavens, who setteth up one and putteth down another, whose interferences have never been limited to individuals, but have extended to nations, and covered all periods of time from days to æons.

The historian of the future will doubtless supply the lack of the past, for with unveiled eyes he shall behold the divine promises fully kept—the divine pledges redeemed. The divine plan fully revealed, and a long-lost and almost forgotten people shall suddenly shine forth in full enjoyment of all the promises of greatness and glory, so lavishly and positively given her in the persons of her illustrious forefathers. A rehearsal of some of those promises at this time will be quite in place, and will explain my dissatisfaction with the generally accepted opinions regarding the people of Israel, which seems to be, that across the ruined temple of their national life is written in large indelible characters, the legend, Ichabod.

When God selected a man in Ur, of the Chaldees, who should become the progenitor of the race and the person in whom all the families of the earth should be eventually blessed, He gave promise to Abraham 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" (Gen. xii. 2, 3). "For all 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" (Gen. xiii. 15, 16).

"And I will make My covenant between Me and thee, and will multiply thee exceedingly. As for Me, behold My covenant is with thee, and thou shalt be a father of many nations" (margin, multitude of nations). "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee" (Gen. xvii. 2, 6).

And when the Lord was about letting His vengeance fall upon the cities of the plain, He said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the earth shall be blessed in him?" (Gen. xviii. 17).

Again, when Abraham had passed the supreme trial of his faith on Mount Moriah, the Lord said to him, "By Myself have I sworn, saith the Lord, for because thou 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 heavens, and as the sand which is upon the sea shore; and thy seed shall possess the Gate of his enemies" (Gen. xxii. 17).

Those blessings were repeated to Isaac, seeing that in Isaac should the seed be called, and were by him transmitted to Jacob, who, on that occasion when he had the vision of the ladder whose top reached to heaven, had these words addressed to him by the Lord: "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South, and in

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thee, and in thy seed shall all the families of the earth be blessed."

Again, at Bethel, the promise was given, "A nation and a company of nations shall be of thee."

This latter promise we find by Jacob transmitted to the sons of Joseph on that memorable occasion, when, though blind, he guided his hands wittingly, and placed his right hand upon Ephraim the younger, and his left upon Manasseh the firstborn, while he said to Joseph, "And now thy two sons, Ephraim and Manasseh, which were born to thee in the land of Egypt, before I came unto thee in Egypt, are mine; as Reuben and Simeon, they shall be mine; let my name be named upon them, and let them grow into a multitude in the midst of the earth (multiply as the fishes). . . . He (Manasseh) also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (fulness of Goyim).

It is important that we remember this incident in which Jacob bequeaths the birthright to Joseph's sons, because of, as we elsewhere read, the sin of Reuben the firstborn, in that he defiled his father's couch; thus Joseph disappears from the tribeship to be doubled, as it were, in his sons, thus increasing the tribes to thirteen, and also accounting for the sometime reference to the House of Joseph, and to Ephraim as representative of the Ten Tribes, being possessor of the birthright.

It were well also to notice, that these various promises were to receive their ultimate fulfilment in the latter days, in which—according to a concensus of opinion—we live, and in which consequently we ought reasonably to look for the fulfilment of the promises given us, that they were not fulfilled during the period of their Scripture history is apparent, for that does not describe them as in any fair degree at any time measuring up to the greatness of the promises.

Multitudinousness, where was it? Cooped up within the area of a country a few miles square? No. Greatness, where was it? Manifested in their many wars, in which atrocities were perpetrated, that would be a reflection upon savages? No! Great were their deliverances, wonderful their progress, immense their accumulations, splendid their achievements, no doubt, but infinitely below what a reasonable interpretation of those promises would lead us to expect. But we must not think that God has forgotten His covenant. He never is in a hurry, His designs are realised only when "the time has fully come." When He wanted to qualify an Abraham to become the father of an elect race, He waited a hundred years, and when in need of a Moses to lead that embryonic people from degradation to freedom He waited.

Even so shall He not use many years in the full development of His plans regarding their national greatness and their fitness to accomplish all His designs regarding them.

Four hundred and seventy years after the call of Abram we find his children brought over Jordan into the promised land, their government a Theocracy, but having tribal affinities and counter-affinities, which upon the accession of David to the throne, appear more than ever before marked.

We read of the men of Judah and the men of Israel. The new king succeeded in securing the fealty of both divisions, and by a career of military glory brought the nation to a pinnacle of national greatness, only lacking the embellishments that alone could come of peace under the reign of his son Solomon, but the nation even under him in all his glory did not occupy in undisputed quiet, the territory promised from Euphrates to the river of Egypt.

Solomon, the representative of united Israel's greatest attainments in the past, passes away, and his son assumes control. I need not recount the particulars of the action by which Rehoboam precipitated that grand division of the people that it were well for us never to lose sight of for a moment in all our further research.

The distinctions and differences that David succeeded in smoothing over, broke out afresh, and in response to the memorable cry, "To your tents, O Israel," the Ten Tribes revolted, set up an independent kingdom, and were ever afterwards dealt with in an emphatically distinct manner.

No longer has the term Israel its old and generic significance. The Lord recognises the division, declares it to be of Him, and all through His after dealings the House of Israel and the House of Judah are individually addressed; and for the curses pronounced on one, or the blessing promised to the other, it were foolish to look, save in the after experience of the House addressed.

At the time of the disruption of the Davidic kingdom, we find the sceptre of David remained with Judah, with whom also Benjamin remained by God's arrangement, to be as a light before the Lord in Jerusalem (1 Kings xi. 36). Jeroboam subsequently drove out the Levites who joined the House of Judah (2 Chron. xi. 13, 14).

To enter into detail concerning the two kingdoms as to their national sins, the weakness or glory of their respective monarchs, their rivalries and wars, is not so much the object of this paper as to ascertain from Scripture concerning their then future conditions and destinies.

We are living in the latter days, and as we have before stated, the prediction of Jacob and of Balaam related to latter day conditions, and as numerous other prophecies undoubtedly pointed forward to the same; we occupy the favourable position of those who can see with their eyes the wonderful fulfilment of the prophetic forecast, or be compelled to abandon the field to blatant infidelity and honest doubt.

"We have a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place," and while criticism of various ranks from the lowest vulgar to the so-called higher, go stumbling and confused among the pages of our Book, let us, with the highest criticism, holding in our hands the lamp of implicit faith in the integrity of the Promiser, and His ability to keep His word, apply ourselves to a gleaning of the field of prophetic foreview so that with this light that shineth in a dark place we may emulate the parabolic woman who swept her house patiently until she found the lost coin.

There is no difficulty whatever, in identifying the House of Judah, for all through the years previous and subsequent to the climax of their criminality in the crucifixion of the Lord of life, there has never been any possibility of doubt as to who they were. Jews they are, and Jews they claim to be, all the while bearing testimony to the fact that the other tribes so long ago deported from their land, remain in obscurity or mysterious hiding.

The House of Israel was taken into captivity 721 years B.C., from which they never have returned, and from which time the prophecies respecting them are among the lights by which we shall be aided in identifying the lost ones.

Judah went into captivity 580 years B.C., 141 years after Israel, but in agreement with the Word of the Lord, were permitted to return, rebuild Jerusalem, and maintain a sort of national existence without a descendant of David upon the throne; albeit, the promise of David guaranteed the perpetuity of his dynasty; thus were they permitted to remain making a wonderful record for zeal for national independence and anxiously looking for the Redeemer promised to Zion,

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then driven to the winds to be a hissing and a byword among the nations after they had by wicked hands crucified and slain the Lord of glory.

From the destruction of their city, and their consequent dispersion in A.D. 70, the record of their terrible sufferings has become a part of the histories of so-called Christendom; but even in their debasement and dire condition, they proved a blessing to their tormentors. And to-day we recognise them by the show of their countenance, and while in Latin or Roman Christendom they are still persecuted; we of a better Christendom, that is Protestant, extend to them all the privileges of citizenship, and find them making due allowance for their terrible schooling of the middle ages—worthy of all we accord them—many of them working their way to pinnacles of fame in all departments, and commanding the esteem and confidence of communities and governments.

But while there is no difficulty whatever in identifying the remnant of Judah among the nations to any of us, and we frequently appeal to them as a standing miracle and testimony to the truth of their Scriptures and ours, to the justice of their God and ours; we have by a strange infatuation utterly lost sight of the major part of Isaac's sons while keeping in view the miserable minor, and it does seem to me not at all creditable to our faith and our conceptions of the divine One, that we should thus recognise His hand in Judah's punishment, fearful as it has been, and yet fail to look for and to find His glorious promises to the other division—the House of Israel—in equally sure and clear fulfilment.

No wonder that Tom Paine was led into infidelity, because he saw that the Jews could never verify the promises given to Israel. He therefore gave the Bible up as a myth, all because of his failure to recognise the difference between the House of Judah and that of Israel.

(*To be continued.*)

THE BIBLE: ISRAEL AND JUDAH.

A Lecture delivered at the Seamen's Bethel, Pill,

BY GEO. COOPER.

PART II.

(*Continued from page* 279.)

WE are told that Jacob had been absent from home twenty years, in which time, from the daughters of his uncle Laban (Leah and Rachel), there were born to him twelve sons. At this period, he leaves his uncle and settles in Beersheba. While here, his son Joseph is sold by his brothers as a slave to certain Midianite merchantmen, who conveyed him to Egypt, in which country he ultimately became Viceroy, *i.e.*, the ruler, or one acting as a substitute for the king. Driven by a grievous famine from Palestine, Jacob and his sons settle in Egypt, where the beginning, in earnest, of this great nation, Israel, commenced; for his descendants rapidly increased in numbers, became a powerful nation, and occupied the land of Goschen.

Then another king arose in Egypt, which knew not Joseph; and observing the rapid strides made by the Israelites, who might, consequently, assume the dominion of Egypt, placed them under tribute; finally reducing them to slavery. But, at the set time, God delivered and led them out of Egypt under the directorship of Moses, and through the Red Sea, whose waters were held apart by a miraculous process until all the Israelites had gained a footing on the Arabian shore. But to their astonishment, these very waters closed upon the pursuing Egyptian army, drowning all Pharaoh's hosts. This is called the Exodus from Egypt.

We have now come to the Mosaic period. In this age, Israel was truly formed as a nation. Under Moses, in the wilderness of Sinai, Israel received from God a code of laws, social, political, and religious, and a complete national constitution, with civil and ecclesiastical officers.

Passing over a portion of Hebrew history, we arrive at the point whence the misunderstanding of the term Israel and Judah commences. No one can mistake that when Israel is mentioned up to this period, 975 B.C., *i.e.*, the time of the revolt of the Ten Tribes (represented by Ephraim, who was heir to the birthright) from the House of David, the whole Twelve Tribes of Israel are indicated. But now these are divided into two divisions, the House of Israel and the House of Judah. The former consisted of ten tribes, while the latter were composed of two. And yet Ezra (i. 5) shews that three tribes were in Babylon—viz., Judah, Levi, and Benjamin. But the latter tribe was lent for the purpose of being lightbearers. And so it is recorded in the 13th ver. of the 12th chap. of 1 Kings, that "Israel revolted against the House of David unto this day." Here we have it clearly stated that "Israel" stands for Ten-tribed Ephraim under Jeroboam, and the House of David stands for Two Tribes (the House of Judah) under Rehoboam, son of Solomon; and grandson of King David.

At the time of Israel's election of Jeroboam as king, they resolved to repudiate or cast aside the temple-worship established in Jerusalem, and to set up in Dan and Bethel their own priesthood and their own gods. Having selected the lowest and most ignorant of the people as their priests, the whole kingdom of the north became so joined to idols, that neither the expostulations of the prophets or the national visitations affected the immorality of the nation. Sin brought its results. Affected by wars, God finally punished them by bringing against them Shalmanezer, king of Assyria, who deported or carried them away captives to the cities of the Medes, close to the borders of the Caspian Sea. (Here should be read 2 Kings xvii. and Josephus for corroboration. See his Book ix. 14, page 237.)

From this captivity we never glean that they returned. God had divorced, or put them aside from Him for awhile.

Leaving now the captive Israelites, we will return back to Judæa and ascertain what happened to the House of Judah, in and near Jerusalem. By following the Biblical record, we find that, during the downward course of the Israelites, the House of Judah notwithstanding this had been even more iniquitous and transgressing. In order to justify this, reference should be made to what Ezekiel says respecting this in chap. xxiii. He here compares the iniquities of the two sister kingdoms under the figure of two *bad* sisters. Israel, representing the elder sister, had doted on the wickedness of Assyria, *i.e.*, they readily fell into their national wicked practices, especially as to the worship of idols. But Aholibah, representing the House of Judah, had excelled her sister, the House of Israel, in the intensity of her wickednesses, by further indulging in the horrible demon-like worship of Babylon. And for this God says that her punishment shall be additionally more painful and more humiliating than that of her sister Israel (Ezek. xxiii. 31—35): "Thou (Judah) hast walked in the way of thy sister, therefore will I give her cup into thine hand. Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn, and had in derision:

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it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it, and suck it out, and break the sherds (*i.e.*, fragments into minute pieces) thereof, and pluck off thine own breasts; for I have spoken it, saith the Lord God. Therefore, thus saith the Lord God; Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy lewdness and thy whoredoms."

To this depth of sin on the part of Judah, one more iniquity must be added. Jealousy developed itself greatly at the time of Israel's subjugation in the Median cities. It was an open secret that the House of Judah hated the superiority and power which the northern kingdom, the House of Israel, had enjoyed before their captivity, and was always anxious that some foreign power should conquer and take their brethren captive, so that they (the Jews) might come into the possession of the land and usurp her prestige. And now, when Shalmanezer, king of Assyria, took them away into his land, their hope was in prospect of being realised. But men's thoughts are not God's thoughts. Whereupon, He was yet grieved for Israel, notwithstanding their sins (a true attribute of the Divine character), for He directs the prophet Ezekiel (xi. chap.) to prophecy unto the Jews that God was *for* and *not against* the House of Israel. "Son of man, saith the Lord God, the inhabitants of Jerusalem have said to the House of Israel, Get you far from the Lord; unto us is this land given. Therefore say, Thus saith the Lord God, although I have cast them (Israel) far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary where they shall come." (Does this look like destruction?) "Therefore say, Thus saith the Lord God, but as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads." And then we see how God brings this about. Assyria and Egypt are sent by Him alternately against the Jews until He had so reduced them that they easily succumbed to a third party—viz., "the Chaldeans," and this southern kingdom is also carried away, but into Babylon, by the noted Biblical king, Nebuchadnezzar. Thus we see that Judah drank of her sister's cup, and the subsequent history of Judah in the world bears out the prediction of God that she should drain it "deep and large." As predicted, king Cyrus allowed a few of the captive Jews to return to Jerusalem to rebuild that city and its temple, which had been reduced to ruins by Nebuchadnezzar, king of Babylon. Probably those who returned were those of whom the Psalmist related, "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion. As for our harps, we hanged them up upon the trees that are therein. But they required of us then a song in our heaviness. Sing us one of the songs of Sion. How shall we sing the Lord's song in a strange land?"

We have now given a cursory view of the Biblical history of God's chosen people, which has been amply confirmed, but especially by Josephus, whose writings are spoken of in the highest terms by men of the greatest learning and the soundest judgment, from their first publication to the present time. Both divisions of God's people ceased to be kingdoms in their idolatrous conditions. Further, the House of Judah ceased to be a nation. From which we may arrive at the sure deduction that the sin of Judah must have been intensely greater than that of the House of Israel. Part of the Jews remained in Babylon and part returned to Palestine. But the last authentic record we have of the House of Israel is that they remained a body, a nation, but still captives in the cities of the Medes. They had ceased to be a kingdom, but not a nation, nor can they cease while sun, moon, and stars endure (Jer. xxxi. 35—38).

We now, from this point in their history, get no information of these captives, but of the Jews, fully recognised as such, we get plenty. They are clearly recognised to this day. A description of the facial peculiarities of the Jews need not be given, for as the prophet Isaiah says, "The shew of their countenance doth witness against them."

We must ever bear in mind that, although we have no record of the 400 years' interval which existed between the last writings of the Old and the first of the New Testaments, things went on in the same way under the guiding hand of Jehovah.

But we are taught that "the Ten Tribes are never heard of more;" and "that God has wiped them out of existence." But we shall not dilate here on these expressions relative to the final destruction of God's first-born Ephraim, but will call your attention to the following references to them. In chapter xiii. of the Book of Esdras, one of the Books of the Apocrypha, we find that the Ten Tribes escaped over the narrow passages of the River Euphrates:—

"And whereas thou sawest that he gathered another peaceable multitude unto him. Those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea, the king whom Salmanezer the king of Assyria, led away captive, and he carried them over the waters, and so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their 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 were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth" (2 Esdras xiii. 39—45).

Now this Book of Esdras was anciently styled, "The Revelation of Ezra," but is now commonly known as "the 4th Book of Ezra," and is divided into classes:—(1) Historical Introduction; (2) The Revelation of God to Ezra. The second vision has reference to Israel of "the latter days." In it Ezra sees an eagle (representing the kingdom that Daniel saw in his dream) rising from the sea (a Gentile kingdom is always symbolized in this manner); spreads its wings over the earth, undergoes various transformations, is rebuked by a lion (which is Messiah over the fifth monarchy, *i.e.*, Israel or the British Empire), and is burnt up. But this is a destruction analogous to that seen by Daniel. While the third vision portrays a Man (representing Christ's second coming) flying on the clouds, destroying by the blast of His mouth the opposing powers of the world, and gathering the lost tribes of Israel. He gives them the city of Zion.

Bearing in mind the history of the two sister kingdoms, such as has just been presented, we can the more readily understand the New Testament—the sequel to the Old—and its phrases as regard the two Houses. The distinction between the two must ever be present to the mind or a misunderstanding of the Scripture must ensue. If we do this we shall then have no difficulty in realising the Lord's references to the lost sheep of the House of Israel, for whose conversion to the faith of the new covenant He expressly

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affirms He was sent (Matt. xv. 24), and the confusion of substance which hitherto existed when we read that He commanded His disciples to go not into the way of the Gentiles, but rather to the lost sheep of the House of Israel, entirely vanishes; and our eyes are opened as to whom the Lord indicated by the "lost sheep." Take John x. 16, R.V., "and other sheep I have which are not of this fold: them also I must bring and they shall hear My voice, and there shall be one flock and one shepherd." Now there are three questions involved in this verse, which must necessarily be replied to in order that an understanding may be arrived at. Firstly, Who were the sheep — the "other sheep?" secondly, What fold enclosed them? and, thirdly, Why did they belong to Him, although they knew Him not? Jesus was then addressing the Jews, who, Ezekiel tells us, God considered His flock, with the House of Israel as "the flock of My pasture, (and ye) are men, and I am your God, saith the Lord God." Therefore, we see who it was that were clearly indicated by "the other sheep," viz., the House of Israel. Then, as to the flock. Christ is here alluding to the Jewish fold, *i.e.*, the circumcision covenant, which held them under the curse of the law, from which Christ hath redeemed us. "Not of this flock," "them also I must bring." Here we are led to see the ultimate reception of the House of Israel and the House of Judah into that fold, which shall become "one flock, one shepherd." Here, again, we see reunion of Judah with Israel as foretold by the prophets. Then the answer to the third question comes unbidden. These "other sheep"—the lost sheep of the House of Israel—were His, because they were the covenant people of God, although divorced for a time from Him, but still beloved by God for their fathers' sake; for God had said fully a hundred years after the captivity of the House of Ephraim-Israel, "I am a Father to Israel, and Ephraim is My firstborn." Therefore, these sheep were still His, although they had rejected God.

Also the apostles, Peter and James, speak of and to them, specifically, pointing out the locality of the House of Israel in their time. Peter also says, "Unto you (*i.e.*, Israel) first, God having raised up His Son, Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

And now, having gained a knowledge of what is meant by the terms of Israel and Judah, we will endeavour to see what the prophets of God in the Old Testament say respecting them. We have left, as it were, the history of the Houses of Israel and Judah behind us, but we must by no means forget it, or the prophetic word again becomes obscured. It must ever be borne in mind or such difficulties will be presented to our clouded intellect that we shall put the Bible down as past understanding, and begin to assist the atheist in his attacks on the Christian's God of truth and equity.

Coupled with these histories of the two kingdoms, in order to aid the Bible student, we must have in our possession a clear and trustworthy key, which is our object to give to-night, wherewith we may unlock the phraseology of the several different prophets when writing of the House of Israel or of the House of Judah.

Much time has been lost by students in the endeavour to understand these Scriptural designations of the tribes, by the method of interpretation taught in our schools and seminaries. All this has resulted in the advance of scepticism as respects the truth of the Divine Word.

To begin with, we find one prophet speaking of the Ten Tribes and another of Israel, when, of course, there is a difficulty at once presented. Israel presents many phases; it may represent the whole body, the Ten Tribes, one or more of the Ten Tribes, and, in some places, the House of Judah. But on one thing you may rely, *i.e.*, the House of Judah never indicates the House of Israel.

We are quite sure when we read in Exodus, Leviticus, and Deuteronomy of "Israel," "His people," "all Israel," "the whole House of Israel," and "Thine inheritance," that the Twelve Tribes are spoken to or about. But, after the separation, these terms are, as a rule, applicable to the Ten Tribes who, B.C. 975, inherited the birthright, and thus had a just claim to the title God had given to Jacob.

Before proceeding any further, your attention should be given to the position of time in the Biblical records. The four prophets whose writings are placed first in our Bible, are called "major," and the remaining twelve, "minor" prophets. The reason for the first four books being styled "major" is not because of their importance above the others, but of their respective lengths. Now this, too, is apt to mislead, and care for these positions also should be taken, so that the time of the writing, coupled with the context, may help to give a clue to what the respective prophet is aiming at. Take now, first, the prophet Amos—year 780 to 760 B.C.—195 years after the division of the Twelve Tribes into two parts. So early as this we might here expect to get a direct address to the Ten Tribes as the House of Israel, and to the Two Tribes as the House of Judah. And we are not disappointed. Such it is. But after we pass over the time in which Hosea and Isaiah wrote, the terminology becomes a little mixed, and we must pay particular attention to the time and the context in order to decipher which of the tribes, or, rather, houses, are meant, because we read in Zeph. iii. 14, "Sing, O daughter of Zion; Shout, O Israel." Here Israel is clearly seen to mark out Judah, for the context indicates it. But Jeremiah, writing between B.C. 628 and 588, almost invariably wrote of the Ten Tribes as "Israel," "Jacob," "the House of Israel," and "Ephraim;" and as regards Isaiah, he seems to have adopted the same course, and they as constantly wrote of the Two Tribes as "the House of Judah," "Judah," "Men of Judah," "Jerusalem," and "the Daughter of Zion," or "Jerusalem."

As a rule, we shall not go far wrong if, when Israel is written, we take it to mean the larger House, except in a few instances, such as will be named hereafter—Ezekiel in particular. This prophet addresses the House of Judah as the "House of Israel."

As we have seen, at the time of the Ten Tribes' captivity, the men of Judah had been rejoicing at the captivity of their brethren, of whom they had always been exceedingly jealous, and popular opinion had carried the sway; and they had usurped the designation of the sister House, whose land they anticipated soon to occupy. And thus we find the prophet Ezekiel suiting the occasion to the times. The Ten Tribes had been in captivity many years then, and the Jews were under the impression that they were likely to remain, and so, being a nation *of* Israel, they dropped the appellation of the House of Judah and took upon them that of the Northern Kingdom, thus handing down to the men of the succeeding generations the tradition, which is prevalent to this day, viz., "That the House of Judah comprises all the seed of Abraham."

And thus Ezekiel, in order to meet the national demands, speaks to them (Jews) as the House of Israel. But when he is addressing the far-off captives in Media, he writes of them as: "All the House of Israel wholly" (xi. 15): "The whole House of Israel" (xxxviii. 16). Hence, we observe that these terms are equal with "all Israel." But we must

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not seek an allusion to the Ten Tribes when that prophet uses the term, "The House of Israel," or even "Israel." These are the titles which the Jews usurped.

We have now given a little to guide the seeker after truth; and from our Bibles we will call attention to a few cases of perplexity met therein. Take Ezra ii. 70: "And all Israel (dwelt) in their cities." Now this was written of Benjamin, one only of the Twelve Tribes, which tribe was lent to Judah to be lightbearers" (1 Kings xi. 33, 35, 36). Again (*ib.* viii. 25), "And all Israel there present." And all Israel gave his "portion" (Neh. xii. 47). "They are not all Israel which are of Israel" (Rom. ix. 6). "And so all Israel shall be saved" (Rom. ix. 27 and xi. 26). Here a fact is forced upon us. The term "All Israel" is copyright to Ephraim-Israel, or the Ten Tribes. This copyright term should, therefore, also be borne in mind as an assistant to understanding. Here we have it again, in Ezek. xii. 10. "This burden concerneth the Prince in Jerusalem, and all the House of Israel (Benjamin) that are among them" (Jews). It should be noticed that from these passages that the term "All Israel" may even be applied to one of the Ten Tribes, but never to the two. Further, we may also take it for granted that the Ten Tribes are indicated when we meet with the following terms: "Ephraim," "Jacob," "Israel, My servant," "My servants," "Samaria," "the House of Isaac," "the House of Joseph," "The House of Jacob," "the Remnant of Joseph," &c.

Passing to the New Testament, we might peruse a few of the several designations of God's people there.

(*To be continued.*)

A NEW ZEALAND COLONIST ON MATTERS IN GENERAL.

A LETTER written by a British-Israelite from Dunedin, New Zealand, on April 1st, has been sent to us that selected extracts may be published in the BANNER. Our friend paid a visit to his native land last year, and returning, arrived at Dunedin on Christmas-day. He seems to have been busy on the voyage out in circulating Our Identity. literature among his fellow-passengers. The BANNER was freely distributed in the saloon and second cabin. Mr. Robinson's "Predestination," Mr. Dimbleby's 'New Era," also went the round, and excited discussion and argument. The letter goes on thus (our correspondent's views on the subject of Bimetallism we pass over. He is very earnest in pressing them. But we are not able to agree with him in his conclusions):—

"I have not observed that any writer among us has taken much notice of the reason why there is such an indestructible love for the mother country felt by her sons and daughters, who have left her shores and become citizens of her colonies under the Union Jack. I think one of the chief factors of the case is that the ocean mail service, for example, the P. & O. and Orient lines, make up a mail, when nearing any ports of call, for passengers writing to their friends in London, on the outward voyage, to be picked up by the homeward-bound mail steamer in a few days. This is a great privilege to all, but the real fact is only to be seen by the observer when the steamer reaches Australia. Albany is the first port of call; but the mail bags of such a new colony are not very numerous. When you arrive at Adelaide then comes the demonstration. Hundreds of sacks of mails are landed for New Zealand, Victoria, South Australia, New South Wales, Tasmania, Queensland, etc., containing correspondence—religious, domestic, social, political, national,—with literature of the daily press, new books, magazines, *ad lib.* Now, this occurs regularly every fortnight, in addition to which, the French and German lines carry mails intermediately. Also as regards New Zealand, there is the regular monthly Frisco mail, and the bi-monthly direct mail, *via* Cape Horn, all making the voyage in 30 to 45 days. This is the cement, that quietly and without being observed, is permanently hardening into one concrete mass the whole of the British Colonies; all these have one common interest—progress, liberty, affection, and hope of the future, and will, no doubt, soon result in a national compact of federation. What a contrast in the capacity of nations to colonise is exhibited by the Transvaal and Western Australia, the former the personification in government and liberty (although a Republic) of all that is repressive and tyrannical, taxation without representation—result, an intolerable existence; while in Western Australia, universal liberty, freedom and representation, consequently progress and rapid development. Both colonies are gold colonies, yet the Dutch cannot colonise. But it is reserved alone for British-Israel to occupy the waste and desolate places of the earth, and to make them blossom as the rose. This is an object-lesson for the writers in the BANNER to think of. The arrival of the BANNER Monthly is looked forward to with great pleasure by all Anglo-Israelites in New Zealand that I know of. The January, 1896, number is an especial good one. The signs of the times are increasing the number of converts.

"W. G. J."

A GATE IN THE MIDST OF A LOFTY LAND.

(*Extracts from "In the Heart of a Continent," by Captain Younghusband.*)

WRITING of 1889, the author says, in a chapter headed "A Kanguti Stronghold":—

". . . We then retraced our steps to the junction of Shimshal river, and ascended the valley through which it flows. Up this valley, at five miles from its junction with the Oprang, is a Kanguti outpost, called 'Darwaza, or the Gate.' It was from this place that the raiders started on their expedition. . . . Rounding a spur, we saw in the distance a tower erected on the top of a cliff, and approaching nearer, we saw that the whole line of the cliff, where it was at all accessible, was covered by a loophole wall, at the upper of which was a second tower. The cliff formed the bank of a deep ravine, which cut tansversely across the main valley. Looking up the valley on the right was the unfordable Shimshal river; on the left were precipitous mountains, and in front this deep ravine. . . ."

Captain Younghusband and two Indian companions succeeded, however, after climbing half-way up the opposite bank, in persuading the Kangutis, after the wall had been "manned by wild-looking" men, "shouting and waving us back, and pointing their matchlocks" at the climbers, to admit them into their fort; and the author adds afterwards:—

"We stood together for a long time round the fire, a curious group—rough, hard, determined-looking Kangutis, in long woollen robes, round cloth caps, long curls hanging down their ears, matchlocks slung over their backs, and

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swords bound to their sides; the timid red-faced Kirghiz; the Tartar-featured Ladakis; the patient, longsuffering Baltis; the sturdy, jovial little Gurkhas; the grave Pathan, and a solitary Englishman, met together here, in the very heart of the Himalayas, in the robber's stronghold. It is in thinking over occasions like this that one realises the extraordinary influence of the Europeans in Asia, and marvel at his power of rolling on one race upon another to serve his purpose. An Asiatic and an European fight, the former is beaten, and he immediately joins the European to subdue some other Asiatic. The Gurkas and the Pathans had both in former days fought desperately against the British; they were now ready to fight equally desperately for the British against these raiders around us, and their presence had inspired so much confidence in the nervous Kerghiz that these men had summoned up enough courage to enter a place which before they had never thought of without a shudder."

Writing of 1893, Captain Younghusband says:—

"When I travelled through Hunza, in 1889, the country . . . was ruled by a certain Safder Ali. The Government of India found themselves compelled, in the winter of 1891-2, to make war upon this chief, and as the result of a brilliant and successful campaign, directed by Col. A. G. Durand—a campaign remarkable for the gallantry displayed by individual British officers, and for the military efficiency of the newly-trained Kashmir troops—Safder Ali was forced to flee from the country, and Hunza was brought more directly under the control of the Maharaja of Kashmir and the Government of India. . . .

"It might be imagined that after a war with them, and after the flight of their ruler, the people would be anything but friendly with the British, but eight months later, when I again visited the country to relieve Captain Stewart, the political agent, upon whom had devolved the task of superintending the affairs of the country at the conclusion of the campaign, the people were quiet and peaceful, as if they had been born and bred under British administration; officers were able to travel anywhere through the country without an escort, and were always treated with respect. As I have already intimated, these people had no rooted antipathy to the British Government, and they form a remarkable instance of the good effects which come of following up a successful campaign by assuming a permanent control."

"In Hunza the people are now ruled by a member of the family which has sat on the throne for probably hundreds of years. . . . Not a single custom, unless raiding can be called a custom, has been interferred with. In their internal affairs the people are in much the same condition as when I first passed through the country in 1889. All cases are brought before the chief now, as then, and the British officer who resides in the country is only too glad to be free from the responsibility and trouble of having to deal with them. In only one respect is control exercised by the agent of the Government of India, and that is in regard to the foreign relations of the State. In that one single respect the country must lose its independence, but that is inevitable."

Any remarks of mine on the foregoing extracts would be superfluous, but I would venture to quote a portion of Ezek. xvii. 23: "And it shall . . . be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

L. P.

May, 1896.

RANDOM SHAFTS.

TITLES are not always a correct index to the contents of a book, and this is undoubtedly true of the *Pioneer of Wisdom*, organ of a body called the "New and Latter House of Israel." They are often confounded with ourselves by those to whom the confusion is pleasing, but as the "Latter House" professes to have received a fresh revelation from heaven through a "Flying Roll" and "strives to observe every jot and tittle of the Mosaic law, save with regard to sacrifice," this should suffice to mark it off from us. The *Pioneer of Wisdom* includes nothing which is calculated to interest the public, yet it is vigorously pushed, being hawked about in country districts and vended from door to door in many towns. By these means it would appear that 520 places have been canvassed in two years, and Anglo-Israelites might copy with advantage. Perhaps when we get the cheap monthly, promised by the North of England Council, there may be a change for the better, but so far the friends of error continue to expend more energy over their literature than the friends of truth.

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While, however, I can cordially commend this industry of the "Latter House," I would not advise our own supporters to dispose of December numbers in May, as it leaves an impression on the buyer that he has been swindled. The said "Latter House" seem to be of the "perfectionist" persuasion, and I would ask whether the selling of ancient magazines for modern ones is a strictly immaculate transaction? Still, this particular December *Pioneer*, though somewhat belated, had probably more attractions for such as myself than the current issue, because it administered a solemn rebuke to the BANNER. Philo-Israel was evidently guilty of a grave misdemeanour last year, for in the BANNER of November 6th he published an article on "The Navy and the Empire," and boldly declared that were our navy strengthened by a colonial squadron "we could command peace upon the earth and so prepare it for the millennium and the previous arrival of its King, the Lord Jesus."

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The *Pioneer of Wisdom* warmly dissents from this, saying: "The manufacture of the most deadly weapons that science can invent, the construction and parade of leviathan ironclads are not among the things to promote universal peace. Neither do we read in Holy Writ that the conversion of the world or the subjugation by force of arms of all other nations to Israel, will be a preparation for the millennium." If the author of the foregoing has not magnified his shortcomings it can only be regretfully inferred that his reading of Holy Writ, or his reflections on what he has read, are decidedly imperfect. Prophetic Israel is nothing if she is not an aggressive military power: a battle-axe in the hand of the Almighty, treading down her enemies and breaking the nations into pieces (Jer. li. 20: Mic. v. 8); her destiny being described by Isaiah lx. 12 without the least reserve. These warlike scriptures cannot have their fulfilment during the millennium, nor can their accomplishment be delayed until after it. Consequently we have no choice but to conclude that Israel's conquests are prior to the millennium—that they are preparatory to it, just as the conquests of Rome were preparatory for the Gospel. As to the assertion that "leviathan ironclads" are not likely to promote universal

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peace, that is a matter on which others who are better qualified to speak have expressed a different opinion.

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Our critics are slightly contradictory in their estimates of the Identity. The BANNER for May 27th regaled us with the views of E. Rust, who assured the world, through the *Church Family Newspaper*, that our subject was a "perfectly harmless delusion." Yet the April part of *Things to Come* reprints a lengthy extract from "a valuable paper on 'The Lost Tribes of Israel,' by C. S.," designed to prove that Anglo-Israelism is a most pernicious affair. I do not propose to argue that point for the hundredth time—they can fight it out between them, and the blind fighting the blind will form a worthy companion picture to the blind leading the blind. But if this eruption of "C. S." is really "a valuable paper," *Things to Come* must have forgotten to quote the valuable portions. It certainly is valuable in a sense, as it shows the inconsistency and logical poverty of our opponents.

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Of course we are compared to other Satanically-inspired men: the treatise would not be complete if that were lacking. "I remember when a boy," observes C. S., "when the first sounds of the midnight cry were beginning to be heard, Satan raised up a diversion, the Johannaites; it was the very same Israelitish theory I heard once from a noted preacher of theirs as is now propounded by more learned folk." I never fell in with the Johannaites before, and should like to have a few more details about their doctrines, as the statements of these devoted "watchers" are not distinguished for allegiance to veracity. If the "Johannaites" are identical with the "Latter House of Israel" I have already said enough to close the mouth of C. S. Can anyone enlighten me? But to proceed; and here is the essence of this precious effusion.

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"What harm? This harm: the Spirit of God is awakening the whole Church of God to the blessed hope of the return of the Lord. Satan can no longer keep men in the error of the wicked, saying, Where is the promise of His coming? He can no longer delude the Church of God by the cry of peace and safety, a good time coming, and the world's conversion by the preaching of the Gospel. . . Now what must Satan do? . . . Now or never he must have a great diversion; men's minds must be diverted from this blessed hope of so soon meeting the Lord in the air; when the deep longing desire of His heart shall be fulfilled: 'Father, I will that they also, whom Thou hast given Me, be with Me where I am.' Oh, wondrous words of untold love! Is it to Palestine, think you, He would have us with Him as Anglo-Israelites? Hear Him, believe Him. 'In My Father's house are many mansions.' . . . Oh, tell me. Do you believe Jesus? Why should we distrust or fear Him? Oh, how He loves! . . . When we see Him we shall be like Him. Oh, blissful hope! And is there no harm in giving up this blessed hope of so soon seeing and being like and with Him we love? Blessed Lord, we would not give it up for the universe. Universe! What is it all to compare with Thee? . . . Our thoughts and hopes must not be diverted to white asses, trains, or steamers to take us to Palestine! No harm!"

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C. S. would make a good writer of Gospel leaflets for the young, but when he sat down to discourse on the "Lost Tribes of Israel" he clearly mistook his calling. Many readers of the above medley may feel a little shocked to find Satan introduced in this connection, and it will relieve them to know that he is introduced in all connections. You have but to cross this class of people and you are immediately consigned to Beelzebub. The principle on which they act is simple. Thus: God is the source of truth; Satan is the source of error. They have the truth in its fulness; therefore those who disagree with them are the victims of error, and, necessarily, the agents of Satan. No rule-of-three could be sounder, so that however plausible the (nominal) Christian is, Conventionists can easily detect the "natural man," "the cloven foot," "the tactics of the old serpent," "the enemy," "the aim of Satan," "Satan's counterfeits," &c.

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C. S. and his fellows seem to think that we British Israelites are yearning to take our tickets for Jerusalem or ride a white ass, which is a misconception. They also seem to think that this "waiting for the Lord in the air" is something new—a quite original and infallible symptom of sanctification. And this is another misconception, for the watching attitude is nearly 2,000 years of age. The earliest Christians looked for the speedy advent of Christ and made much more practical preparations for the event than the holding of Conferences; but they were deceived. Since then, the Church has seldom ceased to hope for the Saviour's descent, but vainly. Whether the present boastful "watchers" are doomed to similar disappointment or not is a question for the future to decide; but watching consists in walk, not talk, and the coster who wheels a barrow in the slums may be fitter for "the rapture of the saints" than those who harangue by the hour at Keswick, even if, in addition to wheeling, he is so reprobate as to imagine that God has been faithful to Abraham. JOHN SHOOTINGHAM.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—At the annual meeting of the British-Israel Association, on the 7th ult., Mr. H. H. Pain made use of a very excellent map of "The Promised Land," which he had produced for his own use, in speaking upon the Eastern Question. You have promised the readers of the BANNER that a facsimile of it shall appear for their benefit, but may I be permitted to suggest that a full sized copy would be an important and convincing addition to our literature.

Yours in Israel,

JOHN WILSON.

Yarmouth, June 16th, 1896.

ERRATUM.—We have been requested by a friend in "Thames" New Zealand, to correct a misprint in page 34, 12th line from foot of col. 1, BANNER OF ISRAEL, January 8th, 1896. "H. Farnell should read A. Fennell. They are both dead now; but they probably have left those behind them who read the BANNER. The misprint occurs in Miss Rush's F. D. F. report for the BANNER in question, entitled, "Sowing the Seed."

ERRATUM.—BANNER, No. 1017, page 274, col. 2, line 5, read, "spiritual and temporal things."

ALL Articles, Correspondence, Books for Review, &c., for the BANNER OF ISRAEL, should be sent direct to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol. If this instruction be followed delay is prevented.

MR. HARRISON, the British official who was arrested by a Venezuelan Sub-commissary has been released, and the act disavowed by the Government.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"THE IMMENSITY OF THE BRITISH EMPIRE."

THERE are few who realise the vastness and immensity of the British Empire as it exists to-day. Messrs Whittaker, in their Almanack for 1896, have an article founded on the facts as they bear upon Imperial Federation. They consider "the British Empire as a geographical and commercial unit," and pass in review "its exceeding greatness" and "its actual and potential resources." "The Empire," says the *Bradford Daily Argus* of Dec. 13, "has an area of nearly 11½ millions of square miles and a population of over 400 millions. The Flag waves in all zones, and within the limits of the Empire are to be found all the necessaries and luxuries needed for its factories and workshops." There is not an item required in civilized life from the coal that warms our bodies and cooks our food, up to the richest and rarest jewels, from the humble fare of the poorest peasant up to the most costly viands, and wines and spices, which could not be obtained from our own fellow-subjects. The British Empire is, or might readily be made, self-contained. In this respect it is unique. "No Empire of the past has occupied the same position; no Empire of to-day approaches it."

With commercial federation the Empire would not only be complete in itself—and stronger by the added strength of the commercial ties which bound its various members with the bonds of common interest—but would be able to command better terms for British goods from foreign countries. Germany, Belgium, Holland, France, and the United States would be brought to the verge of national bankruptcy, were the British markets closed against them, and the mere threat of such closure would be sufficient to secure more favourable terms for the entry of British goods into their markets, than all the preaching and praying of our administrations has been able to achieve in the last half century. Federation, with the impetus it would give to Colonial agriculture, and the revival which it would also occasion at home, would foreshadow such imminent disaster to the whole of the agricultural interests in the United States, that the hostile tariffs built up to please the comparatively small manufacturing section would be swept away by the upheaval of the farming classes, to whom a reorganisation of the fiscal relations between America and the old country would be a matter of life and death. In the same way France, sooner than lose the 44 millions of custom per year which she now obtains in this country would be willing to bring down the duties on British goods to a reasonable level. And so on with all the other nations. There is not one of which commercial federation in the Empire would not give us the whip hand. . . . More than half the steam tonnage of the seas is British; 46 per cent. of the total import trade of the world is British, 48 per cent. of the total export trade of the world is British. These figures show plainly the commercial strength which an Imperial Federation would wield.

The vast extent of the British Empire, while it is a matter for thankfulness to God and national satisfaction, has its drawbacks. It brings us into contact with almost all nations of the earth, small and great, and there are questions arising out of such proximity which are perpetually leading us into national misunderstanding bordering on war. One such has suddenly arisen as we write between ourselves and our brethren of Manasseh on the subject of our old standing boundary dispute between the British territory of British Guiana in South America and the Republic of Venezuela. The President of the United States, standing on the Monroe Doctrine of 1823, demands as a right, what we can never accede, that in such a dispute occurring even in South America, the matter must be brought to arbitration because it is alleged to interfere with their right to occupy the Western Hemisphere free from the interference of European Governments. It is a satisfaction and comfort in all these trials to know that the British are Israel, and that the Lord is guiding, guarding, and preserving us and our interests, and that these dangers, arising even from our own kith and kin in the territories of Manasseh, are all permitted by His providence and entirely under His control. One passage in the despatch from the Government at Washington, to Lord Salisbury, has been well answered by the latter and deserves notice here. The American Despatch declares "that

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distance and 3,000 miles of intervening ocean make any permanent and political union between a European and an American State unnatural and inexpedient will hardly be denied." To this Lord Salisbury replied that the plain English of these and other words used on the American side were that "the union between Great Britain and Canada; between Great Britain and Jamaica and Trinidad; between Great Britain and British Honduras, or British Guiana, are 'inexpedient and unnatural.' Her Majesty's Government are prepared emphatically to deny the American development of President Monroe's Doctrine. They maintain that the union between Great Britain and her territories in the Western Hemisphere is both natural and expedient." These are some of the trials and difficulties of such an Empire as ours, but through them all the Lord is guiding us, His blind and perplexed people (Isa. xlii. 16, R.V.). The immensity of our Empire is God given and God designed. He means Israel His people of the House of Joseph, to be "His dominion," as stated in Psa. cxiv. 2, and He has provided that "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be theirs," according to Dan. vii. 27, R.V., as "the people of the saints of the Most High." The Empire, therefore, of His chosen ones is enlarging daily before our eyes, until at last it will be found to be commensurate with the planet. For their Empire is yet to be "the kingdom of the Lord and of His Christ," and will be, as defined in Rev. xi. 15, "the kingdom of the world."

Our untravelled population have no means of realising the extent of Her Majesty's dominions, and maps give but a poor idea of it to uninstructed eyes. But it may give some idea of British Colonial distances to be told that it takes about seven days and nights to get across the Canadian Dominion by rail from East to West, that Canada is three times the size of India, and that the sun never sets on the Empire for a moment. These things are the Lord's gifts to His people to qualify them efficiently to serve Him, and let Israel therefore praise the Lord for His goodness to His heritage!

ISRAEL: HER PAST, PRESENT AND FUTURE.

By H. R. Baldwin.

PART II.

(*Concluded from page* 289.)

As we have already seen, the most wonderful promises respecting temporal power, wealth, expansion, world-wide empire, &c., rested in the House of Israel with Joseph's sons, and that their ultimate fulfilment was reserved for these latter days, it becomes us carefully to consider those early promises, and also the prophecies addressed them about, and subsequent to, the time of their captivity; and thus have our minds disabused of the false notions, if indeed we entertain them, that the House of Israel has ceased to exist. The first promises I shall not repeat here except that one addressed to Jacob, and afterwards by him transferred to Ephraim and Manasseh: "A nation and a company of nations shall be of thee." Jacob in transmitting this to Joseph's sons, declares that his name should be named upon them—that is, Israel—and that Manasseh should be the nation, while Ephraim the younger should become the "company or multitude of nations." Moses enlarges upon this in his last memorable blessing to the tribes, and in these words indicates a plenitude of unexampled prosperity besides which all the rest dwindle into insignificance: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the earth, and fulness thereof, and for the goodwill of him that dwelt in the bush let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 13—17).

After the captivity Jeremiah is instructed to "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, saith the Lord, only acknowledge thine iniquity; turn, O backsliding children, for I am married to you" (Jer. iii. 14). Again: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and the stars for a light by night. If these ordinances depart from Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36). Here is a guarantee for national existence.

Hosea ii. 6, 7 says: "Therefore, behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths. Then shall she say, I will go and return to my first husband, for then was it better with me than now."

Ezek. xi. 16 says of her: "Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

Israel's military glory is declared in these words from Jer. iv. 20, 21: "Thou art My battle-axe and weapons of war, for with thee I will break in pieces the nations, and with thee I will destroy kingdoms."

Micah iv. 7 tells us that God would make her that was cast far off a strong nation, and that the "Remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." "The nations shall see and be confounded at all their might; Thou wilt perform the truth to Jacob, the mercy to Abraham, which Thou hast sworn to our fathers from the days of old" (Micah v. 8, 9).

And Hosea writes as from the Lord: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? I will heal their backslidings, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel. Ephraim shall say, What have I to do any more with idols? Therefore, behold, I will allure and bring her into the wilderness and speak comfortably unto her, and she shall sing there as in the days of her youth, and it shall be at that day, saith the Lord, that thou shalt call Me Ishi (My husband). And they shall no more be remembered by their name. And I will betroth thee unto Me for ever, and I will sow her unto Me in the earth, and will say to them which were not My people, Thou art My people, and they shall say, Thou art My God."

Also God said to David: "I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more."

Thus we glean that the House of Israel were to be called by another name in their "Lo-ammi" condition. They

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were to be lost, yet watched over and blessed with all the fulness of blessings promised to their fathers while in that state; and we also find some indications of the whereabouts of their new and distant home: in the north (Jer. iii. 18); in the west (Hos. xi. 10); in the isles afar off (Jer. xxxi. 10); in the isles of the sea (Isa. xxiv. 15; xli. 1). They were to be a strong nation (Micah iv. 7); chief of the nations (Jer. xxxi. 7). They were to possess the Gate of his enemies (Gen. xxii. 17). They were to spread abroad to the north, south, east, and west; to inherit the waste places, and make the wilderness and solitary places glad. They were to be immensely wealthy, lending to many nations, but borrowing from none; ruling over many nations, but nowhere ruled over by others (Deut. xv. 6).

With these guides—a few of many—it would seem as though it would not be difficult to find the lost; if, indeed, the time has come for their unveiling. Jesus declared His mission was to the "lost sheep of the House of Israel" (Matt. xv. 24); sent His first messengers, saying, "Go rather to the lost sheep of the House of Israel" (Matt. x. 6).

Where are they? A great deal of time and money has been spent in the search for them, albeit their marks are many and easy of detection. What an insult to the Jehovah of the promises to point us to the Red Indians, the Afghans, a tribe of India or China! What are these doing, or what have they ever done, to bless the peoples of the earth? Perish the thought!

Is there a people now to be found who measure up to the fulness of the promise? Let other than themselves make answer. A Frenchman, M. Prevost Paradol, says: "Two rival Powers, but only one as to race, language, customs, laws (England and the United States) are, with the exception of Europe, dominating the world. However, this actual predominance of the Anglo-Saxon race everywhere out of Europe is but a feeble image of what an approaching future has in store for us. According to the most moderate calculation, the United States will number more than one hundred million of inhabitants at the end of the present century, without speaking of the probable extension of the American Republic to the Isthmus. At all events, the American continent is, in its whole extent, destined to belong to the Anglo-Saxon race. Oceania also belongs to the Anglo-Saxons of Australia and New Zealand. But let us put aside all conjectures; our children are not the less assured to see the Anglo-Saxon race mistress of Oceania as well as America, and all the countries of the farther east that may be dominated, worked, or influenced by the possession of the sea, when affairs shall have reached that climax, and it is not too much to say that two centuries will suffice for it. Will it be possible to deny, from one end of the globe to the other, that the world is Anglo-Saxon? Thus we can foretell through imagination that future situation of the world, and glance at that picture, the main lines of which are, so to say, already sketched by the hands of fate. And if we are inclined seriously to ask ourselves in what time the earth shall have taken that new form, we shall easily perceive that two centuries are scarcely necessary to bring to its apogee the Anglo-Saxon grandeur in the Oceania region as well as on the American continent. That greatness once established, no one shall be able to menace it from without, like Rome, which was surrounded on every side by a barbarous world. There are no more barbarous nations, and the race which will be invested with the guidance of mankind will have to fear neither the competition nor the appearance of a new race."

Victor Hugo, speaking of our mother country, says: "Over that sea, in calm majesty, lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England! thou art justly proud of thy colossal strength, more justly of thy god-like repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy sides, rests the genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come, it is coming, it has come! Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England."

Mr. Vernadsky, a Russian, says: "Britain is a menace to the safety of Europe. She is the most aggressive Power of modern times. There is no part of the world where she has not established her garrisons or her colonies. Her fleet dominates every sea. She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, Cape of Good Hope from the Dutch, Gold Coast from the Portuguese, and Hong Kong from China. She has built up a military power in Asia which secures her government over two hundred millions in India. At Aden she holds the Gate of the Red Sea. At Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than Russia, and greater in extent than all Europe without Russia."

Mr. Gladstone says: "There is no parallel in all the records of the world to the case of that prolific British mother who has sent forth her innumerable children all over the earth to be the founders of half-a-dozen empires."

Josiah Strong remarks: "This race is multiplying not only more rapidly than any other European race, but far more rapidly than all the races of Continental Europe." He gives the probable numbers of Anglo-Saxons and all other European nations respectively, in one hundred years more, as: "Anglo-Saxons, 713 millions against 534 millions, these figures representing the largest probable population of Europe and the smallest probable numbers of the Anglo-Saxon race." Continuing, he says: "Does it not look as if God were not only preparing, in our Anglo-Saxon civilization, the dye with which to stamp the peoples of the earth, but as if He were also massing behind that dye the mighty power with which to press it." But enough.

This wonderful enlargement has come about in about two hundred years, and of one race we find a nation, and a company of nations about being federated. We find that this race bids fair to dominate the world, and that for its good; that they have immense wealth, lending but never borrowing; ruling over nations, but not being ruled over; having in possession the coasts of the earth; making the wilderness and the solitary places glad; spread abroad east, west, north and south; having control of the Gates of their enemies, or the strategic points; a seafaring people, in fact—a people ready to take care of poor afflicted Judah when, being driven and crushed by modern Pharaohs, she is being compelled to walk to the House of Israel according to prophecy. Very soon may we see them come in ever-increasing numbers, and events are shaping themselves for the great restoration of wandering Judah with representative Israel, the greatness of which shall so completely overshadow the deliverance from Egypt that it shall be lost sight of.

D'Israeli, when premier of England, grasped the situa-

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tion, and, when the opportune time came, secured Cyprus and the protectorate of Asia Minor, and England but waits the favourable moment when the nations of ill-consolidated Europe shall be engaged in a life and death struggle, apparently imminent, to take actual possession of the Christian Mecca, Palestine and Jerusalem, and thus secure the restoration of her brethren of that other House of Judah.

Already the eastern sky is aglow with the coming glory, and our eyes may soon see the fulfilment of the word which declared: "Behold, the days come, saith the Lord, that I will raise into David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But the Lord liveth which brought up and which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Even so Thy Kingdom come.

NOTE.—The foregoing paper was read before the Omaha and Council Bluffs Methodist Episcopal Preacher's Meeting.

THE "MORNING LEADER" ON THE MEETING AT EXETER HALL, MAY 7TH, 1896.

THE comments of the *Morning Leader*, of May 8th last, on our Association's Exeter Hall's Annual Meeting were not complimentary, nor in truth were they wise. The writer was evidently quite ignorant of the subject himself, and very palpably exhibited his ignorance in the few lines by way of report which were published by his Editor. His remarks were called "Some Interesting Revelations at Exeter Hall" during the May Meetings.

The subject of the British-Israel meeting was, he stated, the evidence that "we are the chosen people, and that we are predestined to make 'one stick' with our brother Judah." The reporter of the proceedings on the part of the *Morning Leader* admits that he listened to the Association's Professors' exposition of the "truth" last night, but that "for the life of him, he did not know what they were driving at." "It is true," he adds, "that I heard a great deal about rivers, and mountains, and tribes, and prophecies, and inspirations, but such a cabalistical turned and twisted topsy-turvey, I never heard before." He stated the British-Israel Association's hypothetical case thus: our readers can judge how much the writer carried away with him from the meetings, and what previous knowledge he brought with him to the Hall:—

"You are well aware that there are

CERTAIN LOST TRIBES OF ISRAEL,

and that in one portion of Holy Writ it is said, 'And the kingdom shall be taken from you and given to a nation.' There are heaps of nations, of course, but the point is, Which nation is it? Well, it is US. For are we not 'bringing forth fruits?' At all events, the British-Israel Association says we are. Only the other day (I am quoting one of the oracles of the B.I.A.) there was not a nation that would have refrained from flying at our throats 'if they dared.' But what happened? Nothing. Why? because we are the seed of Abraham, the true Israel, and 'the sword (*vide* Scriptural prophecy, as interpreted by British-Israel savants) shall not prevail against us.' Odd, is it not, that the other section of Israel—the United States section, wanted, so at least some of their veracious prints declared, to be twisting the lion's tail only a few hours ago. But there—pshaw! 'We never were conquered (I quote the B.I.A. again), and by God's help we never shall be.' Rather cold comfort this, for Dr. Jameson and his friends at Bow-street? If we may believe the British-Israel Association, however, Mr. Cecil Rhodes is working out for us our destinies as 'God's chosen son, Ephraim.' You can begin to understand the

PERKINESS OF SOME POLITICIANS,

when you grasp the British-Israel Association's discovery that we are the chosen people who are presently to join Judea and become the 'one stick spoken of by Ezekiel.' In short, much as it may grieve the Prophet Baxter, we are the people who are predicted to be the rulers of the world.

"VIGNETTE."

Of course, a good deal of the above is banter, and a good deal is the result of hearing the subject mooted for perhaps the first time. The reporter was probably ignorant that his first quotation was from Matt. xxi. 43, being our Lord's own words addressed to the Jews of His time, telling them that "the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof." The mere statement that our own was the nation the Lord indicated, without reference to current facts respecting our world-wide missionary and philanthropic work, reads of course like an absurdity, which perhaps was the reporter's intention. As bearing upon the matter the writer goes on to state that during our late national troubles, when the world seemed ready to rise up against us and destroy us, nothing really happened to hurt us, because we were Israel; we should be glad if our opponent could give us a better reason for our escape? The Scriptural and prophetical promises are in Israel's favour: and because we have abundantly proved and established our Identity with the lost Tribes, we are really justified in coming to the conclusion that in the late difficulties we escaped unhurt because God promised that we (being Israel) should do so. But, asks the opponent, why did the Americans also "twist the lion's tail" if they are a part of the chosen people, as alleged? We answer because they, too, though a portion of the House of Joseph, are subject to envious feelings, even towards us their blood relations. It is quite natural, that because the Canadian Dominion loyally resolves to remain British, the Americans should be envious and jealous of our prosperity, and cannot but show it sometimes. We do not see how that fact interferes with our views, or proves them to be doubtful? After all, the late troubles vanished as rapidly as they rose up against us; and as to the Americans, good feeling and brotherhood have prevailed, and it is hoped that we shall have no fresh misunderstandings from that quarter.

In regard to the dominion of the world, we suppose Vignette (our opponent's *nom de plume*) has read Dan. vii. 27; Deut. xxviii. 1—13; Rom. iv. 13, and such like promises to Israel, and will not deny that such dominion over the globe was and is promised to the Hebrew race? On our part we have proved by sufficient evidence that the British are "The Lost Tribes" and as such are "the heirs of the world," the owners of "the Gates," and of the dominion of the sea, "the chief of nations," "the head and not the tail, above only and not beneath," "set high" by God Himself "above all the nations of the earth." Facts are so; and the writer cannot deny it! At any rate let

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him, or her, attempt it! Failure is certain, as we can assure our opponent.

In reference to Dr. Jameson's foolish raid, and Mr. Cecil Rhodes' conduct, the results show us that God did not authorise the former. But we have no doubt that these apparent failures are working out the purposes of God yet in the future, and that those purposes must embrace the enlargement of our race, its growth in power, and its final universal dominion according to the prophecies. All, however, depends on this. Do the prophecies support our views, and give Israel, God's people, these promises and privileges? If not, then Vignette's task is easy. Let him prove us wrong, by reference to chapter and verse, from the Bible. Do the events of the day and our own national history support our view that the British are "the Remnant of Israel?" If not, then Vignette can, if he likes, prove us to be fundamentally in error, and our work as the Editor of the BANNER will cease and determine, forthwith. Vignette has his task. Let him try and perform it.

THE BIBLE: ISRAEL AND JUDAH.

A Lecture delivered at the Seamen's Bethel, Pill,

BY GEO. COOPER.

PART III.

(*Concluded from page* 292.)

CHRISTIANS of different denominations may question, "What good is there in such distinctions, since Christ came to save us all, and placed the Jew and the Gentile on an equal footing." We will see what the Apostle Paul says in answer to this question. In Rom. ix. 4, 5, we have, "Who are Israelites, to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the services of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore. Amen."

From this, is it nothing to know who are Israelites? Herein is distinction plainly enough marked to stop a child even from putting forward the above question. These promises are made secondary to the Gentile. It was to Israel that Christ was specially sent, for His words import it without a shadow of a doubt, "I am not sent, but unto the lost sheep of the House of Israel (Matt. x. 5, 6). "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel." Again, on the face of this, is it just to reiterate that question? Christ Himself and His apostles have answered it. Hence we see there is a primary importance attached to the Israelites; and it behoves us, as the Bereans of old, to search and find out the truth. Matt. ii. 6, says "He shall rule My people Israel." Who is here signified by "My people?" Someone may remark, "I can see no good in bothering my head," as many have remarked. Now, I ask, Is it of no consequence to know whom Christ is going to rule? Our instructions are that we "read, mark, learn, and inwardly digest." It is true we read, but if it is of no consequence, how can we learn and digest the word?

By referring to the key, we see that the captives of the Median cities are pointed out. Here we have it again (Luke i. 6, 8): "He hath visited and redeemed His people." "Hath God cast away His people?" "Come out of her, My people" (Rev. xviii. 4—7).

Turning to Heb. viii. 10, we find, "This shall be the covenant that I will make with the House of Israel." Now, glancing at ver. 8, we observe a clear distinction between the two separated houses. It is given in a decided literal form. God says that "He will make a new covenant with the House of Israel and the House of Judah."

There is not the slighest doubt that confusion must again take place, if the reader is unacquainted with the history of those houses. It would not be requisite for God to speak in this manner to a Gentile people. Why? Because none but God's people had been under a covenant. The context tells us that the "first covenant (*i.e.*, the Mosaic) had not been faultless." If it had "then should no place have been sought for the second." It was with the very people that had not kept the first covenant, that He will contract a second. But mark, in ver. 10 we notice an exclusion of the House of Judah. And then God defines the manner of covenant that He will make with the House of Israel. And saying nothing of the House of Judah, we come to the conclusion, aided by ver. 8, that that house must come under the new covenant through the other house, the House of Israel, by adopting the same methods and the same terms. It seems also to indicate that the new covenant would be accepted by the Jews some considerable time after Ephraim had so done by the non-repetition of the House of Judah in ver. 10.

But we are taught that "this House of Ephraim-Israel is altogether lost—blotted out of existence." Now if this be so, how can the new covenant God says He will make with them be fulfilled? Happily for man, it is not so. The men who propagate such a doctrine are in reality denying the truth of God's holy word, and reducing themselves to the condition of that man of Rev. xxii. 19; his part shall be taken out "of the Book of Life, and out of the holy city, and from the things that are written in this book."

But the Anglo-Israelite must not be angry, but gentle, apt to teach those Christians who repeat this assertion; and ever bear in mind the injunction of James the apostle (iii. 13.) "Shew out of a good conversation . . . words with meekness of wisdom." How can we shew this? When they question the existence of the Ten Tribes, by asking, Where are they? because we cannot point to them in certainty under the Biblical appellation as we can do as regards the descendants of the House of Judah, we must point out what God says respecting them in His word. Probably you may meet with the ejaculation, "But I cannot see. The descendants of the House of Israel cannot be traced upon the pages of the world's history." If God says they shall remain a nation, and we cannot discern them, is that any special reason why these people should not exist? Because we cannot see! We cannot see our brains, but we are convinced that we have them.

Now man's thoughts are not God's thoughts in respect of the people of whom He says they are to Him as the "apple of His eye." Man says this Israel is not upon the face of the earth. But hear what the Lord saith, before whose word scientific fact must shortly succumb (Jer. xxxi. 35, 37). "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night: which divideth the sea when the waves thereof roar: the Lord of Hosts is His name. If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Now we ask, "Can God," as Moses said, be "the Rock,

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His work is perfect, for all His ways are judgment, a God of truth and without iniquity, just and right is He," if He has cast away this people whose continued existence He vows shall stand side by side with that of the sun, moon, and stars? In the words of Balaam, let us truly answer, "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?"

The theological explanation as to the non-apparent existence of the Ten-tribed House of Israel is that her sin must have been greater than that of the House of Judah (Jews), but true students of the Bible cannot accept this, for Jeremiah and Ezekiel plainly declare that "backsliding Israel hath justified herself more than treacherous Judah." By a perusal of Jer. iii. 11—18; Ezek. xvi. 46, 47, 51, 55, and xxiii. 4, 5, 11, we see that Judah's sin was greater, and her punishment must be correspondingly severe. And we are informed in the references just named that Judah can only hope to resume her former estate with God, after her sister the House of Israel has first been reinstated.

Jeremiah states that "in those days"—the latter days—when the House of Israel have fully accepted the Gospel covenant of Heb. viii.—"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."

As the House of Judah is still in outward communion with God—the circumcision fold before mentioned, *i.e.*, under the curse of the law—scattered and persecuted throughout all the habitable countries of the globe (see Jer. xxiv. 8, 9), with but one exception—viz., in England and her colonies, the time of the re-occupation of Palestine is still future.

Now the justified sister kingdom of the House of Ephraim-Israel must of a necessity, as we have before seen, be in existence, or how can the House of Judah walk to that House?

As we have said, we are repeatedly told that that House is not to be found on the face of the world. Now, how comes this about? Simply because it is part of the divine plan of salvation to the ends of the earth. It comes of His ruling and guidance so that the modern Israel and the surrounding nations should be ignorant and blinded to the mighty destiny that lies before this House of Israel. Now the Holy Spirit has revealed her to many as modern Britain. But if the continental nations of Europe knew, without any doubt, that Britain would, in the future, acquire supreme dominion over them, what would be the result? She would have all these Powers allied against her, and the consequence would be that she would most likely be subdued, and kept down as a third-rate power in the world. Therefore, God has made British-Israel to lose utterly all trace of their origin; that being one of the principle questions of the present day, Are the British nation of Shemitic or Aryan origin? in order that His will might be carried out as He intends.

Now, what is His intention? It is this. "I have set thee to be a light to lighten the Gentiles." This indication shews that British-Israel must act as the evangelist of the world. And how can she carry the blessed news of salvation to the ends of the world if she has not the position and power so to do? What preserves and befriends the missionary in the foreign fields of Christain labour? Does he carry the sword, fight his way, hold his own against attack, and preach the Gospel? No. the door which has been shut, is now held open by the flag of Britain, which shields him. Her prestige has gone into those lands; and they fear her name. Her power, as evangelist, must be paramount. She must be "the head, and not the tail" of all the nations of the earth (Deut. xxviii. 13). "Therefore the kingdom of heaven shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof" (Matt. xxi. 24).

The question then arises: To which of the nations can we point as first and foremost, as performing this mighty destiny? We can point to but one only—viz., the British nation. Here we clear away an obscurity which has hitherto existed, when we have read the above from St. Matthew's account of our Lord's teaching.

We may add that those Christians who hold that it is no use to bother their heads about the difference between the House of Judah and the House of Israel, are ruthlessly pushing aside one of the most important aids to an understanding of Holy Writ, without which assistance the Bible is practically a sealed book.

"The credibility of Scripture history has been established by a combination of evidence altogether incontrovertible. This is the more remarkable and satisfactory, as the Bible contains not only the most ancient records, but exclusively makes known to us the origin of all things, and the transactions of those ages, which will in vain be sought for elsewhere, or found involved only in fable. That, however, some difficulties should occur in perusing such venerable documents may easily and reasonably be conceived; but they are not such as affect their authenticity, or even weaken their evidence."

There has existed an obscurity which our teachers have not tried to dispel. This is the distinction between the letters "I" and "J" of our alphabet. If we were in the Scandinavian district, there might be some accounting for it. "I" stands for Israel, and "J" for Judah. But we have been instructed that they are one and the same. Therefore, an obscurity must exist. But I hope that the object of this paper may force the fact upon us that it is not impracticable to solve or remove it. If any difficulty remains after the fruitless efforts of sober criticism, it may fairly be imputed to want of information. A remarkable consistency and harmony characterise the historical parts of the Bible; and these should be carefully followed in this age; but many obscure parts may be made perfectly intelligible to the Bible student. A study of Jewish and Oriental antiquities will give us great light upon the subject. Josephus, among all the Jewish historians, may be cited as one of the most ancient, authentic, and interesting writers of this denomination. The weight of his testimony will be a great help to the student; for it confirms, strengthens, and illustrates the history of our Evangelists, and then opens up to our minds the true drift of the different writers of the New Testament. He also aids us in his account of the state of Judæa; the carrying away of the House of Israel to the cities of the Medes; and of the Jewish or Babylonian captivity. He also shows in a lively manner how the prophecies of our blessed Lord concerning the destruction of Jerusalem were literally fulfilled in their fullest sense.

I may conclude by saying that the study of the Bible needs persistent application. We must not expect to grasp the whole of its "hidden mysteries" in leaps and bounds. Do not be disappointed at first failures. These are always good signs. It is always the self-satisfied man who achieves nothing. Persevere day after day, ask God in full faith for renewed light, and it will not be denied you. To him who can afford to watch, wait, and pray, and is not afraid to work, success will not be denied. Little difficulties presented to us are only stepping-stones to the surmounting of others

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which were Himalayan in height before the passing over of these lesser difficulties. And thus strength and knowledge is given to us to grapple with others still more difficult. "Line upon line, precept upon precept; here a little, and there a little." And so our knowledge comes.

Our bodies require nourishment; so does the spirit. It is not the amount of Bible-reading that we do that nourishes the spirit for its work. It is the little that we digest. The celebrated American writer Emerson impresses upon our minds strongly that we should not forget the "atoms," and what is made by them. God does not do things by accident. He does not, as a rule, work by miracles nowadays, but performs His will by acting with and upon existing material; and so, if you take the atoms of expression made by God to the prophets regarding the Israel of "the latter days," and watch the finger of God in the progress of the nations, you will observe how gradually He builds up the empire of Israel, which He says "shall eat up the nations," and which is to eclipse in grandeur, might, and magnitude to an unknown extent that of its great predecessor Rome, by filling the whole world, as seen by Daniel; the climax of which nation will only be reached when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

As I finish, a prayer arises: "May our blessing-giving God grant that blind eyes may soon be opened, the deaf ears unstopped, and understanding minds given to all hearers and readers of God's grand and glorious Book, that, as they hear and read, they may be given to know the secret place, and led to the place which He blesses with the blessing which maketh rich, and He addeth no sorrow to it."

EXTRACTS FROM DR. H. GRATTON GUINNESS'S NEW WORK—"CREATION CENTRED IN CHRIST," AND SOME REMARKS THEREON.

FORWARDED BY J. S. BARTON.

PART I.

DEAR PHILO-ISRAEL,—Some little time ago, I was reading a work by a lady named Clark, or Clarke, which contained a preface by Mr. Pember. As usual with these writers, it was full of transpositions and misapplications of the terms Israel and the Jews, and now there issues from the Press another volume by Dr. H. G. Guinness—"Creation Centred in Christ," a very important, as well as a very learned work, but alas! as usual marred by the same disfigurements, so that one might well suppose that these writers were afflicted with "Jews on the brain." I append a few examples:—

In the introduction page 35: We have "The Levitical Calendar which has regulated the religious observances of the Jewish nation for 3,500 years, is adjusted to Solar and Lunar revolutions."

This phrase—"the Jewish nation," with its cognates "the Jewish Scriptures," "the Jews" spoken of as comprising the whole of the people of Israel; and "the Jewish dispensation" (meaning the Mosaic or Levitical) in contrast to the Christian dispensation, and the New Testament Scriptures," and "the Jewish history," "the Jewish prophets and kings," meaning thereby the Old Testament history, and kings and prophets belonging to both the Houses of Israel and Judah, occur throughout the book upwards of sixty times. We adduce a few examples:—

Page 8: "The Theistic View—It has been for four thousand years the unwavering confession of the Jewish people," &c.

Page 19: "Jewish and Christian teachers have also borne similar testimony. Moses said of the Antediluvians, 'God saw,' &c. (Gen. vi. 5)," and "Jeremiah wrote twenty-five centuries ago, 'The heart,' &c. (chap. xvii. 9)."

Page 29: "The Civil history of the Jews. Sprung from a common father—a man distinguished by the purity and loftiness of his character—the Jews constitute an ancient brotherhood connected by ties of blood relationship. Early oppressed and enslaved in Egypt, they were delivered by the instrumentality of Moses, and under the leadership of his successor, Joshua, became the conquerors of the land of Canaan."

Page 30: "The religious history of the Jews. From the beginning of their existence the Jews have been monotheists. The Egyptians were polytheists, as were the Canaanites and other nations of antiquity." "While distinguished from other nations by their monotheism, and by the possession of the Mosaic law, the Jews as a nation . . . under Moses, the Judges and the Kings, openly apostatized," &c.

Page 31: "The Jewish Scriptures to which Christ appealed consisted of the Law and the Prophets."

Page 33: "The rejection of the Jews and the call of the Gentiles were both foretold in the Jewish Scriptures. Marvellous fact! that the Jews should foretell their own rejection, and the call of uncircumcised Gentiles into the kingdom of God."

Pages 35 and 36: "The Jewish Scriptures," "the Jewish law."

Page 46: "The Samaritan still lingers at Sychar; the Jew still wanders in every land." Perhaps G. G. will oblige us by telling us where the Ten-tribed Israelite is to be found?

Page 91: The Doctor quotes with high appreciation from Rev. T. D. Bernard's Bampton Lectures for 1864, saying, "Lift up your eyes on this monument of a distant age which you call the New Testament. Behold these remains of the original literature of a busy Jewish sect," &c.

Page 120: "Referring to a series of events in Jewish history, the apostle Paul says, 'all these things,' &c. (1 Cor. x. 6—11)."

Page 122: "We see it [the law of Analogy] in the family of Abraham as embracing the natural seed, or Jewish people, and the spiritual seed, or Christian Church." "The complex ritual of the Jews, the whole of their Tabernacle and Temple worship." "And the whole course of Jewish history was also typical, its Egyptian, Palestinian, Babylonian, or Captivity or Restoration periods."

Page 124: "The story of Joseph touchingly typified 'the sufferings and glories' of Christ in their Jewish and Gentile relations; while the histories of the two greatest kings of Israel, David and Solomon, notably prefigured the militant and triumphant stages in the history of Christ, the true 'King of Israel' and 'Lord of all.'" "The three great offices of Christ, His Prophetic, Priestly, and Kingly offices, were typified by the long lines of divinely appointed Jewish prophets, priests, and kings." We always understood that the priests were of the tribe of Levi, and of the house of Aaron, and should therefore style them the Aaronic Priesthood.

Yet, on the same page (124) we have: "The whole story of the redemption of Israel from Egypt was a figure of

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Christ's redeeming love," and again on page 129: "It is remarkable that the history of Israel which the apostle Paul tells us, was a type," &c., in both of which passages Dr. G. G. rightly discards the term Jewish, substituting for it the term Israel; and why not always? Is it from oversight or perversity? We do not forget pointing this same thing out to him ten years ago as occurring in his "Approaching End of the Age."

Page 141: We get, "similarly, in Revelation the ante-diluvian and patriarchal age was followed by the Jewish age, and that by the Christian age. The Patriarchal, Jewish, and Christian dispensations are associated as stages in a general plan by their relation to the element of a revealed law," and on

Page 143: "The whole course of the Jewish history from Abraham to Christ," &c., from which we are led to conclude that Abraham was a Jew! On

Page 155 Dr. G. says: "the most striking contrast between Judaism and Christianity, is that between the externalism of the first and the internalism of the second . . . These two widely different methods of control are contrasted in the memorable terms of the new covenant" and then proceeds and blindly quotes Jer. xxxi. 31—34, and does not perceive the difference in vers. 31 and 33 or in its quotation in Heb. viii. 8—10.

Pages 166 and 176: We have the term Judaism used as it frequently is by writers of this stamp, meaning the Levitical economy, in contrast with the Gospel. Thus Dr. G. G. says (page 166): "In Revelation, the Old Testament is adjusted to the New, the law to the Gospel, Judaism to Christianity, so Nature is adjusted to Revelation;" and in page 176, he adduces "the adjustment of the law and prophets, and of the entire preparatory system of Judaism, to the system of Christianity, as an instance of the reign of natural law in the spiritual world." On

Page 198: We have the passage which recognizes the British Isles as "a land whose stones are iron, and out of whose hills thou mayest dig brass," and as a factor in the development of "the moral qualities of the Anglo-Saxon race." We would only remark further that the language of 2 Sam. vii. 10 is very emphatic in the Hebrew, which has been lost sight of both in A.V. and in the R.V.; it is, "And I will appoint a place '*l'ammi l'Israel*,' *i.e.*, 'for My people, for Israel,' and will plant them," &c.

Page 218: In vigorously maintaining and insisting upon the essential Deity of Christ, Dr. G. says, "Higher than the Jew, higher than the Greek, higher than the Roman, was Jesus Christ." Then again, on

Page 230: We have, "Thus in Jewish history the Israelites of the first numbering fell in the wilderness, while those of the second entered the land of promise." Why Jewish history?

Page 241: We enter upon an entire section shewing "Christ to be the centre of Jewish and Christian history." Hence the declaration that "the twenty-one centuries which extended from the time of Abraham to the Roman destruction of Jerusalem comprised the entire period of the growth, maturity and decline of the Jewish nation," &c., and "since that terminal date" (A.D. 70), "the Jewish people have remained without a temple, without a prophet, without a king, without a land of their own, exiles and wanderers among the nations." Is not this quotation from Hosea just as true as concerning the "House of Israel" (excepting the "escaped of Israel"), nay, more so, seeing that it was Ephraim that was to be "the wanderers among the nations." It is British-Israelites that especially fulfil this description, as the "globe trotters" of the world; whilst out of the 10 or 12 millions of Jews said to exist to-day, at least one half or more are to be found in south-eastern Europe, not so very far away from the Holy Land. But, "the relation which Christ holds to the two streams of Jewish and Christian history," &c., and "the typical bearing of Jewish history on Christian," &c., and "the events of the two thousand years of Jewish history" previous to apostolic times. These short extracts and the following from the "Analogy between Jewish and Christian history," show how impregnated in the author's mind is the idea of the Jews being the only representatives of the Twelve Tribes, whilst those of the Ten Tribes are utterly ignored. "In order to trace the broad resemblance existing between them, we have but to mark the leading divisions of the two histories. Each falls naturally into three principal parts." "Jewish history, as extending from Abraham to Christ is divided into three leading sections by the Exodus and the Captivities. Before the Exodus the Jews were merely a Hebrew family. The Exodus from Egypt and giving of the law inaugurated the national period of their history as the people of Israel, which continued to the captivities. . . . The three names, Hebrews, Israelites, Jews, may be considered as characteristic of the development of the seed of Abraham in these three successive periods." . . . "The thousand years which followed," A.D. 70, "in Christian history, the Mediæval period (like the central thousand years in Jewish history, extending from the Exodus to the Captivities) was characterized by a general and profound apostacy."

We must apologize for this long extract, but we regard it of such an especially choice character, that we are loth to curtail it; it is the choicest in the whole volume of 536 pages. Is not the expression "Jew on the brain" fully justified by it? We wonder after reading the above quotation, how it was that the apostle made such a mistake as to address his epistle "to the Hebrews" instead of "to the Jews," especially as Dr. G. says (page 244), "the Jews suffered under heathen Egypt," and that it was "Jewish history which prepared the way for Christ's redeeming work, whilst Christian history has resulted from His coming." Clearly, these "analogies between the two histories and their contrasts should not be overlooked" (page 245).

Page 248: We are told, "Sacred Jewish and Christian history flow to and from the First Advent, and the Cross of Calvary."

On page 253: In a long quotation from Jonathan Edwards' work, "The History of Redemption," in which "Jewish history" and "the typical Jewish dispensation" occur, we cannot resist the impulse to turn aside and transcribe the following paragraph:—

"The English Revolution, which followed [the Reformation] a century later, was another important step in the progress of Christ's kingdom. The Reformation in the sixteenth century was far from complete. In England, 'the whole power of reforming heresies and errors in doctrine and worship was transferred from the Pope to the King, without any regard to the rights of synods or councils of the clergy, and without a reserve of liberty to such consciences as could not comply with the public standard.' (Neal's 'History of the Puritans,' vol. ii. p. 11). Added to this, the Stuarts were guilty of arbitrary and tyrannical misgovernment, and of endeavouring by false and foul methods to reintroduce papal rule. At this juncture God raised up Cromwell and his Ironsides to deliver the country. The fear of God made them fearless in the presence of the common foe. In those days, Windsor Castle was turned

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into a place of prayer, and the English Parliament became an assembly of Christian men. 'We have not allowed ourselves' said Cromwell 'the choice of one person in whom we had not this good hope, that there was in him faith in Jesus Christ, and love to all His people and saints.'"

"What a Parliament; unexampled before and since in the world," says Carlyle. Would God we had such an one now!

Page 260: We have "The order of history unfolded in Scripture is that of three principal dispensations, the Patriarchal, the Jewish, and the Christian.

Page 265: "The number 12 is prominently connected both with the Jewish nation and the Christian Church."

Page 267: "The Jews tempted God in the wilderness ten times;" whilst "the Israelites devoted to God, according to the law, the tenth part of their possessions."

(To be continued.)

THE WEALTH AND PROGRESS OF AUSTRALIA.

SPEAKING at the annual exhibition of the Royal Agricultural Society of New South Wales, Mr. John See, M.L.A., the president of the association, gave a *resume* of the progress of Australia, which is of special interest. He said:—"Though termed an island, Australia was a continent, with an area of over 3,000,000 square miles, or 2,000,000,000 statute acres. It was 26 times the size of Great Britain and Ireland, and 15 times the size of France. It was 50,000 miles larger than the United States, exclusive of Alaska. Australasia occupies two-fifths of the whole British Dominions, and was only one-fifth smaller than Europe. (Cheers.) The area under cultivation in 1861 was only 1,368,000 acres, in 1893 it was over 7,500,000, and besides this there are permanently under grass 10,000,000 acres. It must be borne in mind that they were yet in their agricultural infancy, only just emerging from the pastoral stage, and they awaited great results from water conservation and irrigation. In 1893 the value of their pastoral property was £253,000,000, the value of products was £40,000,000, and the value of wool exported was £24,000,000. Australia had more flocks and herds than Asia and Africa combined, or than the continent of America, including Canada, United States, Central and South America. Yet she could, under present conditions, depasture 126,000,000 more sheep than she had. The mineral wealth included gold and silver, diamonds and other precious gems, coal, tin, copper, and kerosene shale. In 41 years, ended 1892, the total value of minerals won reached the fabulous figure of £450,000,000, and the gold raised between 1851 and 1893 was valued at £355,000,000. The coal measures area exceeded 24,000 square miles, but in 1847 the output of coal was only 40,000 tons, and in 1891 it was over 4,000,000, valued at £1,750,000. The total trade in 1851 was £52,000,000, or £42 per head of population. Between 1861-92 their trade increased 260 per cent., which showed a larger ratio, compared with population than any other country. Their trade with the United Kingdom was greater than any other British possession except India, while it was more than double that of Canada, and stood fifth after the United States, France, British India, and Germany. The shipping in 1861 amounted to under 3,000,000 tons, but in 1892 it was over 17,000,000 tons. In actual tonnage Melbourne was only exceeded by London, Liverpool, Cardiff, and Newcastle; in value of trade Sydney was only exceeded by London, Liverpool, and Hull. 90 per cent. of this vast trade was in British hands. The railways in 1854 had only 2½ miles constructed, in 1861 there were 242 miles, and in 1893 these had increased to 13,000 miles, costing £120,000,000, and averaging £10,000 per mile. Their railways showed a surplus of revenue over expenditure. The result of all their facilities of communication had been to enormously increase production and accumulation. In 1871 they produced to the value of £56,000,000; in 1891, £117,000,000. From primary industries alone Australasia had more per head than was produced from the combined industries of any other country. The accumulation in 1813 of private wealth was estimated at £1,000,000; in 1863, £155,000,000; in 1890, £1,169,000,000—the last figures showing an increase of £988,000,000 in 27 years. Australasia, in wealth and income per inhabitant, stood far before any other country, the figures being—Australasia, £309 per head; United Kingdom, £246; France, £235; Belgium, £226; United States, £205. In the savings banks in 1871 there were 115,000 depositors with £3,500,000; 1881, 311,000 depositors with £9,500,000; 1891, 741,500 depositors with £19,000,000; 1893, 814,000 depositors with £22,600,000, thus giving 20 depositors per hundred of population, and showing an average of £27 per depositor, or an average of £5 8s. 6d. per head of population. These figures, taken in conjunction with the fact that one out of every four persons in Australia was a holder of property in one form or another, were significant for a country where so much was heard of the 'rich growing richer, and the poor poorer.' It was true they had a large public debt—£210,000,000, or £51 per head of population; but £198,000,000 of this had been spent on reproductive public works, such as railways, telegraphs, water supply and sewerage, harbours and rivers, and other revenue-producing works. As security for debt they had besides the railways the enormous and incalculably valuable area of one billion 205 million 156,000 acres of Crown lands neither alienated nor leased."—From the Launceston *Examiner*, Tasmania, April 13, 1896.

THE JEWS.

BY H. J. DYER.

WITH what respect ought we, as Christians, to look upon these people, "This peculiar people," "The Almighty's chosen people," "Israel in whom I will be glorified?" These people are only a portion of God's chosen people, now under the curse, yet as such, we owe them a debt of gratitude, because, by their fall, we as Christians are the gainers (Rom. xi. 11).

Is not our very faith, Christianity, formed by "The God-man," our Saviour Himself, a Jew? He was despised and rejected by His own, the Jews of the tribe of Judah. It was ordained by God, that the eyes of Jews were to be blinded (Rom. xi. 8), that they could not perceive it was the Son of God whom they put to death. The Almighty saw this from the beginning, to carry out His great designs. For had the Jews acknowledged the Saviour, how then could Christianity have blessed the world? "God's ways are not our ways, neither are His thoughts our thoughts." The young should have impressed upon them (say at the Sunday-schools) that the poor despised Jew is but fulfilling the work ordained of God, and should never insult one of them, but when tempted to do so, remember who was the

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first Christian—namely, our Lord and Saviour Jesus Christ, a Jew of the tribe of Judah.

These very despised people, the Jews, what an influence they have had since their final fall at Jerusalem, over kings and kingdoms, yes, and still have. To their brethren Israel it was promised that they should become "a mighty nation," "a company of nations," to be "the chief of the nations," possessing the power to get wealth, also, to enable them to carry the Gospel into all lands. Great Britain and her cousins in America fulfil this command, and send the Gospel everywhere, and preach it, in its purity, as taught by the first Christian, Jesus Christ, and after His death, by His disciples.

The Jews of the tribe of Judah were not to become a nation until the "two sticks" shall have been united. But see the mercy of God towards them. He has given them also "the power to get wealth," so that the Christian has had to bow, and beg of him, as modern history will prove. Are not the Jews of to-day the great financial men in all civilized lands?

Therefore, let us respect this wonderful people. We must remember that they are a portion of God's chosen ones, a people whom the Almighty spoke with "face to face," and to them only. As the heading of that beautiful chapter, Rom. xi., says, "The Gentiles may not insult upon them." "I will bless them that bless thee, and curse them that cruelly and despitefully use thee." Great Britain has (as a nation) protected the Jews more than any other, admitting them to the highest honours of the land. Are we not justified in looking for this promised blessing?

I trust the day is not far distant when we shall nationally acknowledge that "We are the people the Lord has blessed, even Israel My people."

Look at that beautiful prayer in the prayer-book, composed expressly for the use of this nation, "Oh Lord, save the queen; oh Lord, show Thy mercy upon us; oh Lord, save Thy people, and bless Thine inheritance."

"Laroche," L. Walmer, Deal, April 6, 1896.

A REMONSTRANCE.

A FRIEND in London, begs us to correct some statements which appeared in Mr. W. Hopton's letter to the *Methodist Times*, but which the editor of that paper refused. Our friend begs us to make some mention that we are unable to agree with the writer when he says "the fulness of the Gentiles," refers to Turkey! because "that is simply absurd." He also demurs to Mr. Hopton's statement that Turkey must be the apocalyptic "Beast," "because the last head of the beast is in full swing after the Turkish woe is finished, and has to be destroyed by Christ but not by the British."

In reference to the above no doubt Mr. Hopton is in error according to our views, in both the points indicated, and we were aware of the fact when we published his letter. By admitting a letter into the BANNER, however, we do not adopt all our correspondent's statements or views. We know by experience that deep offence is given to our friends who ask our aid to publish their thoughts, if we proceed immediately after so doing to point out their mistakes.

Mr. Hopton's was a bold attempt to set an editor on the opposition side, right; and that effort we fully respect, though we may not agree with the writer in all the arguments he uses. "The fulness of the Gentiles" which, as an expression occurs only in Rom. xi. 25, in the New Testament refers manifestly to Gen xlviii. 19, where alone, in the Old Testament, the prophecy occurs. We do not know why Mr. Hopton holds that the Turks are "the fulness of the Gentiles," or whether the sentence in his letter is a slip which further reflection will probably correct.

Turkey, as our remonstrant says, cannot be the beast, and this Mr. Hopton must allow, we suppose, if he considers the matter.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been addressing large audiences in the North during the months of December, January, and February. In Forfar, on Dec. 15, the large parish Church, with accomodation for 2,000, was three-fourths filled; while, in the Congregational Church, at 11 a.m., the usual congregation listened to an address on 2 Sam. vii. 10. The Young Men's Guild at 10 a.m. (numbering about 100), got another phase of our subject, Gen. xlix. 10, "The sceptre shall not depart," &c., and on the Saturday evening I addressed an audience in the Masonic Hall, subject: "Britain at the Invasion of Julius Cæsar and the Introduction of Christianity." On Jan. 19th, I spoke in the E. U. Church in the morning, and in the Parish Church, Coupar Angus, at 6.30 (evening). About 500 or 600 were present in the evening. On Feb. 8th, I was at Peterhead, and addressed an audience of 80 or 100 in one of the halls, while on the following day (Sabbath), I began with the Young Men's Guild, at 9.45 a.m.; then in the United Presbyterian Church at 11 and 2.30, and in the Parish Church at 6 p.m., when about 1,600 to 1,800 were present. I am sure you will be pleased at the good news. If we could get a number of men to go about lecturing in the North of Scotland I would have great hopes of a speedy opening of the blind eyes. Trusting you are in good health,

I am yours, very truly,
J. W. REID.

212, St. George's-road, March 9, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following extract is from the *English Mail* dated Bombay, July 28th, 1895, just received, and it seems as if the peaceful absorption of the Boers is already going on, in fact, I believe, has been going on for some time. The extract confirms this:—

"FREEDOM UNDER THE BRITISH FLAG.

"The *Transvaal Advertiser* reports that a trek of eight families recently passed through Pretoria from the district of Wakkerstroom to Buluwayo. One of the party, on being interviewed, said that he was an old 'voortrekker,' and one of his family was a field cornet in the district of Piet Retief. He added he and his friends were in search of freedom, which they hoped to obtain under the British flag again. He also expected to join another trek ahead, of 40 families, and another from the West of the State, of 100 more families. He, moreover, stated in his own patois: 'We shall now leave the land for Oom Paul and his Hollanders. Yes, I've become poor, but Oom Paul, and I, for all that, shall die one day.' The last sentence seems to be the old man's benediction to the mighty autocrat. The trek had quite a patriarchal appearance; bearded men, laden waggons, and the girls and boys on horseback driving the stock."

FRED. H. GRIFFITHS.

August 4, 1895.

THE results of Professor Petrie's excavations on the sites of funeral temples in Egypt are now on view at University College, London. Professor Petrie's greatest find was a tablet weighing five tons, dating from about the year 1200 B.C., recording the sojourn of the Israelites in Egypt. A copy of the inscription is included in the exhibition.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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GERMANY'S IMITATION OF BRITAIN'S COLONIAL POLICY.

WE often hear how Germany's foreign trade is eating out British commerce abroad, and that her colonial system is to be the death of ours, by and bye. It does not appear that the fatal catastrophe is likely to occur soon. The letter of an "American" in the *Times* of May 29th, seems to show that the Colonies of Germany are a dead failure. They fail in this important particular, that when the German Empire has succeeded in obtaining a portion of the earth which she deems suitable for her colonial purposes, such as the enormous slice of East Central Africa she has acquired, or New Guinea, she cannot prevail on her own emigrating population to go to her own proper "spheres of influence." They invariably avoid these and settle down under the British Flag, which everywhere welcomes all comers whether they be British, Germans, French, or Scandinavians. Apropos of this fact "the American" in the *Times* says:—"It was a telling stroke when, in the recent colonial debate in the Reichstag, Eugen Richter showed that if the few hundred *bona fide* German settlers in the Colonies stayed at home, the Empire could well have afforded to pay each of them the salary of the 'Provincial President,' and would have saved money by the operation!" The fact is clearly proved by "American" that the trade of Germany with her colonies is insignificant, and that what she enjoys with such poor countries as Peru, Uraguay, and Bulgaria, is much greater than that with all her colonies. But Germany's trade with "England" and the English Colonies in 1893 was as follows:—

	Imports from	Exports to
England ..	£32,870,000 ..	£33,665,000
English Colonies ..	15,105,000 ..	4,545,000
	£47,975,000	£38,210,000

The trade of Germany with her African Colonies is only 10 per cent. of her trade with all Africa, and this trade is much greater with the British Colonies than with her own. The trade of Germany with her African Colonies was in all only £515,000 that year, whereas with the Cape Colony alone it was £1,065,000. A German paper, the *Economist*, values the German Colonies thus:—"They are a draft of unknown amount, due upon an unknown day, and drawn upon a Bank of unknown solvency." This is a neat way of saying that the German Colonies are worth little or nothing and will probably fail in the future. The same German authority declares that the British possessions in Africa alone are better customers to Germany than all their own Colonies put together!

The following, quoted by the "American" from the German paper, the *Economist*, derives its value for us from the fact that it is the utterance of a German writer on the subject of the hostility the Germans exhibit respecting our policy towards the Transvaal. The quotation was this:—

The article then calls attention to the trade with the Transvaal (only £225,000 in 1894) as follows:—

"The diminutive proportions of our trade with the Transvaal are very striking. It amounts to precisely 4 per cent. of our trade with Africa, and is not so much as a tenth of 1 per cent. of our entire foreign trade. It seems very necessary to impress this fact with all earnestness upon the minds of our people and our rulers, since a part of our Press is strongly bent upon drawing us into an ugly conflict with England on account of the Transvaal. As if our trade with the Transvaal were endangered by England's policy! But that is far from being the case, for England does not maintain a protective tariff for her own benefit in a single one of her colonies. Where such tariffs exist they are directed primarily against English industry, and imports from Germany are treated upon just as favourable or unfavourable a basis as those of England; and there is not the slightest reason to believe that this state of things would be changed if England should carry out her will in regard to the Transvaal.

"A grosser over-valuation than that of the Transvaal has indeed seldom been made. The fair acquisition of the country by Germany—quite apart from its desirableness—is

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absolutely out of the question, for it is a most obvious fact that the Boers want as little of German as of English domination over them. They wish to be and remain free, independent Republicans, as was quite plainly expressed in Kruger's telegram to our Kaiser. Neither would England ever willingly consent to the annexation of the Transvaal by Germany; and how the thought of interfering in South African affairs by means of German Marines could ever have been entertained is to us an insoluble riddle. A war with England about the Transvaal in order to place the Transvaal in a position to refuse to the Outlanders the political rights advocated by England would indeed be absurd. If 'that little bit of Herzegovina (*i.e.*, the Oriental question) was not worth the bones of a Pomeranian musketeer,' this is still more true of the Transvaal. An interference has perhaps never been seriously intended by German diplomacy; it has rather in view nothing more than a diplomatic intervention in favour of the independence of the Boer Republics, with which we can of course sympathize completely. The danger lies in the nagging articles in the Press on both sides. Out of diplomatic and journalistic chatter a situation may arise which permits only one of two courses—either a ridiculous retreat or a foolhardy advance. And to this result the traditional foes of Germany, who rejoice at every one of our embarrassments and would gladly deprive the Triple Alliance of the necessary flank support of the English Fleet in the Mediterranean, are contributing with assiduity."

The article closes with a warning as to the "untenableness of the views of our colonial politicians."

AN AMERICAN.

Berlin, May 15th.

Such is the plain truth regarding the value of German Colonies throughout the world, and especially in respect to Africa and the Transvaal. The Triple Alliance will one day have to meet the assault of France and Russia united. It seems a foolish policy to alienate the good will of the British-Israelites and so lose that necessary "flank support of the British Fleet" which will be needed in that evil day by the German Navy as well as by the Italian. It is a poor policy now to stir up strife between Germany and Britain about African Colonies which Germany cannot manage, even if she could obtain them, and it is perfectly certain that if she wants to dominate in the Transvaal she will have to meet the military strength of the British and the Boers combined. The situation is a peculiar one. The Germans desire to make the Transvaal their own and rule it. The Boers would resist the attempt, and so would the British and the Cape Colonies united. The Boers are equally resolved not to submit to the British. The latter are not the least desirous of seeing the Transvaal under their Flag save in respect to the Foreign Policy of the South African Republic. They mean to direct that, but to leave the country itself alone. They mean to strive to secure the Uitlanders political rights, common to all Britons, not by war but by peaceful means if they can, being sure that the Boers cannot long resist the justice of the claim. Time is on our side, as Mr. Chamberlain has often said, and we mean to trust to time. Meanwhile we may lay aside all fear of German rivalries. We welcome them as fair competitors for the trade of the world and of our own Colonies as well. They are welcome to settle wherever we have settled, in India, Africa, and Australia, on equal terms with our own people, and it will be our own fault if in that friendly rivalry they beat us on our own ground in the peaceful contests of trade and commerce. We have confidence in the energy of our race to recover ground they may lose in some directions by the alleged superior German ways of seeking for customers abroad. In the long run British energy, wealth and perseverance will conquer, because the Lord has given to our race and to ours alone "the power to get wealth," and that in order that He may establish His covenant which He sware to our fathers, as it is this day (Deut. viii. 18, R.V.). To Him be all the praise!

ISRAEL AT THE ENDS OF THE EARTH.

BY E. REEP.

HITHERTO the Egyptian monuments have furnished not a single confirmation of the sojourn of the Israelites in Egypt. Thus had the Jews, or House of Judah, lost their Hebrew identity as absolutely as the Ten-tribed House of Israel their existence as a people would have been deemed as fictitious as that of the Hyperboreans. It would have been said of them as it has been said of Israel, that they were astronomical myths. Says a certain writer: "Up to the present time it has been the endeavour, in which lives have been vainly spent, to follow the wanderings and settlements of the Israelites solely on the earth's surface. If the pursuers will but turn their attention to Israel in the heavens, the chances of discovery will be much increased, and there is reason to hope that we may yet come upon the missing Ten Tribes in the skies, from whence they have never descended."

Unfortunately for the cavilling sceptic and his celestial Israelites, there has been discovered in Egypt an inscription which speaks of a *bonâ fide* historical Israel and scatters mere hypothetical conjecture on the subject to the winds. Writing in the May number of the *Contemporary Review*, Mr. Flinders Petrie tells of his latest and most valuable find amongst Egyptian antiquities. First remarking that until this spring there had been no trace in Egypt to show that any descendants of Jacob ever existed, he says that at last an inscription specifically naming the people of Israel and their defeat by king Merenptah, the son of Rameses the Great, has come to light, giving us the only Egyptian mention of the race, and the earliest certain allusion to any historical connection with them on any monument or record outside of the Old Testament. In dealing with certain passages of the inscription, Mr. Petrie thinks that we are not by any means justified in supposing that there were no descendants of Israel in Palestine between their migration to Egypt and the invasion of Canaan. A people who were so incessantly at feud with one another—the brethren of Joseph and Aaron, of Korah, the slayers of Benjamin, the children of Gideon—are not at all likely, he says, to have held together on all occasions, and never to have had family differences and separations. Such a "stiff-necked and rebellious" people could scarcely hold together for many centuries and migrate to and fro as one body, without some split being likely to occur. Again, in Mr. Petrie's opinion, another probability is that a part of the Israelites in Egypt may have returned to Canaan soon after the famine. That they travelled there readily is shown by the burial of Jacob at Machpelah (Gen. l. 13). In short there is no evidence that they all remained in Egypt until the Exodus.

Seeing that the growth of Israel was to be the blessing of the world, the expansion of the chosen race, even in the earliest times, should neither surprise nor perplex us. In fact the obligation to colonize lay at the very root of Israel's selection as a divine people, it being part of God's purpose to sow her in the earth (Hos. ii. 23). Very curiously, Coleridge, in his "Table Talk," imposes on Britain this very same obligation which was to cause Israel to occupy the

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desolate heritages (Isa. xlix.) and to spread abroad north, south, east, and west (Gen. xxviii. 14). Thus he says: "Colonization is not only a manifest expedient, but an imperative duty on Great Britain. God seems to hold out his finger to us [British] over the sea." As Coleridge regarded everything in Hebrew history as prospective and preparatory, or typical of something yet to come, the wonder is that he did not recognise in Britain's special function to colonize her Identity with Israel; that God is answering through her the desire of the Christ to have the heathen for an inheritance, and the uttermost parts of the earth for a possession (Psa. ii. 8). Notwithstanding, however, his blindness to the Hebrew origin of his British countrymen, he has discerned that the Avesta, the sacred book of the Zoroastrians, has been largely derived from the writings of Moses. Herein, in the Hebrew likeness so perceivable in Zoroastrian theology, we have further proof of the dispersion of Hebrews, more particularly of the Northern Israelites deported to Media and Persia, 720 B.C.

The consciousness possessed by the Hebrews that they were to inherit the earth could but show itself in attempts to colonize; the supremacy of the world meant removing unto the ends of it. And thus the main belief running through the Scriptures is that all the ends of the world are subject to God and shall acknowledge Him (Psa. xxii. 27). It was doubtless the future expansion of the race that moved the kinsfolk of Rebekah to bless her and to say 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." Abraham, it is certain, held the same exalted conceptions of the distribution of his descendants, since he believed that in the posterity of Isaac all the families of the earth were to be blessed.

In his native city the patriarch must have had every opportunity of learning the names and other particulars of the most distant countries. "Ur of the Chaldees," the port of Babylonia, like most maritime towns, was the home of various nationalities, who naturally imported with their commercial commodities stirring accounts of their journeys, both by land and sea, as well as their religious notions and customs. Hence we can well understand that Ur was a city of idols in which flourished the astrologer, the stargazer, and the moon-worshipper. Many of these coming from India, Arabia, Ethiopia, and Egypt, the civilization and wealth of those countries would be a matter of common knowledge. As a "mighty prince" in Canaan, Abraham had a still more enlarged acquaintance with the government and affairs of foreign nations. It is therefore not improbable that when he sent forth the sons of Keturah and of his concubines eastward, India was one of the countries he desired them to colonize. We seem to have fairly good evidence of such a migration in Indian mythology and in the names of the deified Brahma and his wife Saravadi. In the Hindu code, too, Priestly sees some of the more extraordinary laws and customs of the Hebrews, citing in particular the practice of polygamy, the purchase of the wife and a man taking the widow of his brother. The Hindus have also the record of a Deluge and the story of the Fall, telling of the promised seed of the woman which shall bruise the serpent's heel, whence the incarnation and worship of Krishna. It is because there is so much in Christianity that presents a striking similarity to what is to be found in the religions of India and Persia that M. Burnouf says, the question we have no right to shirk is, "How can this similarity be explained?" Our rites, symbols, which few of us understand, are all to be found set forth in the Veda in almost the same terms as those used by us.*

The question, "How can this similarity be explained?" was quite recently put before a meeting of the Royal Society of Literature, by Prof. Max Müller, the Lord Chancellor presiding. From Lord Halsbury's remarks he appears to have been somewhat shocked at the "coincidences" pointed out by the learned Orientalist. The professor's assertion that nothing remained but to admit a real historical intercourse between the East and the West failed to commend itself to the Lord Chancellor's judgment. He for one declined to place fables dug out of the mysteries of Buddhism against the Gospel narrative, nor would he admit that the latter had been borrowed, as had been hinted.

We have only to notice Lord Halsbury's protest against Prof. Müller's coincidences in as far as it expresses the current idea that Hebrews, Brahmins, and Buddhists arrived at their religious conceptions independently of each other. There is too great a resemblance between Indian and Cabbalistic theosophy to allow of such a supposition. The Hebrews of the far away past were quite as saturated with pantheistic beliefs as any Hindu system; and so long as there is reason to believe that a large maritime trade was carried on between the Accadian—Semitic peoples of Assyria and India, and that the Hebrews of Palestine were fully aware of the importance and wealth of the Indian gold-fields, and thus familiar with the country, it is impossible to suppose that the fundamental doctrines of the great religions of the East were not derived from a Semitic source. Moreover, if it be that the Sacæ or Sakas of India were Israelites of the Dispersion we have a comparatively late Hebrew colonization of India. Prof. Max Müller has deemed it unwise to commit himself to any positive opinion as to the nationality of the Sakas. Many theories, he says, have been started as to their relationship with other races. Owing to a similarity between their Chinese name,† *Yueh-chi*, and the Gothi, or Goths, it has been conjectured that they were of the same stock as the Getæ (the Danes of English history), and the Goths of Germany. It is also affirmed that there is strong evidence of an early and intimate connection between the Zoroastrians of Media and Persia and the peoples on the banks of the Indus. In brief we may look forward to some such discovery being made in India as Mr. Petrie has made in Egypt. We shall then have better reasons than ever for making ourselves a blessing in our Indian Empire; for performing our duty, and for carrying out that high mission which Bishop Barry declares is certainly given in a very signal degree to the English-speaking race.

When the House of Jacob went out of Egypt, Judah was God's sanctuary and Israel His dominion (Psa. cxiv.). God has not changed the destiny of His people; Israel is still His dominion, and in Judah is His name revered. "Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel when I caused him to rest." "Again will I build thee and thou shalt be built, O virgin of Israel. . . . . Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things" (Jer. xxxi.). The British have seventy-five per cent. of the

* "The Science of Religions."

† Chinese chronicles are a principle source of information as to the invasion of Northern Tribes into India. See "India: What can it teach us?"

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commerce of the world; they possess all temporal blessings as common things; they allow the stranger to participate in their prosperity: they let the oppressed go free; they endeavour to break every yoke. Ergo they are Israel.

EXTRACTS FROM DR. H. GRATTON GUINNESS'S NEW WORK—"CREATION CENTRED IN CHRIST," AND SOME REMARKS THEREON.

FORWARDED BY J. S. BARTON.

PART II.

(*Concluded from page* 303.)

PAGE 268: "The 15th of Nisan might happen on any day of the week, and coincided periodically with the Jewish Sabbath." "While the Jewish people for more than three thousand years kept the seventh day of the week, the Christian Church for nearly two thousand years has observed the first day of the week as the day of sacred rest and worship."

Page 269: "The 24 elders of the Apocalypse (12 + 12) are apparently representative of the Jewish and Christian bodies united in the kingdom of God."

Page 271: "The series of revealed Redemption Times, Patriarchal, Jewish and Christian, is one of Weeks on various scales."

Page 272: "For three thousand five hundred years the Jews as a nation have observed the week of days, resting every Sabbath from secular toils, according to Divine command."

Page 273: "Upon pain of death all leaven was, during this period [the days of unleavened bread] to be put away from Jewish dwellings (Ex. xii.)." "The week, with its concluding Sabbath, is therefore deeply engraven in a variety of ways on the whole Jewish ritual and history. Nor on Jewish history alone."

Page 274: "Thus in every Jewish year there occurred not only a series of weeks of days, each with its concluding Sabbath, but a week of weeks, with its closing Pentecostal celebrations, full of hidden hopes of resurrection experiences." "The sacred portion of the Jewish year, therefore, or its complete calendar, occupied a week of months."

Page 275: "Thus the period marked off for holy convocations from the Jewish year, was septiform in character."

Page 276: "Here was a law perfectly harmonious with the order of sacred seasons observed by the Jews." Yet on the same page, Dr. G. speaks of the Mosaic ritual, and on the next of Levitical times. Why not so throughout?

Page 278: "It was predicted by Jeremiah, that in consequence of their inveterate idolatry, Israel should be carried captive by Nebuchadnezzar." Indeed!! we understood that Israel had been carried captive by Assyria a century before Nebuchadnezzar was born. Again, "A dark and terrible week to Judah were those seven decades; the daughters of Israel (sic) hung their harps upon the willows by the rivers of Babylon, and wept as they remembered Zion." And

Page 279: "Had Israel [Judah is meant] known the day of her visitation, and received her Messiah when He appeared, &c. . . . Its seventh day included His atoning death, His triumphant resurrection, and the descent of the Holy Ghost; the rejection of Israel [Judah is meant] the destruction of their temple, and the first gathering-in of the Gentiles." Why all this inversion of Israel and Judah? Again on same page—"This gigantic week includes the entire 'Times of the Gentiles,' during which supreme power on earth is by God committed to Gentiles instead of Jewish rulers."

Page 281: "The Jew is born in the Abrahamic house; the Gentile has been bought with money; 'Ye are bought with a price.' The typical ordinance of circumcision, that outward token of participation in the Abrahamic covenant of grace, was appointed to be observed on the eighth day, the first day of the second week in the life of the Jewish child [boy]. For four thousand years the Jewish nation has scrupulously kept the letter of this law."

Page 284: "Thus Judaism [the Mosaic economy] with its septenary chronology looked forward in its octave terminal ordinance, to a higher state of things, linked with the advent of Christ, and with the coming and gift of the Holy Ghost."

Page 285: "The periods of Redemption chronology include Patriarchal, Levitical, and Prophetic times (the latter containing both Jewish and Gentile elements) the whole being centred in historic times connected with Messianic or Christian history."

Page 286: "The translation of Enoch in the days of the patriarchs, of Elijah in Jewish times, and the future translation of 'those who are alive and remain to the coming of the Lord' in this Christian age, are analogous events connected with the three great dispensations measuring the course of history." Elijah was a prophet to Israel, and had nothing to do with Judah that we read of; then why this juggling with the terms Israel and Judah? Again on page 287, we meet with other instances of this mixing of terms and peoples, as "With the Exodus of Israel began a new order of times." Good. "The most notable and important fact here is that the institution of the Passover ordinance, and contemporaneous Exodus of Israel from Egypt," &c., and "The times of the three greatest events in the New Testament, the death of Christ, His resurrection, and the advent of the Spirit, were annually prefigured in the types of the Levitical calendar for sixteen centuries before their actual occurrence, and have been unwittingly commemorated by the whole Jewish nation in their annual observances, during the eighteen centuries which have elapsed since the founding of Christianity." Again, on same page, "Levitical calendar" and "Jewish people," meaning Israel.

On page 292, Dr. Guinness proceeds to show the "Scientific Basis of the Chronology of the Four Empires." From this point all is intricate and often abstruse astronomical calculations and deductions, into which it is not our intention to follow him. One great omission, however, is apparent—viz., the recognition of the fifth or stone kingdom of Dan. ii., which was to be "set up in [during] the days of those kings [or dynasties]," which Dr. G. makes so much of in all his writings. This fifth, or stone kingdom, can hardly be the Christian Church, which was not, according to the teaching of persons of Dr. G.'s school of interpretation, begun to be "built" until after the utterance of Matt. xvi. 18 by Christ, and yet this kingdom was to be "set up" during the existence of the Babylonian, Medo-Persian and Greek dominions which had already passed away at the time of Christ's enunciation. Will Dr. Guinness explain this? and tell us where that kingdom was set up, since it is significant that it was begun to be set up, just about, or a little subsequent to the time of the carrying away captive of the "House of Israel" or Khumri, *i.e.*, Omri (Samaria).

On page 303, we read, "Reckoned from B.C. 457, the prophetic '70 weeks' of years coincided with Jewish weeks of years, their dates being gathered from the testimony of Josephus. Sir Isaac Newton says of the '70 weeks' as reckoned from B.C. 457, 'The 70 weeks of years are Jewish

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weeks, ending with Sabbatical years, which is very remarkable; '" and on page 312, we again have the expression "Jewish prophets," whereas on the next page we read, "Thus closed His [our Lord's] 3½ years' ministry to Israel."

Page 323: We have again "the Jewish calendar" and "the Jews" in connection with "the higher Levitical and prophetic times."

On page 335, we get, "Glancing first at the Jewish dispensation, which extended from the birth of Abraham to the advent of Christ," &c., and "The 400 years which followed, measuring the childhood of the Jewish people, or their history as a family up to their emergence as a nation at the Exodus," &c., and further on, on same page, we have again "the 2,000 years of the Jewish dispensation" although in a few lines previously, we read "The 1,650 years from the Exodus of Israel to the advent of Christ," &c.

Page 336: "The history and chronology of the Jewish and Christian dispensations," &c., and the "The times of Christian history, like those of Jewish," &c; and "The Christian dispensation is the antitype of the Jewish," &c. A little further on Dr. G. says, "The 1,260 years of prophecy are the 37 years central eclipse period in the Babylonian captivity (period of the captivity of Jehoiachin), enlarged thirty-three fold; and the 1,335 years of prophecy are the 40 years Wilderness period enlarged on the same scale." We wonder he does not explain also the 40 years of bearing "the iniquity of the House of Judah," and the 390 years of the bearing "the iniquity of the House of Israel" mentioned by Ezekiel in chapter iv. 3—6.

Page 344: We have "the Jews" and "the Jewish calendar" twice over mentioned.

Page 348: We read that, "the times of the four empires of Babylon, Persia, Greece, and Rome, which conjointly constitute the 'times of the Gentiles,' or the times of Gentile dominion co-temporaneous with Jewish subjection, dispersion and desolation . . . the life period of the great 'Image' of Gentile sovereignty (Dan. xi.), as measured from the Babylonian era of Nabonassar" (moon of Feb. 26, B.C. 747). On

Page 359: We read of a "natural and a spiritual Israel," and a very important piece of information—viz., "The 400 years of Israel in Egypt were doubtless measured by Egyptian years; and the primitive or Egyptian year consisted of 365 days." Does this reconcile the seeming discrepancy of the 400 years of Gen. xv. 13, and Acts vii. 6, and the 430 years of Exod. xii. 40? "In 400 equable [Egyptian] years the number of days is 14,600." On

Page 362: We have "the Jewish [Mosaic] dispensation," whilst on

Page 365: Dr. G. rightly uses the term, "In the history of Israel." Why not always discriminate thus?

On page 378, we read, "From the Nabonassar era 150 solar years measured the period of the two captivities (Israel and Judah) to the Ezekiel date, B.C. 598." We confess we are unable to understand this on comparing it with Ezek. iv. 3—6.

On page 379, Dr. Guinness gives the date of the Exodus as B.C. 1622. Prof. Sayce gives it as occurring under the reign of Maneptah, son of Ramses II., B.C. 1281 to 1262 (see "The Higher Criticism and the Monuments," page 245). This is a wide difference truly.

At page 397, he characterises the "Old Roman Empire" as "the mightiest the world has ever seen." In the face of the British Empire of to-day, we demur to this description.

On pages 438, 439, 442, 443, 446, 494, we have the expressions "Jewish ordinances," "Jewish times," "Jewish, *i.e.*, Old Testament history," "the childhood of the Jewish nation," all of which we have sufficiently noticed already, perhaps too often.

In taking our leave of Dr. Guinness's book, we are bound to acknowledge the (with the exception of the above blemishes) pleasure, and we trust, profit we have received from it, with astonishment at the voluminousness of the calculations made in the tables given. Our author regards the dates A.D. 1897 and 1924 as probably being critical years in the history of the world. Those who live until then will be the best able to judge of the justness of these forecasts. Meanwhile be it ours to be found "looking for and earnestly desiring the coming of the day of God, being found of Him in peace, without spot and blameless in His sight" (2 Peter iii. 12—14, R.V.). Amen.

Willesden Green, May 26, 1896.

"THE SPECTATOR" ON THE RETURN OF THE JEWS.

In the *Spectator* of Feb. 29th, there appeared an article on Mr. Holman Hunt's proposal for the return or "Restoration of the Jews," which has been going the round of the papers. The admissions and the opinions of the *Spectator* are equally remarkable. The latter are opposed to the Scriptures, of course, and are of the earth, earthy as they can be. The writer of the article confesses to "a feeling" that the Jews should be restored to Palestine, as so many Christians desire; and thinks that a sufficient reason for the vague wish may be found in the natural desire "to see another chapter opened in what we must all acknowledge, whether we believe or disbelieve, to be a wonderful and most separate history." The idea that the Jews are to return to their own land is described by the writer as if it were the Jews "own idea of their own destiny," ignoring the existence of the Bible and its prophecies on the subject, where the future fact is as clearly revealed to be God's fixed purpose as anything in the Holy Book.

The *Spectator* makes it quite clear to all its readers that it has no faith at all in such Jewish myths. It does not believe that Palestine is to become "a new and vaster Tadmor," "or treasure house of the world." The writer says "he would not crook a finger to accelerate such a peculiarly earthly consummation" as the Restoration! "He does not care one straw whether there are or are not banks in Jerusalem or quays and stevedores in Joppa." There are enough of these in London and New York! He declares "that God is not the God of one little division of this planet," and that if a Jew has any message to deliver he can deliver it in London or New York, just as well as at Jerusalem. Declaring that he is entirely favourable to any project for the Restoration of the Jews, the writer adds in his scoffing way, that "the world and the Jews will get on, though every such project failed." In all this of course one sees that the *Spectator* ignores the Scriptural account, which is God's revealed purpose, in regard to the Restoration of the Jews; that it does not care much whether it takes place or not, but that if it does not, it does not much matter if the project fails!

Mr. Holman Hunt, of course, is just as much in error as the *Spectator* as to the character of the true return and restoration of the Jews. He, like the journalist, believes that the Return is for the Jews only, whereas the testimony of Isa. xviii. 1—7; Jer. iii 18, xxiii. 6—8; Ezek. xxxvii. 1—28; Hosea i. 10, 11; Zech. x. 6—12, and other texts,

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is to the effect that Israel and Judah together, but not Judah alone, will be the parties to the return of the tribes; that the return will be a vast blessing to the whole world, acting on them as "life from the dead" (Rom. xi. 15), and that the return will be accompanied by such prosperity to the returning tribes that it will be quite unparalleled (Jer. xxxiii. 7—9). How is it that the *Spectator* turns his back on all these glorious promises and puts his own personal opinions and surmises in the place of plainly revealed determinations of "The God of Israel," which He claims to be for ever?

The united error in all these visionary schemes of Mr. Holman Hunt, the *Spectator*, and the vast majority of the clergy of the present day, is their stubborn refusal to acknowledge Israel as separate from Judah, or the Jews, and their often repeated mistake that all the Jews are Israelites, and that there are no Israelites now extant apart from the Jews. This is the stumbling block of the *Spectator*, and in the face of this initial error we cannot wonder that the journalist has fallen head-long into the mistake that the Holy Land will be the portion of the Jews only, whereas in Ezek. xlviii. we find that God Himself will direct the apportionment of the land by lot to the Twelve Tribes by name, a reservation being made in favour of the Levites as the ministerial tribe, who have a one-thirteenth portion granted to them. While we write in this strain respecting Mr. Holman Hunt's and the *Spectator's* views regarding the restoration of the Jews, we cannot but recognise the fact which we suppose their efforts are intended to facilitate, that there will indeed be a false return of the Jews alone to the land, in which the latter will lay claim to the whole, in the very spirit of their ancestors' conduct towards the House of Josesph, as recorded in Ezek. xi. 15, R.V. To them, the then inhabitants of Jerusalem said in those days, "Get you far from the Lord; unto us is this land given for a possession." What God's reply was to this ambitious and selfish demand appears in verse 16, 17. He promised to be "a sanctuary for a little while (to the Ten Tribes), "in the countries where they are come," and then to gather them from the peoples and assemble them out of the countries where they have been scattered, in order to give them the land of Israel which the Jews desired then, as now, to usurp.

The secular writers of the day insist upon it that Palestine is for the Jews only, and that that will be sure to meet the general approval of the Powers of Europe! But they never reflect that the Jews represent only one of the Twelve Tribes and that the House of Joseph, or the eleven tribes, as the stronger, is appointed to conduct the Jews to their inheritance and with them to enter on exclusive possession when God's time arrives (Jer. iii. 18; Ezek. xxxvii. 15—28). Men's ignorance respecting the existence of Ephraim at the present day, would be astonishing were it not clear that their mistake is answering the purposes of God in hiding His people till the appointed time. He has not forgotten His chosen ones, however, but means publicly to acknowledge them before the world to the glory and praise of His faithfulness and truth. To Him let Israel give all the praise!

No 16 of "Our Race" Series is now issued, and is a thick volume of 400 pages. The title is: "The Fall of Jerusalem, and the Scattering of the Holy People. First Century, A.D." The price is 2s. 6d., as usual. If to be forwarded by post 3d. extra should be sent.

WHY?—A CONJECTURE.

By L. P.

It has been a wonder and an astonishment that comparatively little advance has been made in the last quarter of a century in the joyful acknowledgment of Our Identity with Israel. It is the more remarkable, considering how, in these latter days, great researches have been made, to discover the causes more or less remote of circumstances and events, together with a tendency to dive into mysteries and to dally with the marvellous.

In spite of proofs brought forward to corroborate our belief, indifference, opposition, and a scornful rejection are rife as ever, together with a wilful ignorance of the matter.

Now we would ask, why may we suppose this is allowed to be, when the natural expectation would have been that the glorious truth would have run like wild fire through every class, exciting an exultant joy? May it not be, that we are not yet ripe for the news as a nation? That if it were generally accepted, it might lead to too much assurance of the great part we are to play on the earth, to presumption, to over-bearing insolence instead of grateful humility, to indifference to our national sins, and to other grave consequences. May it not be that our Lord wills to keep the veil unlifted, lest we should be dazzled and led astray by the great light before we have been prepared for its reception by the outpouring of the Holy Spirit (Isa. xliv. 3; Joel ii. 28, 29; Acts ii. 17, 18).

When that glorious, promised gift is received by our multitudes, when drunkenness no longer abounds, sinking thousands of thousands of miserable beings into unutterable woe, when indecency, licentiousness, and immorality cease to degrade our towns, and blight our country at home, and our Empire everywhere, when idolatrous and atheistical teachings are heard no more, lifting up their voices to the destruction of souls, when blasphemy is exchanged for praise and thanksgivings, by the influence of God's Spirit—then—but possibly not before—may we believe that the darkness that is in part blinding Israel, may be removed. Then shall our trust no longer be in ourselves, but in the God of Abraham, Isaac, Jacob, and David, whose faithfulness to His promises has led us through times of trial, darkness and degradation, and set us up on high among the nations.

Let our prayers, fellow-believers in Our Identity, be frequent, urgent, filled with the fire of a living, burning faith, for the pouring out of the Holy Spirit on ever sinful Israel, and then, ah! then what a glorious revelation concerning us may burst upon the nations.

June, 1896.

COL. SENIOR'S LECTURES IN CORNWALL.

We are requested to state that Col. Senior proposes to deliver his Lecture on "Nebuchadnezzar's Dream," illustrated by Diagrams, on

Tuesday, July 21st,	at St. Blazey, Cornwall,	at	8 p.m.
Monday, „ 27th,	„ Fowey,	„	7.30 p.m.
Wednesday „ 29th,	„ Falmouth,	„	8 p.m.
Thursday „ 30th,	„ St. Ives,	„	8 p.m.

Also his Lecture on "The Tabernacle," on July 20th and 22nd, at Fowey, at 7.30 p.m., at the Working Men's Institute.

St. Leonards-on-Sea.—Opposite Warrior-square, on Friday nights, at 7 p.m., if fine. Mr. H. A. Marchant will (D.V.) lecture 3 or 4 times. Please make it known, beginning July 17th.

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"THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE" (Isa. xxxv. 1, R.V.)

An article in the *Pall Mall Gazette* of June 15, 1896, illustrates the prophecy in Isa. xxxv. 1, R.V, as set out above, in respect to the marshes of Lincolnshire and the swamps of Eastern Britain, reclaimed by the hands of our forefathers, and now "rejoicing and blossoming like the rose." We transfer the article to our own columns, as it gives an interesting account of the "making of the marshes," and shows how God permitted our forefathers to reclaim our land from the sea and make it fit for the habitation of the millions who now occupy a part of it. The following is the paper:—

"THE MAKING OF THE MARSHES.

"Mingling with the hamlet folk who live on the marshland borders, one sometimes wonders how many of them are aware of the vast change that has taken place in the low-lying levels that stretch away from their village rise to a wide, unbroken horizon. Yet these fenny flats, over which the curlew cries and where in earlier days the bittern boomed, have a history as sturdy and stirring as have the scenes of many a stubborn defence and hard-fought battlefield. They, too, have seen the waging of a weary war, the fighting of a fearless foe, the strivings of a ceaseless siege. The fight was an unequal one, and not of man against man, but of men contending against the greatest natural force that could threaten their hearths and homes. For they were pitted against the sea, and often their only bulwark of defence was the frail barrier of drifted sandhills that lies along the shore. In the end the victory was with the weak, and the wide, wild wastes which were given up to the wildfowl and the winds were reclaimed and transformed into flowery meads and pleasant pasture lands, drained by silvery streams and winding rivers. Many successive generations strived to bring about this end, but passed away without witnessing its fulfilment. At times, they seemed within a measurable distance of seeing its accomplishment; but again and again the swelling waves of the North Sea swept away their dams and embankments, and won back the wastes that were almost won. Death and devastation, ruin and desolation, often waited on the flooding tides of a western wind, fear and flood often followed a sudden storm. But the reward came at last, and was well worth the waiting. Men of a later day reaped the fruits of their forefathers' fighting and failure; peace and plenty were the outcome of panic and pain.

"It was the Roman conquerors of the Iceni of East Anglia who first recognised the possibility of transforming the ooze flats and sedgy swamps of Eastern Britain into tracts of land suitable for camps and cultivation. Until the arrival of their invincible legions, the ancient inhabitants of the district had done nothing to save themselves from the inroads of the sea. From the shelter of the bordering woods, they had ventured out in their crazy coracles to fish the silent meres and snare the waterfowl in the beds of reeds. Ancient records relate that at that time England was little broader between the Fens and the Severn than it is to-day between Berwick and the Solway, and that portions of six counties — Lincolnshire, Norfolk, Suffolk, Cambridgeshire, Huntingdonshire, and Northamptonshire—were flooded at every flow of the tide. To meet the difficulties of military purposes and to put a stop to the wasting influence of the waves, the Romans set the captured Britons to work at laying down causeways and building banks between the salt marshes and the sea.

"After the departure of the Romans, and until after the Norman Conquest, little was done to carry on the work so well begun. But during the mediæval period, from 1189 to 1603, large tracts of swamp were reclaimed and great advances made in the direction of draining the lowlands. About the middle of the seventeenth century a great Fenland drainage scheme was projected and completed, but proved inadequate to cope with the vast body of flood water and the daily tidal flow. To help to contend against this difficulty, horse-mills were placed near the river banks 'for the speedier cleansing and scouring of the drains.' At the end of the first quarter of the eighteenth century, these horse-mills were replaced by windmills, many of which, erected about this time, are still to be seen on the marshland. Most of them were constructed with the ordinary undershot wheels, and bear considerable external resemblance to the old-fashioned mills for grinding corn. Others were of simpler structure, consisting of four sails on a kind of skeleton frame, and from their gaunt and fragile appearance were, and are still, called skeleton or butterfly mills. These mills, dotted here and there about the wide expanse of the marshes, give a singularly Dutch aspect to the scene. With their low black towers and shattered sails spread out like spectral arms against the pale background of the dawn or sunset, they have a weird and striking look, and suggest some grim, primeval monsters struck motionless in the midst of the marshes. Except for the red-brown sails of the wherries on the winding waterways, they are often the only outlines which break the level line of the horizon.

"Flat and almost featureless as are these East Anglian marshes, they have a charm and beauty peculiarly their own. Something of

> The silence that is in the starry sky,
> The sleep that is amongst the lonely hills,

broods over their sunlit levels and lingers where the bream bubbles rise and the lily pads float on the mirrors of the meres. As Kingsley said of the Fens, 'they have a beauty as of the sea, of boundless expanse and freedom. Much more had they that beauty eight hundred years ago, when they were still, for the most part, as God had made them, or was making them even then. . . . Overhead the arch of heaven spread more ample than elsewhere, as over the sea; and that vastness gave, and still gives, such cloudlands, such sunrises, such sunsets, as can be seen nowhere else within these isles.' When the spring has freed the ice-fettered rivers and the warm winds have thawed the frozen earth, the meadows show a wealth of colour, and summer sees them decked with blossoms of every hue. After the cutting of the rustling reeds that swayed their feathery tops along the river banks to the mournful moaning of the winter winds, the riverside ponds become gardens of flowers, where, amid the rushes and sedges, bloom the frail, pink flowers of the ragged robin and, later on, the yellow corn-flag and the purple water-iris. All along the river courses the air is made musical with the song of the sedge-warbler, which must have learned some of its notes from the bubbling brooks, for its rippling trills are in unison with the gurgling eddies, the sibilant whisper of the reeds and sedges, and the swirling of the streams.

"Even in the depths of winter, when the inlets and river reaches are locked up in manacles of ice, the marshland meads and meres are not left silent in their solitude. Then is the wild life most abundant, and the piping and crying of the wild birds sound around the misty ooze flats of the tidal estuaries, and from the darkness of gloomy, starless nights. The flightshooter treads the river walls, and hides

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and seeks along the margins of the meres. The otter creeps out from under the rugged roots of the bordering woods, and dives for bream beneath the thin, wind-laid ice. Then, too, the decoy men work the pipes of the larger broads, and carry on their wholesale capture of duck, widgeon, and teal. Often during the winter, wherries are frozen up at some inland staithe, or are kept above the bridges by the rise of the rain floods, and the wherrymen spend their time and money at the hamlet and ferry inns. There, tales are told of the mist wraiths of the meadows and the marsh fires that flicker o'er the sedgy swamps. For the marshland has its own folklore and fairy tales, and the marshlanders of old peopled it with apparitions as weird and wild as the 'Crulande devils' which were seen by the fever-striken fenmen around Croyland.

"Although a 'new earth' has been made of the wild wastes once open to the sea, there are few places within the borders of our land which the irresistible tide of modern life has so failed to alter by its ever-widening flow. Here and there the railway has encroached, and of late years the holiday-seeker has sailed the marshland streams in quest of new scenes and methods of enjoyment. But these have wrought little change in its familiar features; the 'murmur of living, stir of existence' hardly beat upon its borders, and only the absence of a few of the rarer birds have resulted from alien incursions. The wherries still sail slowly between the coast and the inland towns; the eel-catcher's houseboat still lingers in the reedy creek; the fisherman and the wild-fowl-shooter still seek their livelihood where the forefathers fished and shot before them. Much of the far-stretching meadow land is yet practically untrodden soil, and the chance wanderer there may feel that he is breathing an air of primeval purity. Rest and seclusion may be found there in a degree unknown in the wasting woodlands and on the surf-swept shore."

"PASS IT ON."

"THE London Society for Promoting Christianity amongst the Jews" has issued a small leaflet, entitled "Pass It On," intended for "The Children's Beehive For Israel." We reproduce it in the BANNER, not because we can concur with all the views of the writer in regard to the people of the House of Judah to whom he (or she) believes the privilege of publishing the Gospel to all nations was committed, but because he (or she) is unaware that the children of Israel were divided into two nations, but deems that the Jews being Israel, Israel were and are now synonymous and identical with the Jews. In short, that there was no difference between the two peoples. We quote the tractate first, and reserve our remarks till the reader has digested it. It is as follows:—

"'PASS IT ON.'

"I remember coming across an account of an incident in the life of a very earnest worker for God, which interested me deeply; and it is so plain and practical in its teaching that I want our young friends (aye, and old friends too) to read the story for themselves, so that what stirred me so greatly, may perhaps stir them as well. Thus it runs:—

"Once, when I was a schoolboy going home for the holidays, I had a long way to go to reach the town in which I dwelt. I arrived at Bristol, and got on board the steamer with just money enough to pay my fare; and that being settled, I thought in my innocence I had paid for everything I needed in the way of meals. I had what I wanted so long as we were in smooth water; then came the rough channel crossing. I had been lying in my berth for hours, wretchedly ill and past caring for anything, when there came the steward and stood beside me.

"'Your bill, sir,' said he, holding out a piece of paper.

"'I have no money,' I said, in my wretchedness.

"'Then I must trouble you for your name and address.'

"I told him. Instantly he took off the cap he wore, with a gilt band about it, and held out his hand. 'I should like to shake hands with you,' he said.

"I gave him my hand and shook his as well as I could. Then came the explanation—how that, some years before, some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"'I never thought the chance would come for me to repay it,' said he pleasantly, 'but I am glad it has.'

"'So am I,' said I.

"As soon as I got ashore I told my father what had happened.

"'Ah,' said he, 'see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to him.'

"Years had gone by. I had grown up and quite forgotten it all, until one day I had to go to the station of one of our main lines. I was just going to take my ticket when I saw a youngster crying—a thorough gentleman he was—yet trying to keep back the troublesome tears, as he pleaded with the booking clerk.

"'What is the matter, my lad?' I asked.

"'If you please, I haven't enough money to pay my fare. I want but a few pence, and I tell the clerk if he will trust me I will be sure to pay him.'

"Instantly flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on.

"I gave him the sum needed, and then I told him the story of long ago, and of the steward's kindness to me.

"'Now, to-day,' I said, 'I pass it on to you; and remember, if you meet any one who needs a kindly hand, you must pass it on to him.'

"'I will, sir, I will!' cried the lad, as he took my hand, and as his eyes flashed with eagerness.

"I reached my destination, leaving my young friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, 'It's all right, sir; I will pass it on.'

"As I read the story, my thoughts were carried back to a time many, many centuries ago, when God chose out a certain people, gave them many blessings, committed to them His oracles in the shape of the Holy Scriptures, and sent them forth, charging them to 'Pass them on' to other nations. Nor was that all. He 'saw that the wickedness of man was great upon the earth,' and so, through this same nation, 'in the fulness of time God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons;' and He charged them, 'Ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' So this people 'passed on' to other nations the glad tidings that 'God so loved the world that He gave His only begotten Son, that all that believe in Him should not perish but have everlasting life.'

"But alas! while other nations gladly receive the blessing thus 'passed on' to them, this people rejected it, and to this

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day 'when Moses is read in their synagogues, the vail is upon their hearts.' Now can we not, ought we not to 'pass on' to them the blessings which through them have come to us? Oh! dear young Christian friends! You who know St. Paul as the apostle of the Gentiles, as the Israelite who has boldly proclaimed the riches of the Gospel among the nations, and earnestly defended the liberty of 'those who were afar off,' think how he speaks of, deals with, and prays for the Jew, from whom he never separated himself, and whose God-given privileges he energetically maintained. To be imbued with his spirit, to be of the same mind with St. Paul, to wrestle with God for Israel, and to plead with Israel for the King of the Jews—try this earnestly and prayerfully, and obtain the answer in the blessing which God most assuredly will give you. May the determination of each one of us be that of the parting cry from the railway-train, 'It's all right, sir! I will pass it on.'"

The first point which attracts our attention is this: the statement that at the first the Lord chose out a certain people to whom He gave many blessings, committed His oracles, and charged them to pass all "on to all nations," such people being the Jews of modern days. We cannot, of course, agree with the author in this view. God's covenant was with the whole of the children of Israel—the Twelve Tribes, but not merely the two, who are represented to-day by the Jews. It is quite true that the Jews, as the two-tribed House of Judah, having received the lively oracles of God and the "good spell" respecting His Son from heaven, rejected the Divine message, and so placed themselves (only for a time) outside the category of God's promises, covenants, and blessings. "The kingdom of God," which had been theirs, was "taken away from them" (Matt. xxi. 43, R.V.). The "oracles of God" were removed from their trust and keeping. Their good works and fruits were rejected of the Lord, for they were tainted with faithlessness and sin.

But inasmuch as the promises and covenants were made with the Twelve Tribes, and two of them placed themselves out of the line of blessing, by murdering His blessed Son, God's purposes must necessarily have effect upon the Ten Tribes, who were not in Palestine when the Jews rejected the Lord Jesus and His sacrifice for them. The command to "Pass it on" thus still adhered to, and was binding on the original grantees, for God's purposes cannot fail. He made Israel His messengers, and such they must continue till the whole world be converted, as God is true. That race exclusively was to be His blessing "to all the nations," "all the families," and "all the kindreds of the earth." There can be no question that one of the latter, converted by Israel, were in their turn, as the writer of the tractate supposes, to become God's messengers in place of His own nominees, and take the message back to Israel-Judah in lieu of the sole God-appointed evangelists, who were to be always and ever of the seed of Abraham.

No doubt it is our duty, as "the Israel of God," of the House of Ephraim-Joseph, to send the Gospel to the Jews, and that "first," because they, too, with ourselves, are "the children," and "the children must first be filled" (Mark vii. 27). It is right, therefore, and according to the order of things, that when rebellious Judah broke away from their Lord, Israel-obedient should be the proper agents to carry to them, as well as to the rest of the world, the seeds of eternal life, to plead with Judah in short for their King and ours, to wrestle with God for Judah-Israel, being Ephraim-Israel ourselves, their brethren of the stock of Abraham. For "Israel is to blossom and bud, and they must fill the face of the world with fruit." To them is now committed "the kingdom of God," with the custody of the Word, and the power to bring forth the fruits of the kingdom, according to the prophecies and promises. It is ours, as the accredited agents of the great King, "to pass on the Gospel" to the nations, as the humble but honoured subjects of Him, who swore to Abraham that He would ever use his seed to benefit and bless all mankind for ever. To the Lord, therefore, let Israel ascribe all the praise.

GOD SAVE THE QUEEN.

By B. Hailes.

For fifty-nine years has our beloved sovereign sat upon the throne of England, and surely we may add, upon the throne of her people's hearts. All the loyalty and good feeling which were showered upon the girl queen when in her youth and inexperience she was called to stand alone on such a giddy height, have been increased and redoubled during the long reign, which will soon break the record, and make Victoria the sovereign who has reigned longest "over a loyal, affectionate, and prosperous people." What wondrous changes have taken place in these sixty years! How enormously the Empire has grown. It is surely a proud record, that the girl queen of sixty years ago, should now reign over an area of 10 million square miles and a population of 350 millions. Such an Empire the world has never before seen, and well is the significance of it expressed by the small figure of victory on an orb, emblematical of "Government and Universal Dominion," which is held in the left hand of the statue of the Queen, and which was appropriately unveiled on the 59th anniversary of her accession, in the quadrangle of the Royal Exchange.

Well may the question be asked, Who is this who aspires to "Government and Universal Dominion?" We have seen the Empire grow, we know that the English tongue promises to be the *lingua Franca* of the world, that Britain holds the supremacy of the sea, that her sons are known in every clime, and that the sun never sets upon her vast dominions, but this only makes us the more ready to ask, Who is this wondrous Queen? and Who the people over whom she rules?

If we believe the Bible (and without that belief, we can never hope to arrive at a conclusion to this momentous question), we are told 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." It behoves us then to try and find out who "the people of the saints of the Most High" are. They must surely be the people of whom God has said, "This people have I formed for Myself; they shall shew forth My praise." And how can they most truly shew forth His praise? By "making His mighty power to be known," by spreading abroad the knowledge of His saving grace. Then we must look for a missionary people. A people who take the Gospel of Salvation to the dark places of the earth, who sow that seed which shall make "the wilderness and the solitary place glad for them, and cause the desert to rejoice and blossom as the rose." This we are told is Israel's rôle: "Israel shall blossom and bud and fill the face of the world with fruit." Yet the Jews who, in the pulpit and out of it, are commonly accepted as the only people who have a right to the name of Israel, certainly do not fulfil this rôle, nor can they in any sense be called a missionary people. Again this people must have a

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sovereign reigning over them, for how can there be a kingdom without a king? The Jews have no king, they are a scattered people dwelling among, but not of the nations; yet God has said, "David shall never want a man to sit upon the throne of the House of Israel." Israel then must be extant, Israel of the Ten Tribes as well as Israel of the two, extant as a missionary people, having a descendant of the House of David ruling over them, and claiming "the greatness of the kingdom and the dominion under the whole heaven." Is it not a strange thing that our Queen's effigy should hold in her hand a figure of victory on an orb, emblematical of "Government and Universal Dominion," and no one lifts a voice against this claim. We are proud to know that she rules over an Empire greater than Rome ever saw, that her dominion is spreading, that we can already speak of a universal language. What does it mean? Can two nations inherit the same promises? Common sense replies, there is not room for two. Can God then have broken His promise, and taken from David and his people the throne and the dominion which He swore, by His covenant with day and night, should be theirs for ever. No, a thousand times no. "God is not a man, that He should lie; neither the son of man that He should repent." Study deeply what Jacob with his dying breath told his sons should befall them in the last days, and compare these prophecies with what has befallen the English Empire in these days. Study God's Word in the light of history, look for the people who enjoy the blessings promised to Israel, who are fulfilling Israel's rôle, of whom it can be said, "the shout of a king is among them." Was not that shout heard in the capital of England, the heart of the world, when on the 20th of June, the statue was unveiled, in the quadrangle of the Royal Exchange?

Let it not be said that pride alone can claim the fulfilment of these promises as being applicable to England. There is a "pride which apes humility," but it cannot be pride to look facts in the face, to believe God's Word, to honour Him in acknowledging that His promises fail not.

Not because Israel was great was God's love set upon them —they "were the fewest of all people; not because they were sinless or perfect—they were "a people laden with iniquity," but "because He would keep the oath which He had sworn to their fathers," because "He loved them." Has that love ceased? has the oath been broken?

If England enjoys the blessings promised to Israel, if she fulfils Israel's rôle; if she be the nation to whom is committed the oracles of God, (let her great Bible Societies witness), can there be pride in saying this nation must be Israel, for "He sheweth His Word unto Jacob, His statues and His judgments unto Israel." Nay! does it not humble the people to think how great their heritage and how sadly they still prove themselves "a stiff-necked people." Let us then earnestly pray that our nation, which is so great, may become "a wise and understanding people," may more than ever "loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke," that they may put away from them Ephraim's sin of "making many altars to sin," and turn to the Lord and "serve Him with one consent." Then shall we see more and more clearly, and acknowledge more gratefully that the blessing of the God of Abraham rests upon this nation, that He has fulfilled all His promises, that while He has graciously given to us "great David's greater Son," to be our Saviour and our King, He has also not forgotten His oath to David, that while day and night continue, "his seed shall be rulers over the seed of Abraham, Isaac, and Jacob." Is it not so? "The shout of a king is among us." "God save the Queen."

READINGS FROM "BRITISH-ISRAEL TRUTH."

Our friend Mr. Robert Adcock, of Norwich, has just issued a card to his friends inviting them to attend meetings in the Mission House, at Hildersham, Bracondale, for readings from "British-Israel Truth (with references to the Scriptures)." The following dates were fixed for these gatherings:—July 2nd, 16th, and 30th; August 13th and 27th; September 10th and 24th, at 7.30 p.m.

Mr. Adcock tells us that he has taken this step, "stirred up by the Chairman's address at the Annual Meeting." He takes "shame to himself," he adds, "for not beginning earlier!" We publish these facts to encourage others to follow Mr. Adcock's good example.

ENGLISH SERVICES IN A MISSION CHURCH IN JERUSALEM.

The following is from the May number, 1896, of a Monthly Record of the Jerusalem Mission to the Jews, called "Kerem Yisrael," p. 28:—

"It is really surprising how widely the English language is spoken in Jerusalem. Almost every Jewish father is anxious that his children should know, after Hebrew, the English tongue, and even amongst the Arabs and Syrian Greeks, English is gradually finding its way. This stimulated us to arrange a regular service in English, to which people of all nationalities are cordially welcome, and we trust this new unsectarian effort will be much blessed and owned by God."

Correspondence.

BACON ON SEA POWER.

To the Editor of the "Times."

Sir,—Admiral De Horsey, in a letter which appeared this morning in your columns, acknowledges the inestimable service rendered by Captain Mahan to England "by bringing home to every educated reader of his great work the value of sea power to any nation, and its absolute necessity for the bare existence of England as a great Power." But he also asks, fairly and pertinently, whether our rulers needed to be taught this elementary truth, or whether even the most second-rate statesmen had hitherto lived in such crass ignorance?

Whatever our statesmen may have known, there is, I suspect, a widespread popular impression that the discovery, or at least the first publication, of this truth may be attributed to the distinguished American writer upon naval warfare. It may, therefore, be worth while to point out that nearly three centuries ago, at a date long prior to the period when Captain Mahan's historic survey begins, the paramount importance to all nations, especially to England, of sea power was tersely but comprehensively proclaimed by Bacon. I quote from his "Essay on the True Greatness of Kingdoms":—

"To be master of the sea is an abridgment of a monarchy. . . . We see the great effects of battles by sea; the battle of Actium decided the empire of the world; the battle of Lepanto arrested the greatness of the Turk. . . . Surely at this day with us in Europe the vantage of strength at sea (which is one of the principal dowries of Great Britain) is great, both because most of the kingdoms of Europe are not merely inland, but girt with the sea most part of their compass, and because the wealth of both Indies seems in great part but an accessory to the command of the sea."

The final words of this quotation indicate a far foresight of England's future history.

I am, Sir, your obedient servant,

A. C. Lyall.

November 5th.

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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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ONE FLAG, ONE EMPIRE.

THE Congress of "The Chambers of Commerce of the Empire," which commenced its sittings on June 9th, was a national event, aiming at great results for our race, and distinctly pointing to the federation of the British Empire. Mr. Chamberlain, as the Secretary for the Colonies, attended as honorary president, and gave the address. His speech, while it did not and could not settle anything, was useful in commencing a discussion which by-and-bye may result in great changes and a commercial union of the Empire, which will make federation easy. At any rate, it gave Mr. Chamberlain an opportunity of propounding his views respecting the "Customs Union" between the mother country and the colonies and dependencies, showing us what is possible and what impossible on the subject. We have gone some way in this direction already. We have resolved to act in concert with the colonies in securing better communications by land and sea; we are, in union, going to improve postal communications and the telegraphic services, which already unite us to a great extent. We have remedied the defects in our common commercial law.

But what we want, said Mr. Chamberlain, is a commercial union, which, if it could be established, would settle all besides, and lead directly up to federation. This, he declared, was "the next step to take, and it would prove to be the main step, and the decisive step," in the direction of Imperial unity. The speaker said there were three ways of approaching the subject. First, we might try to make the colonies free-traders pure and simple, like ourselves. Mr. Chamberlain dismissed that idea, however, as impracticable, because the colonies for the most part refuse to adopt free-trade. The second plan was that the colonies were to retain their protective principles, but that we were to follow them by giving up our free trade, submitting the while to any duties the colonies might decide to put upon our goods. This one-sided agreement, Mr. Chamberlain said, there was no chance of our nation adopting. The third alternative was "a British Zollverein." This term he explained by saying "it was a Customs Union, which would establish practically at once free trade throughout the Empire, but would leave the several contracting parties free to make their own arrangements with regard to duties on foreign goods: with this proviso, that Great Britain shall consent to replace moderate duties upon certain articles which are of large production in the colonies. All products of British labour throughout the British Empire would be free of duty wherever in circulation."

Such an arrangement as this, Mr. Chamberlain thought, if carried out, "would be the strongest bond of union between the British race throughout the world. The following were the words of Mr. Chamberlain's peroration:—

I only want (he said) to impress on you my personal conviction that if a proposal of this kind came to us from the colonies, backed by any considerable support on their part, it would not be met with a blank refusal by the people of this country (cheers). I say, gentlemen, if it were proposed to us by the colonies, because I do not consider it would be either wise or practicable that a proposal of this kind should come in the first instance from the United Kingdom. We know how strenuously the colonies cling to their own independence, their own initiative. If they desire, as we believe they do, this closer union, if they are willing to make some sacrifice of their present arrangements and convictions in order to secure it, let them say so. Let the offer come voluntarily from them, and I believe it will be considered in this country not in any huckstering spirit, but will be entertained as part of a greater policy that is intended to unite in the closest bonds of affection and of interest all the communities which are under the British flag, and all the subjects of her Majesty throughout the Empire (cheers). I hope you will not consider that I have gone beyond my duty in making these observations to you (hear, hear.) Believe me that I am actuated solely by the strong desire I entertain that your deliberations, which in any case will be most useful, should have some practical result in bringing us nearer to the object which we all have in view, and which I do not hesitate to say is the greatest

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object which Britons can pursue in what I believe to be a critical stage in Imperial history (loud and prolonged cheers).

It is interesting to see how wonderfully God is working to bring about His promise to Jacob: "A nation and a company of nations shall be of thee" (Gen. xxxv. 11, R.V.). The problem seems insoluble to us at the present moment. But, by such congresses as that Mr. Chamberlain addressed, some steps forward are sure to be taken; and at the proper time in the future we shall see difficulties disappear, and the federation of the Empire will suddenly become an accomplished fact, to the amazement of our foreign enemies, but the satisfaction and comfort of our home and colonial populations. Then we may find, too, that the American Republic will discover that a union of English-speaking nations and peoples will bring to themselves some advantages, and be anxious to take their part in the Customs Union by joining the scheme, which we hope may soon be inaugurated. It is rather a bad omen for Mr. Chamberlain's proposals that, at the discussion which followed his speech, the presidents of the Chamber of Commerce of Liverpool and Manchester offered a decided opposition to Mr. Chamberlain's views regarding a Zollverein, and were also as strongly opposed to the idea of differential duties to be levied on "foreign food stuffs" and "foreign raw material," so as to favour the colonial commodities of like kind. This, of course, would be calculated to make food dearer for our own people, who must be fed from abroad, and there is not much chance of our masses agreeing to any such thing in order to make it pleasant for our colonies.

The subject thus viewed is a tangled skein all but impossible for man to unravel; but with God all things are possible, and He has promised that federation, or what answers to it, shall be the condition of Israel at the last. To Him shall be all the praise when He has by His mighty power brought to pass what to us is the impossible. At the Congress there were represented the Boards of Trade of Sydney, Cape Briton, Canada; Hobart (Tasmania); Toronto, Trinidad, South African Chamber of Commerce; Geelong (Victoria); Dunedin (New Zealand) Toronto, Dublin, Manchester, Liverpool, and Bengal Chambers of Commerce, with many others, giving a thoroughly British representative character to the gathering.

THE COST OF MODERN WAR.

THERE are two sides to every question, and the man or the nation that resolutely faces one and ignores the other is apt (says the *St. James's Gazette*) to be very disagreeably disillusioned. For the moment our journalists appear to be so convinced that the next war will witness scenes of unexampled slaughter that they have persuaded themselves and most of their readers that no ruler or statesman could be found wicked enough to incur the responsibility hostilities against us would involve. Unfortunately the other side of the question shows very different possibilities, and an accurate knowledge of these may—probably will—lead some of our possible enemies to a very different conclusion.

The following figures, taken from Dr. Engel's statistical work on the compaign of 1870-71, may induce a re-consideration of the matter. It is generally believed that this campaign was one of the bloodiest on record, but actually the figures prove the opposite. Out of close upon one million of combatants that Germany poured over the frontier of France during the seven months the war lasted, scarcely 50,000 lost their lives in battle or died of their wounds or of disease—*i.e.*, barely five per cent. of the total number—and of these only some 28,000 fell to the enemy's fire; whilst of the 22,000 who succumbed to disease 10,000 would have died, according to the tables of life insurance offices, anyhow: leaving the nett loss due to the campaign about four per cent. only. And the Prussian losses in 1866 and the Japanese losses last year were considerably less. Compare these losses with the expenditure of human life that any board of railway or canal directors is prepared to risk with a light heart, or any undertaking only promising five per cent. on the capital entrusted to their charge, and the deduction is obvious that the statesmen who have the lives and happiness, to say nothing of the financial welfare, of the nation they rule to look after, are a great deal more justified in incurring a risk which the care and attention they have devoted to their powers of offence has reduced to a minimum.

The statistics of human life lost in commercial undertakings are not as carefully kept as is desirable, but it is pretty certain that the per centage of deaths above given was largely exceeded in the cases of both the Suez and the Panama Canals, whilst the Severn Tunnel, and half a hundred other undertakings whose names will readily occur to any engineer of experience, were also not completed without a considerably greater proportionate sacrifice of life than it cost Germany to subdue France. And in comparison with the return in both moral and material warfare that this campaign brought to the former, what has any commercial undertaking to show? It is quite impossible to state in figures what the value of the acquired sense of power is to the German race as a whole; but no nation in Europe—not even England—can show within the last 25 years anything like the same development of material prosperity that has taken place along the banks of the Rhine since the fear of invasion was removed.

Now, in this particular case, there was no immediate prospect of great benefit to trade; there were no colonies to excite cupidity, nor was Germany then in a position to carry their trade even if they had been acquired. How different would it not be in the case of a coalition against England now-a-days; and is it reasonable to suppose that this view of the case has been lost on the many enemies who surround us? Would it not be as well if this view of the case were brought prominently before those members of the House who for years have consistently opposed every addition to our armaments? Many of them, at least, as directors of paying concerns, know that they would not hesitate to incur a proportionate sacrifice of life for the benefit of their shareholders. Why, therefore, should the directors of a State, who only do for their country on a large scale what they do on a small one, hesitate to incur an equal risk? . . . . We may rely upon it that if in their opinion the break-up of our Empire offers to the very unscrupulous enemies by whom we are surrounded the chances either of national or individual profit worth the risk, it will not be the question of blood-guiltiness which will for one moment restrain them.—*Launceston Examiner*, Tasmania, April 13th, 1896.

"A MESSAGE TO THE CHURCH FROM THE NINETEENTH CENTURY."—A third edition of this work, by Bishop Titcomb, is now issued, price 1s. 6d., cloth boards. The Rev. Denis Hanan, D.D., has contributed a Preface to this edition, thus enhancing the value of the work. A most suitable volume to place in the hands of a clergyman or studious friend. A copy will be sent post free to any address for postal order for 1s 6d., or copies may be ordered of any bookseller.

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THE CHANGES OF NAMES IN HOLY SCRIPTURE.

By J. S. Barton.

One would suppose it to be impossible for the most cursory reader of the Scriptures not to have been struck with the frequent, and it might by such be thought, the unnecessary change made in the various names so constantly met with. Does it ever occur to such to ask, Is there any reason or meaning in this? We believe there is, and in giving our ideas upon this point, would ask our readers' indulgence whilst we ventilate what may be thought a fad by some, but esteemed by others, not so.

In doing this we would first draw attention to a few of the cases of change, and afterwards endeavour to extract some reasons for the changes. To do this we will put the names side by side in two parallel columns.

Old Test. Original Name	*Changed into*
Azariah, otherwise written Uzziah = strengthened by Jehovah.	Abednego = the servant of Nego, *i.e.*, of Nebo the god of Babylon.
Abiah, or Abijah = My father is Jehovah.	Abijam = a father of the sea, *i.e.*, a sailor.
Abram = exalted father.	Abraham = a father of a multitude.
Ahaziah = warrior of Jehovah.	Jehoahaz = Jehovah, a warrior.
Bathsheba = daughter of an oath.	Bathshua = daughter of wealth (1 Chron. iii. 5).
Daniel = a judge (appointed) of God, or my judge is God.	Belteshazzar = a prince of Bel or Baal.
Ben-oni = son of my sorrow.	Benjamin = son of my right hand.
Hadassar = a myrtle.	Esther = a star, Lat. aster.
Gideon = a feller, destroyer.	Jerubbaal = a fighter agt. Baal.
Hananiah = the mercy of Jehovah.	Shadrack = royal one.
Jehoahaz = Jehovah is sustainer.	Shallum = retribution (comp. 2 Chron. xxxvi. 1—4; Jer. xxxii. 11).
Kirjath-arba = City of Arba.	Hebron = confederation.
Mamre = fatness.	
Ish-bosheth = a man of shame.	Eshbaal = fire of Baal (comp. 2 Sam. ii. 8; 2 Chron. viii. 33, ix. 39).
Oshea (the son of Nun, Numb. xiii. 8) = salvation.	Jehoshua, or Joshua = Jehovah a Saviour.
Luz = an almond tree, to bend.	Bethel = the house of God.
Meribbaal = contender agt. Baal.	Mephibosheth = glory (turned into) shame (see 2 Sam. iv. 4), or glory of the idol.
Mattaniah = gift of Jehovah.	Zedekiah = Justice of Jehovah.
Pashur = extension (Jer. xx. 3).	Magor-missabib = terror round about.
Sarai = contentious, quarrelsome.	Sarah = princess.
Sela Petra—a rock, or a rocky citadel formerly called Kadesh = the holy city.	Jokteel = a God subdued city (see 2 Kings xiv. 7).
Israel, as a nation.	Jeshurun = the upright, the always prosperous one (Deut. xxxii. 15, xxxiii. 5).
Shesbbazzar = worshipper of fire.	Zerubbabel = born at Babylon.
Solomon = the peaceable one.	Jedidiah = Beloved of Jehovah.
New Test. Original Names	*Changed into*
Simon, *i.e.*, Simeon = heard.	Peter, Petros, a rolling stone. Kephas, a stone.
James, *i.e.*, Jacob = a supplanter	Boanerges = sons of thunder.
John, *i.e.*, Johanan = Jehovah is gracious.	
Judas—(not Iscariot) = praise.	Lebbæus = courageous, having heart. Thaddæus = a consoler, having a breast.
Saul = one asked for.	Paul = the worker, or little one.

In ancient times names meant a great deal more than they do with us, and a change of name meant a change of character or position in surrounding society; this is evidenced in the changes from Abram to Abraham, Sarai to Sarah and many others of those we have given, some to those more honourable, some to dishonour. It is well-known that this was also the case as late as under the Romans. Thus Mutius obtained the surname Scœvola, *i.e.*, left-handed, because he had lost the use of his right hand by boldly burning it without flinching in the presence of the Etrurian king Porsenna, whom he went in to destroy. So our Lord surnamed Simon Kephas or Petros because of his bold confession; but it was well understood that if at any future time the surnamed behaved in any way derogatory of the new name, it was taken from him. Hence in the scene narrated in John xxi. 15—22, Jesus calls Peter by his old name, saying three times over—"Simon, lovest thou Me?" And indeed immediately after he had bestowed his new name of Peter upon him (Matt. xvi. 18—23) He changed it into Satan = an opponent, typical we take it of that system which, boasting of its Petrine succession, by its erroneous doctrines and blasphemous pretensions proclaims itself as Anti-Christ.

But of all the changes of names to which we have so cursorily alluded, none are so significant as the one we have purposely omitted—viz., Jacob to Israel, in order that we may direct our attention especially to it. The name Jacob, *i.e.*, a supplanter or deceiver, was bestowed upon the twin brother of Esau at his birth, on account of his taking hold of his brother's heel at that time (Hos. xii. 3), and in anticipation of his having, in the future, power over or upon the angel and prevailing. Seeing then that these things like so many others happened as types (1 Cor. x. 11) and foreshadowings of future events, surely we are justified in regarding the history of the two sons of Isaac as prophetic of the ultimate issue of political events of the present day.

It was not until Jacob wrestled with the angel and prevailed, weeping and making supplication to Him, that we can look upon Jacob as a renewed man, a regenerated character. Up to this time, he had been true to his name, a supplanter or a deceiver, obtaining all he possessed by chicanery and sheer shrewdness bordering upon fraud, and notwithstanding his gloriously assuring vision at Luz he had not experienced that penetrating, searching look of God, discovering the hidden iniquity of his heart, and making him to fear death from seeing God in His holiness "face to face," so that he named the spot Peniel in remembrance of it. Henceforth he becomes not only changed in name to Israel, but also a changed man, renewed in the spirit of his mind and entering upon a change of character, such as became a "prince of God," and a type of that nation that proceeded from him, which we now claim to be descended from and representative of him in the British folk and nation. It is then in this light—Jacob, the unconverted supplanter and deceiver, and Israel, the renewed and righteous or justified one—that we wish to regard Britain to-day. The name Jacob occurs in the Old Testament 346 times in all, and of these no less than 186 are in Genesis alone, 11 times in Exodus once only in Leviticus, 9 times in Numbers, and 11 in Deuteronomy. There are also 10 occurrences in the historical books, making altogether 228 out of the 346 we have mentioned, leaving 118 in the Old Testament subsequent to 1 Chron. xvi. 17.

Of these the first occurrence is in Psa. xiv. 7: "Oh that the salvation of Israel were come out of Zion! when Jehovah bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Here, as in many other places where Jacob and Israel seem to be synonymous, we prefer to note a distinction. The occasion anticipated with such longing expectation is the return of the Twelve

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Tribes to their own land by their representatives. This we believe will take place, whilst Judah will be still in unbelief and unconverted, *i.e.*, in the Jacob state, yet, doubtless Judah's joy will be very great; whilst Israel as representing those who "have the mind of Christ," as "the Israel of God," will be glad, as commanded by their Lord to be in Luke xxi. 28, and as set before us in 1 Thess. iv. 9, *et seq.*, and other parts of the New Testament. The next occurrence is in Psa. xx. 1: "Jehovah hear thee in the day of trouble; the name of the God of Jacob defend thee." This expression—"the God of Jacob" and the "the Mighty God of Jacob" occurs, the former 18 times—viz., Exod. iii. 6, 15, 16; iv. 5; 2 Sam. xxiii. 1; Psa. xx. 1; xlvi. 7, 11; lxxv. 9; lxxvi. 6; lxxxi. 1, 4; lxxxiv. 8; xciv. 7; cxiv. 7; cxlvi. 5; Isa. ii. 3; Mich. iv. 2, in the first four of which it is connected with Jacob's ancestors, Abraham and Isaac, as their covenant keeping God and as in the 228 times mentioned before, and in the others, as simply "the God of Jacob" as the overruler of all events in connection with the nation, as distinguished from those who "feared the Lord and spake often one to another . . . and who shall be Mine, saith Jehovah of hosts, in the day that I make up My jewels; and I will spare them, as a man spareth his own son that saveth him." The other expression, "the Mighty God of Jacob" occurs Gen. xlix. 24; Psa. cxxxii. 2, 5; Isa. xlix. 26, lx. 16: and is emphatic of the former name; whilst in the name of "the Holy One of Jacob," which occurs but once (Isa. xxix. 23), we have the character indicated with the intimation that they who now in their unconverted state worship God in a formal manner only, shall at the time spoken of worship Him with holy, filial fear as the God of Israel, *i.e.*, Jehovah—the Redeemer God.

Whether the various terms, "House of Jacob," "seed of Jacob," "children of Jacob," "sons of Jacob," "Remnant of Jacob," "they that come of Jacob," "Jacob His (Jehovah's) chosen," "Jacob My servant," &c., &c., always should be taken as referring to the Ten-tribed House of Israel, we should not like to say, but that it is safe to take them so, except anything in the context militates against such a construction, we do aver. In many cases Jacob is undoubtedly synonymous with Israel, and in some distinguished from Israel.

We have been led to these remarks chiefly by a consideration of that notable passage in Jer. xxx. 7: "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." This seems to point very directly to the present political troubles of Britain as a nation, and the last clause especially for the comfort of all the British folk; still it points to great trials and perhaps national disasters in the near future, or the assurance of the salvation would be unnecessary. Israel—the true Israel of God—we know "it shall be well with," but there are national crises in which we are made to "return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not, for, behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall neither leave them root nor branch" (Mal. iii. 18; iv. 1). But Jehovah "will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My Name and I will hear* them; I will say: "It is My people," and they shall say, "Jehovah is my God."

* To hear is to answer, comp. R.V. Hos. ii. 21 with A.V.

The question is often debated, "Will the Church have to pass through the great tribulation?" We trust we have contributed something in the above towards the solution of that problem, especially if we read 1 Cor. xv. 52 as it should literally be read—"we shall all be changed," as to individuals, "in a moment, in the twinkling of an eye, during the last trumpet."* Wherefore it behoves us to "comfort one another with these words."

June 6th, 1896.

THE WILD GRAFT BOASTS ITSELF.

By the Rev. Denis Hanan, D.D.

The Encyclical Letter of the Italian Bishop, Pope Leo XIII., contains nothing new, but much of that which is very old.

The usual admixture of truth with error may perhaps deceive a few of those who do not discern the true position of the Papacy. The statements concerning the unity and visibility of the body of Christ are true, the means whereby that unity is to be obtained and maintained or restored are false. Fortunately the claims of the Roman Church are old enough to have obtained an Apostolic pronouncement upon them. The Encyclical, of June, 1896, can be summed up in, and rebuked in the words of St. Paul, "Thou bearest not the root, but the root thee," "boast not thyself against the branches," "thou partakest of the root and fatness of the olive tree with and amongst them; be not high-minded but fear." Thou art not the original root, but a wild olive graft, given thy place by the goodness of God. Boast not thyself against the branches; they are of the original Abrahamic stock. That root bears thee. True some of these Abrahamic branches were broken off because of unbelief, and thou wert grafted in, but thou standest by faith, and as they, if believing, can be grafted in again, so thou if unbelieving and boastful canst be cut off. It is a remarkable sign of the age that now, at the very close of the times of the Gentiles, this authoritative document should be issued from the head of the same Roman Church, which repeats in unequivocal language the same boast that was rebuked by St. Paul. And to those who recognise more in the apostle's words (ἐπεὶ "since thou also shalt be cut off"), than a simple warning it seems that in the providence of God, this Encyclical has been permitted in order that it may be made manifest to all why the boastful wild branch is to receive its doom.

If the Pope of Rome, who assumes to be the *nexus*, the only link of union between the Lord Jesus and His Church, and the so-called sacred conclave who appoint him, were to vanish to-morrow as did Corah, Dathan, and Abiram, the continuity of the Catholic Church would not be broken, nor her connexion with her divine Head severed. Branches of the Catholic Church were founded in the West and in the East before St. Peter ever visited Rome. These were in union one with another because of their union with their Head, the Lord Jesus. Their gifts and graces flowed from Him, and from the blessed Spirit, and not from Rome, which was, we repeat, not the root or stem, not even an original branch, but a wild graft.

When did she change her racial character? Never! When did she cease to boast herself against the other branches? The Encyclical answers, Never!

I do not write now of Rome's perversion of, or additions to the faith. These are not directly referred to in the

* Comp. with Dan. ii. 44, "In the days," &c., *i.e.*, "During the days," &c.

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Encyclical. But I write of her well-defined and central thought, *i.e.*, the sin of arrogance, of proud boasting, of a shaft of pride aimed directly at that original branch which is the Hebrew-British Church. So strong is her historic position, that it is impossible for even Rome to impugn it, except for not being in communion with her Pontiff. The wild graft claiming to bear the root! ! It is indeed a tacit admission that the British Church has all the essentials of Catholicity except union with Rome. The branches with and among whom the wild graft was permitted to partake of the root and fatness, may rest contented and smile with pity at an effort long conceived and carefully planned, which, unable to add anything new, has to fall back upon an empty boast.

It has often happened in the just judgment of God, that sin long continued in has been brought to a climax and pointedly manifested before the end comes. In charity we may hope and pray that it is not to be so now again; and that opportunity may be given to many to hear and obey the warning, "Come out of her, My people, that ye be not partakers of her sins."

June 30th, 1896.

SOUTH AFRICA.

By X. Y.

South Africa, during the past six months, has been the subject of discussion in all the journals of Europe, consequent on the remarkable occurrences in which Germany, the Transvaal, Rhodesia, the Cape Colony, and South Africa generally, including Portugal as represented at Delagoa Bay, and Natal, have all prominently figured. In connection with these the German Emperor, Kruger, Leyds, Rhodes, Jameson, Robinson, and Chamberlain have taken a prominent position, and the reformers of Johannesburg have been subjected to fine and imprisonment during the above period.

Being relatively connected with South Africa since the year 1806, the date of the capture of the Cape Colony from the Dutch, and personally connected with South Africa for more than half-a-century, my friends have repeatedly put the questions to me—What do you think of Kruger? What of Rhodes? What of the Boers? What of Jameson? and so forth.

Some leading men have spoken of the Boers as "God-fearing men." So they are, and so was Paul the Apostle before his conversion. He believed that he was doing God service during the Damascus persecution. The majority of the population of the world are in some sense "God-fearing." We as Anglo-Israelites in this discussion have not to sit in judgment upon the Boers, or the Ashantis, or upon Rhodes, Kruger, Leyds, or Jameson. We have to discuss acts, occurrences, and results, in as far as they have been providentially developed by the King of Israel in the administration of His kingdom through these agents or agencies.

Now let us examine some of the results of what has occurred since December, 1895!

The first result that we have to record is the manifestation of Boerdom in the Transvaal. It was necessary that there Boerdom should be unveiled in all its tyranny as regards all outsiders, in its oppression of 680,000 natives, in its love of stagnation, and exclusiveness, in its ignorance, and in its opposition to missionary enterprise generally. It was necessary that this Boerdom, as existent in the Transvaal, represented by a population, including women and children, amounting to only 60,000, should be unmasked with a view either to its reformation or its removal.

The second result we have to record is the manifestation of hatred to the British influence in South Africa on the part of Germany and France, but especially on the part of Germany, and that with a view to supplant that influence and substitute that of the German Empire even to the extent of securing the Cape Colony as a half-way house to India.

The third result that we have to record is the entire destruction of the prestige of Boerdom by the House of Assembly in Cape Colony, when by 60 votes to 11, which is equivalent to 540 to 100 in the British House of Commons, the motion by Merriman that "Her Majesty be requested by respectful address to take into consideration the exercise of Sovereign rights by the British South African Company, as such rights are not consistent with the peace and prosperity of South Africa, and by the revocation or the alteration of the terms of the Charter granted to the said Company, to make such provision for the Government of the territories embraced therein as may to her seem advisable," was rejected.

The following items of the resolution are prominent and have been rejected by six-sevenths of the representatives of the Cape Colony:—

Firstly: The abrogation of "the exercise of sovereign" rights by the Charter was rejected.

Secondly: "The revocation or alteration of the Charter" was rejected.

Thirdly: "That the Charter rights are not consistent with the peace and prosperity of South Africa" was rejected.

Thus the discussion on the same points in the House of Commons here has been simply annihilated by the vote of the Cape Colony Parliament. But not only so, the action of Boerdom in the Transvaal is thus repudiated by Cape Colony, as it has been emphatically by Natal, Bechuanaland and Rhodesia, and by the Uitlanders in the Transvaal itself.

The European population in all South Africa, who repudiate the action of Boerdom,

Amounts to	600,000
Leaving Boerdom in the Transvaal ...	100,000
Majority for the Charter ...	500,000
The number of voters in Cape Colony, all above 21 years of age, is ...	75,000
The number of voters in Transvaal Boerdom, all above 16 years of age is only, 1891	13,000
Or above 21 years of age	10,000

which last is about the number of voters in Natal.

So that, as to voters throughout South Africa, exclusive of the Uitlanders in the Transvaal, we may safely say that Boerdom in the Transvaal stands, condemned by six-sevenths of the voting population.

The fourth result proves that the leading characteristic of Boerdom in the Transvaal is Retrogression.

This is proved by the constitution of Boerdom in the Transvaal.

"According to the provisions of Law No. 7, 1882, 14 years ago, to be a burgher, one had to be born in the State, and to be twenty-one. Persons coming into the State could obtain burgher rights by the payment of £25 and naturalisation, after five years' residence."

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No "coloured" person can obtain burgher rights, the franchise, or hold landed property. Not only 680,000 natives but all "coloured" persons are excluded. "Coloured persons are considered to be those whose father or mother belong to the native races of Africa or Asia up to and including the fourth generation." "Coolies, Arabs, Malays, and Mohamedans cannot obtain burgher rights or hold landed property. They are only allowed to dig as servants in the employ of white people."

In 1894, the year before last, "the franchise law was further amended, by which burgher rights cannot be conferred upon aliens unless upon a *referendum* and two-thirds majority of the burghers voted in favour thereof. Even the children of aliens born in the State were excluded. The Uitlander is thus practically excluded."

This retrogression is not only proved by the above, but by the official census. This census in 1891 gave Johannesburg 10,500 Europeans. The Sanitary Board subsequently took a census which gave 44,000 Europeans to Johannesburg, thus, for this one centre, increasing the total European population by 33,500 to a total of 153,500 for the whole State. Of these there were in 1891, 12,500 Boers above 16 years of age, entitled to vote. This will, according to our own Colonial census, give a total Boer population, men, women, and children, amounting to 48,000 in 1891, which deducted from the total gives the following return :—

Total population	153,500
Boer population	48,000
Uitlanders	105,500

This estimate is more fully borne out by the Dutch Church census, which gives the Dutch population at 53,048, the surplus of 5,000 being Dutch Afrikanders from Cape Colony. This leaves 100,000 Uitlanders pure and simple. The population of all South Africa numbers about three millions. Of these two-thirds are under the British flag ; but, as to Europeans, the matter stands thus :—

Farming population Orange Free State	64,000
Boer population, Transvaal	48,000
Two Republics	112,000
Uitlanders, these two States ...	120,000
Europeans under British rule outside these two States	430,000
British total Uitlanders	550,000
Total non-Uitlanders both States ...	112,000
Majority Uitlanders in South Africa...	438,000

In the *Standard* of the 15th June will be found the following confirmatory of the general South African feeling against Transvaal Boerdom as lately exhibited in South Africa :—

"Pretoria, June 14th.—President Kruger yesterday received a monster demonstration, consisting of the mayors of towns in all parts of South Africa, and representatives of other bodies. The demonstration was organised for the speedy release of the prisoners, and the deputation now thanked the president for his clemency."

This proves that the European majority disapproves of the conduct of Boerdom in its treatment of the reformers by retaining them as prisoners.

The president replied that he had been guided by the Bible. But personally Kruger is not in consideration. What we want to see is that Boerdom in the Transvaal shall be guided by the Bible, which teaches us to love God supremely and to love the 680,000 natives and the 100,000 Uitlanders as well as oneself.

It is to be hoped that free trade, freedom of debate, freedom of representation, freedom of language—according to nationality, and freedom of the press may follow this acknowledgment of the Bible by President Kruger as his guiding star. May it speedily become the guiding star of all South and Central Africa !

The following annual report, as submitted to the Transvaal Volksraad, shows that the larger amount in value of property is held by Uitlanders:—

The farms owned by burghers ...	£3,500,000
Property owned by non-burghers ...	6,000,000
Of this last foreign companies hold ...	3,800,000
Uitlanders' farms	800,000
Non-residents' farms	400,000

So that in population, invested capital, and general enterprise the Uitlander should be fairly represented in the administration with a view to the material and social prosperity of not only the Transvaal, but of South Africa generally.

Now let us lastly consider some other results arising from the late *emeute:*—

1. The Germans have shown their teeth, but have been rendered powerless to bite.
2. The Transvaal prestige has disappeared.
3. Rhodesia will shortly become an Imperial Province as Uganda, but with a representative Government.
4. Reform in the Transvaal must progress, and tyranny give place to liberty.
5. The loyalty of Cape Colony, Natal and Rhodesia is fully asserted and practically manifested.
6. The advantages of British supremacy in South Africa as a means to consolidate and benefit all the States are made fully apparent.

Postscript.—With respect to the estimate of Boer population in the Transvaal it appears that (1896) there are 5,600 burgher farms. These at $7\frac{1}{2}$ to a farm, which will be $1\frac{1}{2}$ in excess of our colonial average of Europeans, will give 40,000 Boers. The population in towns was, outside of Johannesburg, all told, 20,000 in 1891. Probably 12,000 of these were Uitlanders, thus as before making the entire Boer population in 1891 about 48,000.

Some idea may be formed of the European population of the Transvaal towns from the following return in 1891:—

Johannesburg 3-mile radius	40,000	now 60,000
Pretoria, the capital ...	5,000	
Klerksdorp	3,000	
Potchefstroom	3,000	
Lichtenburg	2,500	
Barberton...	2,000	
Krugersdorp	1,500	
Lydenburg	1,500	
Zeerust	800	
Middleburg	600	
Vryheed	500	
Rustenburg	500	
Total 12 towns, 1891	60,900	

Since 1891 this urban population has been largely increased by immigration, and now is estimated at 100,000. This urban population may be divided into Uitlanders 90,000 and Boers 10,000.

When we consider that the Transvaal has been occupied by the Boers for 46 years, this urban population of only 10,000 Boers is very insignificant, and the influence of the Uitlander population in these 12 centres must necessarily

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be very great, for they number 90,000. But even now the 11 towns and villages outside of Johannesburg number only 30,000, and, it is evident, that the capital, Pretoria, with its 5,900 inhabitants, must be mainly Uitlander. Deducting the capital's population, the other 10 number but 24,000.

I may here observe that from the United Kingdom, the United States, and from the British Colonies the immigration into South Africa averages 500 weekly at the present time, and this chiefly adult. The Boer adult population, male and female, above 21 years of age, does not amount to this annual immigration.

THE ENGLISH IN EGYPT.

THE following was published in the *English Mail* of May 13th, 1892, four years ago, but the article is very applicable to the facts of the present day. It is as follows :—

"Jealousy of British influence in Egypt has hitherto prevented the French people, who are so deeply interested in the welfare of the country, from doing justice to the excellence of the work we have accomplished there. The periodical reports of the Bristish Administrator, showing the remarkable improvement we have effected in the social and financial condition of the people, are habitually received by French critics with a smile of incredulity, and so far as the improvement is established in the incontestable form of £ s. d., it is attributed to the operation of natural causes, favourable seasons, and abundant harvests. Egypt is advancing, they maintain, not because, but in spite, of British domination, and all our testimony to the contrary is discredited as that of a witness in his own cause. It is comforting, therefore, to be able to appeal from French prejudice to the impartiality of another great nation, whose testimony even France cannot pretend to undervalue. The people of the United States have no interests of their own to serve in Egypt, and they have no prepossessions in favour of British rule in any part of the globe, but they are fair-minded and truthful, and they cannot shut their eyes to the vast practical benefits which our administration has conferred in so short a time upon the land of the Pharaohs.

"In an article entitled 'The Regeneration of Egypt,' Mr. Edwin H. Woodruff, writing in the *New York Nation*, pays a generous tribute to the share of England in bringing about that regeneration; and there can be no doubt that in this matter he echoes the sentiments of all impartial American citizens who have studied the question on the spot for themselves. Our work in Egypt, he declares, is an achievement of which every Anglo-Saxon must be proud. There has been little romance about it, but plenty of common sense, honesty, and straightforward hard work, The sole trustee of an insolvent people first sought to re-establish their financial credit. The basis for any such substantial improvement obviously must be intelligent care of the resources of the country. The wealth of Egypt is exclusively agricultural; the productiveness of the soil depends primarily upon irrigation and the regulation of the Nile; therefore, attention was first turned to engineering works for the proper accumulation and distribution of the water supply. It is in a great measure by the irrigation works and the clearing of the canals that the rehabilitation of Egypt has been effected, and Mr. Woodruff exhibits in a few pithy sentences how success has been achieved over obstacles far more formidable, though less material, than desert sand and Nile mud.

"'While the French engineers always stayed in Cairo, each of the present irrigation inspectors travels over his district again and again, often on foot, suffering much hardship, and seeking the shelter of the humblest mud huts, lest, by accepting the entertainment of the wealthy proprietors, he be suspected by the poorer natives of having been bribed. In Ismail's time the canals were first tapped for the estates of the Khedive, then for the pashas and village sheikhs, and last of all for the poorest native; but now all are served alike.' In former days, he tells us, a poor man was completely at the mercy of his rich neighbour and of the corrupt native inspector, who, unless bribed, would not open a sluice at a critical time for the crops. Now the poor no longer have to bribe for water; they have confidence in the English inspectors, and have learned that petitions will be listened to and wrongs redressed. The regeneration of the Egyptian army is in its way quite as noteworthy a feat as the irrigation of the Delta. Mr. Woodruff contrasts the debased and demoralised condition of the fallaheen troops at the battle of Tel-el-Kebir and in the Russo-Turkish campaign, with their present soldierly conduct and bearing, as shown not only on the review ground, but in active service at Tokar and on the Soudan frontier. The abolition of the lash, sufficient food, and better pay, combined with the moral influence of British officers, have been the chief factors in bringing about this desirable reform. Improved sanitation, medical skill, and multiplication of hospitals and dispensaries have led to a remarkable improvement in the health and longevity of the people; but perhaps the greatest of all social reforms is the abolition of the annual *corvée*, or system of forced labour upon the canals. In 1883 the amount of this unpaid labour was equal to two hundred and two thousand six hundred and fifty men working for one hundred days. Five years later it had been reduced, by British interposition, to fifty-eight thousand seven hundred and eighty-eight men, and, in December 1889, it was totally abolished for the first time in the history of the country, and the yoke of State slavery was finally removed from the Egyptian people, together with all the odious fabric of bribery and corruption by which it was surrounded. The French people may continue to turn a deaf ear to the claims of English administrators, but they can hardly fail to be impressed, willingly or unwillingly, by this independent testimony to the value of our influence in Egypt."

DO THE PROPHETS NOTICE THE CHURCH?

(EZEKIEL XLVII. 1—13).

BY H. E. OLIVE.

PART I.

"And the glory of the Lord came into the house by the way of the Gate whose prospect is towards the East" (Ezek. xliii. 4).

"No one who studies Church history can be surprised that a Church which has often looked so utterly unholy, which had even in the fifth century to be described by Salvian as a 'sink of vices,' should also have grown to look disunited. It would be wonderful if sin had not been as busy to spoil the beauty of the 'Bride of Christ' in one way as in another. The vision of the Church utterly holy, actually Catholic, utterly one, is the vision of heaven, and the hope only of earth."

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These words seem a fit opening for my subject, which is Ezekiel's vision of a perfectly restored Church, of a sanctified priesthood, of a pure ritual, of a holy people, described from the beginning of the fortieth chapter to the close of his book inclusively. In the eighth chapter of his prophecy, the seer records a very different vision. The angel of the Lord asks him, "Son of man, hast thou seen what the ancients of the House of Israel do in the dark, every man in the chamber of his imagery?" (Ezek. viii. 12). And led by the angel to the temple at Jerusalem, he sees therein every abomination and pollution of pagan worship and ceremonial, crowds of worshippers, ranks of priests, the idolatry of Egypt, Greece, and of Babylon, the officiating priests "seventy men of the ancients of the House of Israel." This vision showed him the depths of iniquity into which the Jewish Church had sunk. In the vision we are about to consider, he is shown the possibilities to which that same Church might rise purified and restored, even as the temple of God. It is well to read these two visions and to dwell on their startling contrasts.

Throughout the prophetical books, and side by side with the history of the people of God, and the land of God, we read the past, present, and future of the Church of God. The Church of God is visible and corporeal, and she is invisible and spiritual. She must be both for the sake of her existence; visible for her growth and continuity on earth, spiritual for her true source of life here and for eternity. The first mention of a visible ritual and worship of God in Scripture is that of the offerings of Cain and Abel, a thanksgiving offering (Gen. iv. 8). That of Cain was unworthy, not being in accordance with God's method of worship, and not being accepted required afterwards a sin offering as an atonement (see ver. 7). That of Abel was worthy, because sacrificial, and in accordance with God's will, and was accepted. In Gen. viii. 20, Noah worshipped God with an offering of thanksgiving. Abraham, who may be looked on as the founder of God's visible Church, maintained always and wherever he went an altar to God. Where he dwelt, there he built an altar: the visible Church among the dwelling-places of his family and household (Gen. xii. 8; xvi. 4—18), and here he sacrificed and served continually, his highest act of service being his willingness to offer up his only son in obedience to God's command.

This early household or patriarchal Church of the families under one head lasted until it expanded into the tabernacle or church in the wilderness, erected under Moses for the assembling of the tribes during their journey from Egypt to Canaan, and for which God ordained a priesthood to serve and a ritual and ceremonies for daily use. This moving Church and service was replaced by the fixed temple at Jerusalem, whither annually the tribes were to go up for the great festival of the Passover, and by the small synagogues built for daily use in each settlement of the people. This temple of Jerusalem, in its vicissitudes, changes and developments, forms the history of the Church in Israel. This was the "old dispensation," the school and preparation for the "Church of Christ," for Christianity in its purest form, when visible sacrifices and "shedding of blood," were terminated by the great Sacrifice Himself on the cross, and the institution of the Apostolic Church, which yet demanded an ordered Church and ministry.

I quote now from a well-known theological writer of the present day:—

"The nation which sprung from Abraham was chosen by God to be His 'peculiar people,' an elect nation. The nation thus chosen consisted of the Hebrew race, commonly known as the children of Israel, or Jews. Shortly after the death of Abraham a great famine spread over the land of Canaan where the family of Abraham dwelt. To avoid this famine the whole of his descendants, numbering seventy persons, journeyed into Egypt, and there greatly multiplied. The king of Egypt, fearing that they might side with his enemies in case of war, reduced them to slavery. From this bondage God rescued His people by the hand of Moses, whom He raised up to be their leader. Under the guidance of Moses the whole nation, now great in number, was led out of Egypt into the wilderness of Sinai, and there organised to form a Church. To this Church the whole of the Jewish nation belonged. Thus organised, the Jewish Church received from God the moral law, the right of approaching Him by sacrifices, the divine blessing, and above all, the promise that from their midst should spring in due time the divine Deliverer, the Incarnate God Himself. Such were the 'elect people,' the Israelites, 'to whom pertaineth the adoption and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever' (Rom. ix. 4, 5). It is true God's love and mercy were over all nations, yet it was with the Jewish Church that He thus closely dealt. Outside its pale there was no sure revelation, and no special blessing. The Gentiles, *i.e.*, all nations other than the Jews, are described by St. Paul as 'aliens from the commonwealth of Israel, and strangers from the covenant of promise.' Our blessed Lord Himself declared that 'salvation is of the Jews,' for the Jewish Church was the covenanted sphere of God's favour, and the home of His truth. Though promises to the nations outside the Jewish Church were given, they also depended upon the coming of the Deliverer, the Son of God, made Man. Jesus Christ did not come to destroy the old Church, and to build a new Church on its ruins, but rather He caused it to pass into a higher state of existence. He said, 'Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil' (St. Matt. v. 17). He was born and lived on earth within the bounds of the Jewish Church, with its Scriptures, laws, sacrifices and rites, and in His own Person gave to them a fuller meaning and a new power to save and to heal the souls of men. In His Person and through His grace the old types passed into new and living realities. Thus the Christian Church grew out of the old religion as the leaves and flowers of a plant grow out of the stem. The Christian Church was the offspring of that of the Jews. Our Lord Himself clearly taught this continuity between the two Churches by speaking of the Christian Church as Israel. There is but one Israel or chosen people from the beginning to the end. God's purposed dealings with mankind through Christ were too wonderful to be carried into effect without due warning. There was need of long and careful preparation for the 'Incarnation' and its application to the Christian Church. This preparation was made by God by means of the Jewish Church. Its great work was to prepare the way for Christ, and for God's fullest revelation of truth, and His richest outpourings of grace in Christ. 'The law was our schoolmaster to bring us unto Christ.'

"The prophecies, types and figures of the Old Testament find their fulfilment in Christ Himself and the Christian Church.

"The revelation of the Old Testament is complete in that of the New Testament.

"The old sacrifices are fulfilled in the sacrifice of the Lamb of God on Calvary, and its application in the Holy Communion.

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"The moral law in the Ten Commandments is perfected and raised to a higher meaning by Christ in the Sermon on the Mount, and made binding upon Christian people.

"The Priesthood is summed up, but perfected in Christ, the great High Priest, and continued in the Christian ministry. Holy Baptism takes the place of circumcision, and the Lord's Supper of the Passover. The Jewish Sabbath passes into the Christian Sunday.

"In short the old Church was absorbed into the new, and the Jewish religion filled with new meaning, and endowed with new power through the coming of God in the flesh, and the outpouring of the Holy Ghost at Pentecost, passed into the Christian religion."

Some time ago a very able paper was read at this meeting on the Prayer Book and its affinities with the Hebrew Church, and in reference to the way in which our blessed Lord used the Jewish prayers and liturgies in order to expand and Christianize them, I quote this passage from the History of the Prayer Book, by the Rev. Evan Daniel: "With the exception of the clause 'as we forgive them that trespass against us,' every portion of the Lord's Prayer has been found somewhere in the liturgies of the Jews; 'Our Father, which art in Heaven,' is in their Seder Tephilloth, or Form of Prayer. 'Let Thy name be sanctified and the kingdom reign,' in their form Kaddish. 'Let Thy memory be glorified in Heaven and in the earth beneath,' in the Seder Tephilloth. 'Forgive us our sins,' in the sixth of their eighteen daily prayers. 'Deliver us not into the hand of temptations,' 'and deliver us from the evil figment,' in that and the book Musar. 'For Thine is the kingdom, and the power for ever and ever' is, saith Densius, 'their usual doxology.'" Does not the omission of the clause "as we forgive them that trespass against us" throw some light on the difficulty St. Peter found, and also the other disciples in accepting our Lord's command of complete forgiveness of all injuries?

The vision of Ezekiel is that of a Church of the future as conceived and ardently desired by a Jew. He who had seen the terrible vision of a desecrated temple in the eighth chapter was to see one of a temple filled with the glory of God, whose law of life is thus summed up in chapter xliii. 12.: "Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold this is the law of the house." The prophet could not, while ardently looking for the Messiah, conceive the actual details of His coming, nor anticipate the change that must pass over everything after this event; he could not realize the cessation of bloody sacrifices, nay, that their continuation would one day be pronounced a sin and profanation. When he dreams it is of his own majestic and gorgeous ritual, cleansed of hypocrisy and sin, officiated by holy priests, shared in by a repentant people. He saw rising before him the fabric of a splendid temple, which he describes, as to its exterior, minutely, and then entering he beholds the worship therein with marvel and with delight. There are exactly ordered sacrifices, according to God's commandments for the various occasions and festivals. There are ranks of priests all leading the saintly life, the sacrifices are those of animals, willingly and obediently offered by a holy people. This would be his highest conception of a reformed and purified Church: to him even was sealed the full mystic meaning that underlay his own vision. He could not as we can realize the force of his imagery. "There is a river that maketh glad the city of God." Is not this the Church of God in the midst of the city of God? Compare Rev. i. 3 with the opening verses of Ezekiel xlvii., especially verses 8 and 9, "The leaves of the tree were for the healing of the nations," and "The tree of life stood by the river, and its roots were watered by it." Compare St. John vii. 39, 40, "He who believeth in Me, as the Scripture hath said, from within him shall flow rivers of living waters."

In the custom of the Brahmins looking on the Ganges as a sacred stream and casting themselves therein for healing and salvation, we can trace the ancient truth and influence of the belief in a flowing river of life.

Whosoever plunges in the fountain that flows from Jesus is saved, but like Naaman, men for ever will have a stream of life, but they must choose it. "There is a fountain filled with blood," but only one. There is a river that maketh glad, but only one. The river of life is God's ordered Church flowing through the ages, no mere geographical stream, benefiting one race only; it is a spiritual flood, stored in invisible buildings, administered by an ordered priesthood on methods ordained of God, yet is always a flood, an increasing stream in depth and width, and the flow of the water is always eastward, from whence we look to see Jesus. Ezekiel xlvii., to the end of the tenth verse, reads like the history of the Apostolic Church to the present day and onward. The first gathering of Christians in the upper room at Jerusalem is the water risen to the ankles, a little spring almost unnoticed of men, only known even locally to a very few. From the day of Pentecost to the reign of Constantine and the building of Constantinople, the history of Christianity, most remarkably so in Dean Milman's history, reminds one vividly of the course of a river. It is an increasing river, a swelling flood, but its flow is impeded, and turned aside and broken by constant rocks, cascades and impediments—namely, the different heresies that tore the Church internally, and the persecutions that destroyed her externally. And yet these very obstacles increased her momentum and velocity until she overflowed the Roman empire, which then represented the civilized world. Thus the waters rose to the knees.

And again through the middle ages, up to the time of the Reformation, the Church is living and growing, guarding doctrine at one time, refuting error at another, until, when through the influences of the fifteenth century and the instrumentality of the printing press and the translation of the Scripture for the use of the people generally, the waters were brought to the loins.

And now in our day, is not the Church a river that cannot be passed over? A sea to swim in. "Blessed are they who sow beside all waters;" "And the knowledge of the Lord shall cover the earth as the waters cover the sea." This is the missionary promise.

Our Lord commanded His disciples, those first Galilean members of His Church, "Go ye into all the world and proclaim the Gospel to every creature," and the impelling power of that command still rests on their descendants. The Church shall be formed of "multitudes, multitudes." Once in London I listened at an open window in a crowded and busy part to the mere sounds of the city. Abstracting my mind as far as possible from the consciousness of any definite noise, the mingled cries and tramp of mens' and horses' feet, the roll of wheels seemed to me "as the sound of waters," a living flood, flowing, returning, ebbing away, rolling up and roaring in the distance. Some of you may recall a little bit of description by that master hand Charles Dickens, in "A Tale of Two Cities," of a quiet corner in London, Dr. Manett's house on a summer Sunday afternoon, when the listener heard as it were, the distant sounds of

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crowds coming on, of trampling feet, hurrying people, even the rushing stream of the French Revolution, which was to flow round and draw in that little household. What is the life of our Churches, but that of the crowds who fill them, who gather on the banks of the sacred tide and drink and live. The Church while militant is progressive. The vision of the Church triumphant is that of a great multitude, the sound in the ears is that of a rushing mighty flood, of thronging footsteps. God's promise to Abraham was, that his descendants should be as the sands of the sea shore and as the stars in heaven. The redeemed of the Lord are to be "multitudes that no man can number," not only because they are the descendants of Abraham, Israel according to the promise, but because of those they gather in as well. "How beautiful upon the mountains are the feet of them who preach the Gospel of peace. Their sound is gone out into all lands, and the nations are gathered in." Israel in the flesh, the Church of Christ, is God's agency for the salvation of the world. This is Dante's conception in his 'Paradise." Those who know it will agree with me in the feeling that one is at times bewildered with the multitude of people he remembers, from the Old Testament saints to his own times. There are circles within circles, in an illimitable perspective, ranks on ranks of angels and celestial beings, swarms and crowds of spirits, that hover round and verge toward the centre, the throne of God Himself. In the midst of this vision as though carried away by the glory of , this passage suddenly breaks in, and the heavenly choir sings :—

"'Glory be to the Father, to the Son,
And Holy Ghost,' all Paradise began ;
So that the melody inebriate made me.
What I beheld seemed unto me a smile
Of the universe for my inebriation ;
Found entrance through the hearing and the sight.
O joy ! O gladness inexpressible !
O perfect life of love and peacefulness !
O riches without hankering, secure !"

This is one of the touches in the great poem that seems to lift one into the atmosphere surrounding the mental vision of the poet as he wrote. His mind dwelt in heaven for the time, as much as that of Fra Angelico, who prayed before he painted his pictures, and knelt as he worked. And so, being done to the glory of God, the poem and the pictures still live, and elevate the mind of their hearers and beholders. In the Revelation the whole of heaven is a temple "and the Lamb is the light thereof." This is the Beatific vision, this the New Jerusalem "whither the tribes go up, even the tribes of the House of Israel.

Bath.

(To be continued.)

FACTS ABOUT LONDON.

In London there have been reckoned more Roman Catholics than in Rome, more Jews than in Palestine, more Scotchmen than in Aberdeen, more Welshmen than in Cardiff, more Irishmen than in Belfast. Its streets, placed end to end, would extend to nearly 3,000 miles. Its refreshment is provided for by over 8,000 public houses and 1,700 coffee-houses. It consumes annually over 2,000,000 quarters of wheat, 800,000 oxen, 4,000,000 of sheep, calves, and pigs, 9,000,000 head of poultry and game, and 140,000 tons of fish. Its drinking is upon the same vast scale—180,000,000 quarts of malt liquor, 31,000,000 quarts of wine, 18,000,000 quarts of spirits. Its daily water supply is over 150,000,000 gallons.—*Bath Chronicle*, June 25th, 1896.

MR. MARCHANT IN HYDE PARK.

To say that we had glorious times in Hyde Park on July 7th, 8th, and 9th, is no exaggeration. The weather was glorious, and an atmosphere of happiness seemed to pervade those stalwarts who came to support our worthy lecturer, above named. The Rev. Marcus Bergmann left his dearly loved task of translating the New Testament into Yiddish for the Jews, and his many other urgent calls, to shew his desire to support our cause. A like enthusiastic spirit brought Mr. Isaac Loveland, Mr. Pym, Mr. May, Mrs. Reep, Miss M. Bell, and many London supporters, not least valuable of whom were some converted to Anglo-Israel truth at the first lecture in 1895. Mr. Marchant was able to see a practical demonstration of the interest the Church Army captains are taking in the cause, and the powerful aid they are giving. Among other such aids was the placing of the manager's room at their hostel at our disposal, to meet for that necessary and refreshing institution, afternoon tea; so that a goodly body of Anglo-Israelites had a quiet two hours over the tea table to discuss individual members and their utility, or otherwise in the cause; (well, the last clause is only a sly hint to do better). Still, how can we accuse members of non-interest when Nottingham-street was invaded by Carter Patterson almost hourly, a week before the lectures, to deliver the bulky parcels of BANNER OF ISRAEL and other gifts of literature for the Hyde Park audiences, who by the way were all that could be desired? Even the so-called tumblers and mountebanks aided us, and gave up their "stands" to us! This solid fact only shows the kindly favour with which the Identity is received. We need not give your readers the subject matter of Mr. Marchant's lectures, because they travelled over a large amount of ground; but I may remark that he cleverly evaded all political or sectarian planks, and he was able after each lecture to devote about half-an-hour to quiet discussion with interested hearers. We cannot forbear asking the thanks of Anglo-Israelites, due to Mrs. Marchant, for the effective way in which she disposed of the twenty-eight "Hand-books." The whole of the immense quantity of free literature was in the hands of the said army of supporters to place in the hands of listeners or others crossing the park. Last, but most important of all, we value the prayerful letters sent with the free literature by those who could not be present. We hope and believe God has answered their prayers.

JOHANNESBURG PRICES.—A cabbage garden at or near Johannesburg ought to pay well, if only that esculent vegetable could be induced to grow there. According to a letter received in Launceston from this South African gold-field single cabbages have realised the modest figure of 7s. 6d! Nor is this the only expense attendant upon indulging in the luxury of a head of this vegetable for dinner, inasmuch as the water to boil them in costs 1s. a gallon. The latter item also bears heavily on the laundrymaid, who, however, recoups herself by charging her customers proportionate rates, 6s. per dozen being considered not at all unreasonable. With bacon at 4s. 6d. a pound, butter in proportion, and many other articles equally dear we must leave readers to make their own calculations as to what is the "living" rate of wages there. The above are the figures quoted in the letter referred to, which also says there is no opening in South Africa for any but skilled artisans.

THE HAND-BOOK OF "BRITISH-ISRAEL TRUTH."—We are glad to announce that a fifth edition of this work has been called for, and is now ready, making 10,000 copies issued. An important addition has been made to this edition, an "Index to Texts" having been compiled, enabling the reader to immediately find a Scripture reference, as every quotation from Genesis to Revelation to which reference is made in the work is tabulated in a convenient form for immediate reference. The prices remain the same: Paper covers, 1s.; limp cloth boards, 1s. 6d; thick paper edition, cloth boards, gilt lettered, 2s.

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

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

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

THE BANNER OF ISRAEL.

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

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THE SUDDEN EXPANSION OF RUSSIAN INFLUENCE.

THE attention of some of the British papers, and of many of our people, is being drawn to the sudden and unparalleled extension of Russian influence throughout the world. The *Daily Chronicle* of February 22nd last published an alarmist article, pointing out how that influence has grown—East and West,—and how important it is that it should be watched and guarded against by our statesmen and politicians. The Russian Empire is already regarded as "the Colossus of the North," and the strides she is just now taking towards universal power are regarded as direct menaces to our own country, and symptoms that the object of Russia, like our own, is the acquisition of supreme power throughout the globe. This revival of Russian ambition began with the exchange of naval visits with France at Cronstadt and Toulon. An alliance was said to have been effected on these occasions, though Russia has not promised France help towards the retrocession of Alsace and Lorraine, or engaged to re-open the Egyptain question, or to help the French to compel our departure from it. The French are doing all they can to help the Russians in their schemes for expansion in the far East. They have provided funds for a large Russian loan to China, and a French company is to build the Manchurian Railway, by which Russia will pour in her troops to hold the Chinese territory she means to acquire, and to secure her own supremacy in the North Pacific.

The late reconciliation of the two enemies, Turkey and Russia, whose quarrel we espoused as regards the Turks in the Crimean war, makes Russia supreme at Constantinople. There, as well as in the Chinese seas, we see her fleets in great strength, and the balance of power passing rapidly into Russian hands; but leaving those of Great Britain, lately paramount in both directions till now. The Turkish Empire, for which we fought and suffered forty years ago, esteeming it "the bulwark of Europe against Russia," has now sold itself to the protection of Russia against Europe. The *Daily Chronicle* takes a very gloomy view of the outlook for our own country, and summarises all in the following melancholy style:—

This is by no means all that has happened in the Balkan countries. Montenegro is a Russian outpost, armed with Russian rifles. Servia has drawn near to Russia; by Russia's wish she is embracing Montenegro, and King Alexander has conferred the Grand Cross of the White Eagle upon M. de Nelidoff. The reorganisation of the Servian Army has also begun. In Bulgaria Prince Ferdinand has confirmed his son in the faith of Russia, and in return Russia has procured for him the recognition of all the Powers, and is about to place her agents, diplomatic and commercial, in all parts of Bulgaria. With the exception of the narrow stretch of land in Novi Bazar occupied by Austria and the Greek and Roumanian frontiers (and even the former country is closely allied with Russia, for the reason, amongst others, that her Prince saved the life of the present Tsar when a Japanese fanatic attacked him), the Turkish Empire is thus ringed around by Russia's friends.

On the other side of the world Russia has advanced at the same time and in no less a degree. A very few years ago England was the dominant Power there. To-day no one regards her as such. We had supported China, just as we had supported Turkey, as a possible bulwark against Russia. But now China, like Turkey, is under Russian influence first of all. Russia took the leading part in rescuing her from the Japanese territorial victories, and by the great loan she holds her by the throat. Moreover, China has consented to the occupation of an important harbour by the Russian fleet, and Manchuria is dropping slowly but surely into the mouth of the Bear. An ice-free port as terminus of the great Trans-Siberian railway may be a *fait accompli* at any moment. The King of Korea is at this moment under Russian protection, while the Japanese Diet was hastily prorogued lest the anger of the members should precipitate a quarrel between Russia and Japan. And the Russian forces by land and sea have been brought up to war strength.

Now, what has England done in reply to all this? Absolutely nothing. In diplomacy she has been outclassed at every point. Territorially she is exactly where she was.

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Her armed forces have only been partially mobalised because of the German scare; otherwise she is no stronger, and in the Far East her fleet is equalled, if not excelled, by that of Russia. In prestige, she has for the moment suffered an eclipse. These are facts, and they should be faced. What is their significance? In Europe there are other Powers, notably Austria, which will be affected more than ourselves by the Russian advance, but in the Far East we alone, of all Europe, are challenged. Yet we are apparently taking no steps, and apparently we have no policy. Our statesmen seem bent on mere temporary and local arrangements, and have not in any way envisaged the great and alarming facts of the situation. There are two possible ends to this; and we know of no third. We shall either fight Russia, and that soon, or we shall come to an amicable and world-embracing arrangement with her. We have colossal gifts for her in our power, and she has much to give us. As our readers know, the latter is the course we have always advocated. We are profoundly convinced there is no insuperable difficulty in the way; and, indeed, if Lord Rosebery had remained in office such a goal would probably by this time have been in sight. Our purpose for the moment, however, is not to advance any proposal, but to try to convey to the country an idea of the present policy of drift, the alarming situation to which it has led us, and the absolute and most urgent necessity for a national decision.

In all this, of course, we see man's despair, but no recognition of the watchful superintendence over the affairs of His people by "the God of Abraham, and his seed for ever" (Luke i. 55, R.V.). The sudden rise and extension of the power of Russia is not a fact which can have escaped the notice or control of the God of Israel. What if He has foreseen it and allowed it from the beginning? Is not Russia the prophetic "Gog," and is not "Gog's" object to ruin the power of Israel, to defeat God's purposes in regard to the latter's supremacy in the earth, and to obtain the dominion herself in spite of God's providential designs? As we know from Ezek. xxxviii. and xxxix. (R.V.), that God means to exhibit His own strength as against the utmost that the hosts of His enemy "Gog" can effect against Him, is it not right and proper that He should allow the Empire of Russia to extend on all sides, and to offer menace everywhere against Israel and her ships in the North Pacific, as well as in the waters of the Bosphorus and the Dardanelles? If these things were not to occur, and no extension of the influence of her arch-enemy Gog were to take place now at the present day, how could we be certain that the British are Israel, and that the time of her redemption is at hand? It is evident, therefore, that the Russian Empire, being "the Prince of Rosh" spoken of in the prophecy of Ezekiel, above-mentioned (ver. 2), that power must grow just now enormously in might, in order, by and bye, to conceive "the evil device" (see vers. 10, 11, R.V.) to invade Palestine, the then abode of Israel and Judah, and purpose to rob them of God's gift of the inheritance of "the land," and all the other blessings appertaining thereto, which He promised them in Gen. xxii. 17, 18, and in other like Scriptures.

So, far from feeling alarm at the menacing attitude of Russia, we ought, knowing Our Identity with Israel, to rejoice that Israel's redemption is so near at hand, and that God is preparing the last great contest in which Israel is to be engaged with the enemies of her God. Also that He has undertaken, according to the prophecies, to defeat them all on the mountains of Israel, and give His people such a triumph there over all her enemies as the world has never seen before. Humanly speaking the advance of Russia is alarming enough. But "the time of Jacob's trouble," now approaching, is to be excessively alarming to all concerned on our side. Yet it is something to be assured by God Himself, that we shall, as a nation (being Jacob), "be saved out of it" (Jer. xxx. 7, R.V.). God means these things to teach us that we are Israel His people, and He our God; that in our trouble and adversity He would have us rely upon His help to subdue our enemies, the Russian Gog, and give us at last, not only the land of Palestine and its extensions as our home, but "the kingdom and dominion, and the greatness of the kingdom under the whole heaven;" such kingdom being His, since "all dominions shall serve and obey Him" (Dan. vii. 27, R.V.). To Him be all the praise!

A BRIEF OUTLINE OF RUSSIAN HISTORY.

By E. Reep.

At this present moment the one country that interests us above all others is Russia. The coronation of the young Czar, with all its solemnity and splendour, is an event still fresh in the public mind; not so, however, is it with some other curious events in Russian history. Russia, in one respect, differs from all other countries. The extraordinary varieties of nations or tribes over whom the Czar rules, present an aspect, says the historian, quite unexampled in the history of any other country. Wherever other nations have, by subjugation or gradual admixture, extended their sway, and drawn in distinct families of people under the same rule, it is generally found that the habits, language, and religion of the dominant power influence the rest, and finally absorb all the broad features of external distinction. But in Russia, tribes the most dissimilar are still distinguished by their own peculiar marks, moral and physical. Hence there are numerous nations exhibiting the phenomenon of proximity without sympathy or resemblance. These people, politically united, are yet dissociated in customs, in religion, and in language.

The origin of the many nations that originally peopled Russia is a question upon which history is said to have shed little light. That the Goths inhabited a portion of Russia in the remotest periods of antiquity seems tolerably certain. The Russians are yet called Guthes by the Lithuanians. It also seems beyond doubt that the names and possessions of the ancient tribes were subject to perpetual change, owing to the restlessness of their nature, and the constant inroads from Asia, which occasionally swept away whole settlements, and infused a new character into the provinces they desolated.

About the close of the seventh century the oborigines of Russia were startled by an invasion of Slavi, who as Getæ or Dacians had been defeated on the shores on the Danube and obliged to seek a new country to colonise. With them the invaders brought a language and a mythology having affinity with the language and mythology of Greece and Rome. It is not, however, until the ninth century that the authentic history of Russia begins. Settled on the river Volkhof, the Slavi named their capital Novogorod or Newtown. The commerce of the new city, extending not only to Constantinople and both sides of the Baltic, but to Persia and India, very soon excited the envy of less prosperous communities. These becoming more and more powerful and aggresgive, the Slavi imitated their Anglo-Saxon brethren and called in the aid of their kin, the Verangians, who, as masters of the Baltic, were always ready, it is said, to hire themselves as mercenaries to the highest pay master. Although as hired troops it was expected the Verangians would retire when no longer required for the protection of Novogorod, Rurik, their leader, thought differently; he determined to remain in Russia. After an unsuccessful

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effort to expel their Verangian brethren, the Slavi quietly yielded to them the government of the country. The people of the soil, composed as they were of different nationalities, were thus brought under the sovereignty of a Norman or Scandinavian dynasty, which, continually strengthened by fresh swarms from Scandinavia, and even England, reigned above seven hundred years.

If we be not in error in identifying lost Israel in the wandering, emigrating tribes of Northmen, the fact that the sons of Rurik were the masters of the province of Moscow gives to the gorgeous spectacle just witnessed at Moscow an interest far surpassing anything that has been recorded by newspaper correspondents. We see in the beautiful Czarina a truly imperial figure. But we see in her something more than a matchless type of loveliness. We see in her the reflection of a real historic past; for we see in her a descendant of the very first founders of the Russian Empire, and once again a crowned Israelite in Russia. Very unlike, however, was the recent coronation ceremony to the ancient rite used by Russia's first rulers. It was on such occasions the custom of the Slavi to assemble in large numbers in some holy place, and there, before crowning the king, to seat on a large stone one of the common people. The function this representative of the democracy had to perform was simple enough. The king stood before him while he administered the oaths of office which bound the king to respect truth and religion and to support the weak and friendless. This part of the coronation ceremony duly carried out, the king mounted the sacred stone. Hereupon the people vowed fidelity to their new sovereign, who, without any kissing of images or pictures straightway received their homage as one divinely anointed to lead and govern them. In some such manner must Saul have taken upon himself the kingly office. The exact order of his consecration was probably chronicled in the book specially written by Samuel at the time of his election for the instruction of the people (1 Sam. x. 25). If so tradition would preserve among the Israelites the commands of the prophet long after the loss of the book or exile in far countries. Hence probably the observance among the Israelite Scandinavians of so many patriarchal and Hebrew customs.

Russia, we are told, occupies an incredible space upon the map. It comprehends, says Lardner,* a vast portion of Europe as well as a third part of all Asia. With this vast territory Russia is not satisfied. A writer in the *National Review* for June, in some "Gossiping Reflections," assures us that whatever may be the future of Russia, it is evident that the rulers of the vast northern empire are preparing for a grand march forward in fulfilment of what they and their fathers and grandfathers have undoubtedly believed to be its destiny. "The domestic government of Russia," continues the same article, "is said to be extremely bad, and so it seems to be; but as to the management of its relations with the rest of the world there is nothing like it for steadiness, watchfulness, patience, vision for the right moment, courage to seize occasion. Though while the third Alexander lived there was little to show on the surface for the use of these qualities, there was a great deal underground, and a great deal more in the provision of opportunity and the consolidation of forces in waiting for the timely hour. Apparently, the Russian Government now feels that the hour is at hand. Some influential minds in Russia must believe, indeed, that it is rather overpast; for they began to chafe at what was thought a too-complete inaction in Alexander's time. Even before the apparition of Japan as a strong naval power and the fall of China under her attack, the forward impulse was moving strongly in Russia. The victories of Japan, and the tremendous possibilities that then became visible, made the impulse common. Here was a call to action so clear, so imperative, above all so promising, that Russia rose to it at once. The time had come for a general and definite move onward, and the move was begun. But now a halt was called for the coronation of the Czar; and every Russian must think it most fortunate and fitting at such a time that princes and ambassadors should be called from all parts of the earth, but especially out of the East, to witness the splendour, and majesty, and might of Russia's sovereignty. No nation, however great, can remain unimpressed by a spectacle which could be matched nowhere else in the world; and when these Japanese and Chinese, these Turks and Turcomans return home, it will be found that the magnificence of the Czar's coronation was by no means all unprofitable show. It had paying extravagances, and in a thousand years they could hardly be more timely."

We have made the above long extract from the *National Review* for the express purpose of showing how unconciously men are anticipating the growth and expansion of Russia as prophetically portrayed in Ezek. xxxviii., R.V. To many it must seem strange that so terrible a doom as the prophet predicts in chap. xxxix. should await a prince of Rosh (Russia) and all his people. Seeing that the foundations of the empire were laid by men of the Anglo-Saxon stock, Russia should he a power for good and not for evil. But the mystery of the whole matter is solved by a study of Russian history. The various nationalities of the Russian empire have, like the Canaanites of Palestine, had every opportunity of understanding and obeying the law of righteousness. Christianity was introduced and established in their midst not many years after the death of Rurik, by the wife of his son, now canonised as St. Olga. The result should have been progress, peace and goodwill to men. It has not been so. On the contrary, Russian Christianity is but a withered branch ready for the burning. Though it still masquerades in purple and fine linen it is dead! The fulness of the Gospel, the love of the Spirit, the love of souls, the charity that suffereth long and is kind, have no living place in the Eastern Church. Russian Christianity, therefore, has become purely superficial; so that when it is said that it is the duty of Russia to occupy Constantinople in the interests of humanity, men talk foolishness. Russia has no spiritual interest in humanity whatsoever. She is a political force pure and simple; and as such has rejected Christianity, and thus will fall upon her that Stone which will grind her to powder. At her fall what will follow? Possibly history may repeat itself. In that case chastened Russia will once more stand in need of Anglo-Saxon aid. It will not be refused to her. In Israel shall all the families of the earth be blessed. If Rurik the Norman bound together in peace the rival nationalities of the land in his day, how much greater will be the blessings afforded by his race in the days to come, when God shall have visibly poured out His Spirit upon the House of Israel, from whom He will no more hide His face, nor turn away from sanctifying His name in them. Even Edom is not to be utterly destroyed (Amos ix. 12), but is to find refuge in blessed and sanctified Israel; even so may it be with Russia in the day of her humiliation and the fire of God's wrath against her. "Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

* A considerable part of this paper has been drawn from Lardner's History of Russia.

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SOME NOTES ABOUT JOHANNESBURG.

As there are so many persons leaving these shores for South Africa, some particulars of the principal places there may prove interesting. Mr. Leslie Cardun, of the Cardun family of mystifiers, vocalists, musicians, and comedians, recent arrivals from South Africa, who are now touring Tasmania, supplied some interesting notes to an *Examiner* representative. Mr. Cardun spent two years touring in South Africa with the Thorn Shakespearian Company, and then in his present line of business, and had a very successful trip. Mr. Cardun was a long time in Johannesburg, to which place so many people are now flocking, and he states that it is a very good field for first-class mechanics, but labourers without a special trade or men without a profession are useless, and have to stand their chance. He knew of many of the latter class who came there and had to take up any possible situation at exceedingly low wages, and had to exist on a very miserable allowance in order to raise sufficient funds to get away. Purely labouring work is done by natives, especially at Cape Town, where Malays work for 3s. and 4s. per day. At Johannesburg, when Mr. Cardun left, wages for tradesmen averaged from £5 to £5 10s. per week, whilst board and lodgings cost about 30s. per week at common boarding places—10s. per week for a bed (not a room) and £1 for meals of 1s. each. At hotels, the lowest charge for board and lodgings was 50s. per week. The town is about the size of Launceston, but rapidly increasing in population. The climate is rather warmer than that of Tasmania in summer, but colder in winter, the most disagreeable feature being the storms of dust that pervade the city on a windy day; tons of red sand are taken into the air, and then travelling renders life rather unpleasant. It is a common practice to see tickets on shop windows and doors with the words, "Closed in consequence of the dust" written upon them. The distance from Cape Town is 1,014 miles by rail, and the fare is £8 16s. second class, and £4 15s. 9d. third class, but those riding in the latter are compelled to travel with blacks. Nearly every nationality is represented on the field, the most prominent being Mr. Banato, an ex-Petticoat-lane man, who is also a Thespian, a position which he takes much interest in. He is locally known as the diamond king, in consequence of his being very wealthy. Whilst Mr. Cardun was there M. Banato played as Mathias in "The bells" with the Thorn Company. There are two nicely-fitted theatres there, and a splendid hall at the Wanderers Gardens, and two of these places are always occupied. Mr. Cardun had a lot to say about President Kruger, of the Transvaal, who paid a visit to England recently, and returned to South Africa with some peculiar notions as to manners of the people there. The output of gold at Johannesburg whilst he was there was 40,000 oz. per annum, but now he believed it was nearly 100,000 oz. The business places and several dwelling houses are very modern, and the population now is about 90,000. Buluwayo, or Matabeleland, another place visited, is a six weeks' journey, and when proper communication is effected it should become a flourishing place. The journey at present is done by a wagon, which is meant for a luggage transport, and the fare to ride is £10, or else people must walk. At Kimberley, where the De Beers Consolidated Mining Company, whose cheque for £5,378,000 for the adjoining properties is the largest ever drawn, is situated, business is about played out, and all work is done by natives. Mr. Cardun states that the regulations there to prevent illicit dealing in diamonds are very stringent. The train arrives from Cape Town at 8 p.m., and passengers are rushed with blacks, who offer to sell them diamonds at a low price. People landing there often purchase diamonds worth £5 or £6 for £1, but they are pounced on by detectives on watch, taken to gaol, and heavily sentenced for unlawfully purchasing diamonds, whilst many of the blacks are never captured. Mr. Cardun strongly advises people, other than skilled mechanics, who have no money to spare, against going to South Africa before writing and ascertaining if there is a situation to be had, and the salary attached to it. Now that there are so many rushing to Johannesburg from all parts of the world, if any go from little Tasmania in search of work, Mr. Cardun feels certain that they will have much difficulty in obtaining a livelihood.—From a Tasmanian Paper, April, 1896.

THE SUEZ CANAL.

THE London *Globe* of May 27, 1896, has a few words on the subject of the Suez Canal and its uses and benefit to our own nation, which we are glad to transfer to our own columns. When our half-informed friends tell us that we are losing our trade with "the ends of the earth," and that the Germans and French are robbing us of it, we answer them with the statistics of the London *Globe*, and tell them that as to the bulk of the trade, passing eastwards through the Suez Canal, they are mistaken. Our trade is nearly ten times larger than that of the Germans or the French, taking the number of vessels employed, as the test; and besides that, it is a fact that the British vessels are larger as to their carrying capacity. The quotation is as follows:—

"THE SUEZ CANAL.

"The annual report of the Suez Canal generally makes pleasant reading for English folk, but never more so than on the present occasion. We have a twofold interest in M. de Lessep's grand work; both as investors and as users we share with it good times and bad. Whether it be regarded from the one standpoint or the other, the present return is eminently satisfactory. Owing to a large increase in the transit receipts, the administration is not only in a position to declare a fine dividend, but to fatten the reserve fund and to add a considerable sum to the renovation fund. These payments tend, of course, to secure future financial stability, and may, therefore, be regarded as somewhat in the nature of deferred dividends. But it is when the traffic comes to be closely analysed that England has the most cause for feeling content and even proud. Much has been said of late about the quick growth of Continental trade with Southern Africa, the Far East, and Australasia. That it is increasing admits of no question, but when German and French Chauvinists declaim about the immense commercial interests their respective countries possess in those parts of the world, they must, it is clear, obtain their facts from their imaginations. Last year, 3,434 vessels of different nationalities passed through the Egyptian short cut. Of these, 2,318 were English, all other nationalities, collectively, owning less than half the British total. But we believe that the disproportion would be still more striking if tonnage and not number were taken as a test. Ship for ship, English vessels using the canal are larger than foreign craft, and carry much heavier cargoes. Carrying the analysis a little further, we find that the number of German ships was only 314, and that of French 278, while Russia's share in commerce with the East seems to have been almost nothing at all, as the 39 vessels with which she is credited may be

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fairly taken as representing her transport service between the Black Sea and Vladivostock."

The owners of India, Burmah, the Strait's Settlements, Australasia, and South and East Africa, are bound to own the largest share of the Suez Canal traffic; but the wonder is that God allowed the French to be at the risk and cost of constructing this splendid work, blinding our eyes to its value and possibility, when He really intended it to be our highway to the East and South-East as well as to the South, thus giving us the right to defend it, and to occupy Egypt, within which it is situated, as a matter of self-defence. The Canal is a veritable "Gate" to the East and South-East, in which "Israel of the Isles" is most interested; and the fact is, that we have been led by a miraculous chain of circumstances to occupy Egypt, while we use the Canal with our shipping which, as is shown above, compares with that of all other nationalities put together, as over two to one! This vast proportion in our own favour is not secured by our hindering other nations trading in our Colonial Empire. Far from it! We invite the competition of foreign merchants in India and the East, as well as in our Colonies, West and South. The Germans, at least, avail themselves of the privilege. But the result is not affected by our liberality. Our ships in the Canal numbered 2,318 last year, while those of all the other nations using that water way was only 1,116! Well may we thank God for this result and take courage. The fact is, of course, no evidence of our worthiness in the sight of God, but only of His faithfulness who promised to "Abraham and his seed for ever" the gift of the Gates, which gives "the power to get wealth," as well as the command of the sea (Gen. xxii. 17; Deut. viii. 18). To Him let Israel return all the praise for His undeserved mercies to us His people and His servants! To our opponents it counts for little or nothing that the Suez Canal ministers to our commercial prosperity, our wealth, and national greatness. It is so, and they are content with knowing the fact. But to link the fact with the purposes of God or to imagine that He has anything whatever to do with it, is what they will never allow. It is vain to tell them that the Canal is a marked "Gate" opening the East to the West, and the West to the East, given to our race because we are Israel. The Jews of old found it just as hard to believe that the carpenter's Son was the Redeemer and King of Israel. They discredited the fact, despised the evidence God gave them to prove it, and as the consequence put Him to a cruel death. To this day they are suffering the consequences of that terrible mistake. "The wrath of God has come upon them to the uttermost" on account of it (1 Thes. ii. 14—16). We do not say that rejection of our nation's claim to be Israel will meet with the same terrific punishment. Far be it from us to say so! The consequence to those who refuse to believe the evidence God gives us, is and will be, the loss of comfort and consolation in the times of trouble which are coming upon the whole earth, but from which we shall, we trust, in great measure be allowed to escape. The promise that the Lord will protect Israel from "the indignation" which the earthly nations shall suffer, and the way that immunity shall be brought about, are clearly stated in such Scriptures as Isa. xxvi. 12—21; Zeph iii. 9; Luke xxi. 25—31. It will be a comfort in the dark days coming to have these Scriptural promises to fall back upon. Those who refuse to believe that the British are Israel in the face of the evidence which the BANNER has furnished to the world for the last 20 years, cannot complain when they see the dangers into which we shall soon, nay, even now seem to be ready to fall. They will find no comfort then in the thought that ours is a non-Israelite, Gentile nation; for there is no promise within the four corners of the Bible to encourage the Gentiles as such to think that apart from Israel they can inherit Israel's blessings. Israel is "the heir of the world," and of all that Christ has to give, here and hereafter. Apart from Israel the world and its nations can inherit nothing.

DO THE PROPHETS NOTICE THE CHURCH?

(EZEKIEL XLVII. 1—13).

By H. E. OLIVE.

PART II.

(*Continued from page* 324.)

Now the idea that I want, above all things, to set before you in this paper is, that the Apostolic Church is the continuance under altered conditions of the Jewish Church, and is the true, progressive realization and fulfilment of Ezekiel's vision.

I have noticed before, that as a Jew, Ezekiel could only conceive of a perfectly holy Church after the experience and training of a Jew. He would look forward to a continual succession of bloody sacrifices and ceremonies, joyfully offered and carefully observed, to a priesthood each member of which was holy and upright in life, to a perfect worship of God according to the Mosaic ritual, to a temple so holy that the Lord could enter in and fill it with His glory (see chap. xliii. 1—7). Because the prophets spoke under inspiration, we have no reason to believe that they could themselves realize the full meaning of their words, or that they were possessed of a supernatural knowledge of the future. Such a Church and ritual as Ezekiel describes would be the highest conception of a devout Jew; but this ritual and the sacrifices of animals were to culminate, and be absorbed in, and replaced by the sacrifice of Christ on the cross, and in its altered development the perfect Church was to become the Christian ideal.

The vision of Ezekiel is that of a purified and restored Church, ritual and order of priesthood. Looking on, as he did daily, at the defilements of the temple worship, the evil lives of the priests, the idolatry of the people, the mixture of Paganism and superstitious Judaism that had grown up in Israel, he yearned for, and dreamt of reform and restoration. Under divine inspiration the revelation of this came to him as he was able to bear it, and this same revelation enables us as Christians to embody in his words, our conception of a perfect Church.

I have said that the Apostolic Church is progressive, because, though she is far from being the holy Church of the vision, she is ever pressing towards holiness. Her history is one of ceaseless conflict with error and with evil. She is still rent with controversies and divisions, she is still stained with backsliding and negligence. She is still impeded in her course by the rocks of heresy, the storms of controversy, the countless currents unhealed by the leaves of the tree of life. But, wherever she retains the purity of her faith, the true note of her divine origin and apostolic order, the integrity and holiness of her ministry, her sacrificial character and her missionary spirit, she must flow on as a visible power with an energy and depth that must overflow the earth as the great visible, living testimony of Jesus Christ, which is to influence the whole world.

"And I, if I be lifted up, shall draw all men to Me." As

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the Jewish Church lifted up the brazen serpent for the salvation of Israel, so has Christianity lifted up Jesus. The whole world is invaded by Him. The forces that still resist His power, Mohammedanism and heathenism, are on the decline. The other great opposing powers, superstition and atheism, have been, alas, engendered by the unfaithfulness of His members. They are manifestations of the anti-Christ which cannot be utterly subdued until the end of all things, and the final conflict between Christ and Satan results in the victory of the former.

The Church increases in vigour and influence, wherever we can discern in her the true notes of the Church of Christ. They are found in 1 Cor. xi. 3, and Eph. iv. 4—7. The sacraments of the Jewish Church are the types of those of the Christian Church. The blessed commandment given by Moses for the proselytising of the stranger, is succeeded by our Lord's parting injunction to His disciples: "Go ye into all the world and preach the Gospel to every creature" (St. Mark xvi. 15). See also Ezek. xlvii. 22 to end.

I quote now from a sermon by the Archbishop of York, preached at the Congress at Norwich, 1895 :—

"To the eye of our blessed Lord, however obscure to our imperfect vision, the countless multitudes of those who have been baptized into His name and grafted into Him, are bound together in an union not less real because it is spiritual; they are one body in Christ. There is one Spirit, the Holy Ghost Himself, by whom we are all baptized into the one body, and there is one hope of our calling, the hope of the heavenly home. Whatever may be our differing conceptions as to the nature of the future life, or the conditions under which it shall be attained, throughout the length and breadth of Christendom there is one hope. But St. Paul presents us another group of unities—one Lord, one faith, one baptism.

"One Lord : wherever Christians are found the Christ is worshipped. There may be varied conceptions of His incarnate life, or His atoning death, but everywhere and at all times, He is the Lord, the Lord of the Church, Head over all things to the Church which is His body.

"One Faith: one in its subject, the revealed truth of God; one in its character, the attitude of believing trust in God the Father, God the Son, God the Holy Ghost.

"And there is one Baptism. Wherever the Church is found it is by baptism that its members are admitted. There may be different estimates as to its efficiency or its administration, but among all the divisions of Christendom there is one baptism.

"And lastly, the apostle reminds us that all these things are of God. They are not of man's device, they are not of man's operation. They have their source, their strength, and their sufficiency in the one God and Father of all, who is above all, and through all, and in all. In this triple unity, a Trinity in unity, we find alike the deep foundation and the vital principle of the Catholic Church. St. Cyprian has called it the Sacrament of Unity."

Wherever we see a religious body holding the faith as it is in Jesus Christ, conforming to His sacraments, and manifesting a missionary spirit, there we may recognise the Christian Church, though such a Church may vary in its method of worship or in the order of its ministry.

But as members of the English Church, and of the Anglo-Saxon race, we cannot hide the fact that she, of all religious bodies, appears to bear within herself the notes of that Catholic and Apostolic Church, founded on the old Church of the wilderness, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner-stone" (Eph. ii. 20).

The Roman Church claims justly to have the same ancient origin, but the whole spirit of her faith and orders has been altered by the acceptance, and also invention of erroneous doctrines. In contrast to the true Church of Christ, the strength of the Roman Church lies in her temporal power, and so in the true sense of the word as a Church and institution she has not a living, eternal power, though this must be possessed by members of her community. The strength and vitality of the true Church is drawn from her Lord; it is a spiritual power. The strength and vitality of the Jewish Church lay in the Shechinah, in the Urim, and Thummim, in the revelation of God in her midst. When these ceased she declined and died away. The temporal power of Rome lay in her earthly aggrandisement, her visible supremacy for the time, but this was her spiritual death. While letting go the true source of life, she has been forced to adopt artificial means of simulating a life that is no longer hers, and so has formulated one false doctrine after another, culminating in the last, that of the infallibility of the papacy. She has been driven doctrinally, as it were, into her last and strongest but, alas, most fatal defence against the truth. Yet we owe much to her in the past and must see how at one time, God made use of her as an instrument.

In the middle ages, before the Reformation, in her earlier and better days, it was the Roman Church that guarded the repositories of truth, and the true doctrines of the Trinity and of the Incarnation, from the destruction of the barbarians. In speaking of the present we must not forget the past nor what we owe to it. Our Church will only continue to be true to the Spirit of Christ, so long as she is faithful to her origin in the apostles and the prophets. It was to the Primitive Church that our Lord committed His history. The apostles transcribed the Gospels, the martyrs won the triumphs of the faith, the controversies with heresies formulated and purified our creeds, and the Roman Church guarded dogma in the darkest period of the middle ages. All the different Christian bodies now in existence owe their Bible and their creeds to the Church of the Apostles.

To return to an old metaphor, that of Ezekiel himself, the stream of faith has flowed on through the ages from those days before the ascension of Jesus, when He gathered and taught His disciples, as we believe, the method of His Church, and of which we have hints in the first epistle to the Corinthians. The river flows unequally, it changes its course and its locality, and we in the end of this century can look back on its course, and trace in its purest stream, the indications of the true Church to culminate finally in the purified temple of Jerusalem, whither the tribes go up. When revealed to mankind this river will be "a sea in which a man may swim."

Perhaps the purest Church to be noticed next in order to that of the first two centuries is the British Church, influenced originally by the early Irish Church. In the British triads there is the notice of "Bran the Blessed, who first brought the Faith in Christ to the Nation of the Cymry from Rome." There are the histories of the Irish, Welsh, and Cornish saints; the traditions of Glastonbury, and so on, until we come to that most important event the meeting of St. Augustine with the British deputation at Aust, A.D. 603. I particularly mention this, as it was the first instance of English opposition to the papal claim, an opposition which has never ceased, and never will cease, while the Anglo-Saxon races exist. The spirit of our nation lies in Dinoth's speech given on that occasion: "Be it known and certified to you, that we all and each are obedient and subject to the Church of God, and the Pope of Rome, and to every pious

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Christian, to love everyone in his place, with perfect love, and to assist every one of them both in word and deed as being the sons of God. But other obedience than this I do not know should be claimed or demanded as due to him who you call Pope, as father of fathers. That this obedience we are prepared to give and pay to him and to every Christian for ever. Besides we are under the government of the Bishop of Cærleon-upon-Usk, whose business it is to superintend us under God, and to cause us to keep the spiritual way."

There are two facts which are certain—one is, that Rome cannot yield her claims, and the other is, that the Anglo-Saxon race, *i.e.*, the masses of the people, will not submit to them. The spirit of Dinoth lives on in our people. It has shown itself again and again in English history, in the long dispute as to investiture between the Archbishop of Canterbury and the early English kings, in the struggles and martyrdoms of Mary's reign, in our support of the Reformation and our law for the Protestant succession.

NOTE.—"The recitation of the Creed as a liturgical act originated in the Church of Antioch in A.D. 471, and gradually spread westward, but it was not generally adopted in the Roman Church until A.D. 1014, though it had found its way into the Anglo-Saxon office much earlier."

"A creed written in Greek, but in Saxon characters, and preserved at the end of Æthalstan's Psalter, would seem to be a still earlier version of the Apostle's Creed."

"The Creed of St. Athanasius was admitted by the English Church nearly a century earlier than by the Roman Church."—*From "The Prayer Book," Rev. Evan Daniel.*

(To be continued.)

BRITISH ISRAELITES AT BRISBANE, QUEENSLAND.

THE annual meeting of the British-Israel Association was held last evening in St. Paul's school-room. Mr. T. R. Dickins presided, and there were about a dozen members present.

After the ordinary business was transacted, the Secretary (Mr. Wickens) read the annual report, as follows:—

"Your committee, in submitting this, the third annual report, have much pleasure in recording a steady but sound progress of your association. The year opened with a visit from Mr. Grimley, the President of the Brisbane Association; that gentleman having accepted an invitation to address a Maryborough audience met with a good house, and doubtless caused many of his hearers to become interested. Your thanks are due to Mr. R. W. Sim, of Bowen, for the gift of a case of literature; also to Mr. Meeks, for the various papers contributed by him during the past year. We are pleased to notice the increased interest that is taken in the discussions at the ordinary meetings, a feature much to be desired, and we would recommend that short articles from some of our literature be read at future meetings with the object of opening discussion thereon. We would also suggest that every member make it a point to bring a friend with him to our meetings to discuss the subject with us, and thereby make the meetings a still greater success. Several new members have joined us during the year, and we have good reason to believe that numbers are becoming interested in the subject, and will doubless become one with us in the near future. The library has been greatly availed of during the year, and several new editions have been added thereto, altogether now forming a splendid library of Identity literature. Appended is a statement of receipts and expenditure, showing a balance to your credit of £1 1s. 3d. —THOS. R. DICKINS."

The report was adopted.

The following officers for the year were elected: President, Mr. E. Melksham; vice-presidents, Messrs. Hubbart and Holcroft; secretary and treasurer, Mr. R. Eadie; librarian, Mr. A. Brown.

Mr. Melksham then took the chair, and returned thanks.

One new member was proposed, and the following motion carried: "That the meetings of the Association be held in future on the Monday on or before full moon."

The Chairman read an original paper on "What good is the British-Israel theory?" in which he stated that the masters and bachelors of art and doctors of divinity must be blind indeed not to be able to see the good that was in the belief, as it showed that the promises made to the lost tribes were being fulfiled, as shown every day in the great movements of England and the world, and were rapidly approaching consummation.

Mr. Eadie also read a paper on events likely to take place in 1896—7, a most nonsensical paper, written by an unbeliever in Israel's destiny, which was severely criticised by the chairman.

The next meeting will be held on the 27th inst.—*Wide Bay News*, Maryborough, Queensland, April 14th, 1896.

"OTHERWISE."

I THANK Mr. Carlyon for his courteous notice of my paper upon the rendering of ἐπεὶ at Rom. xi. 22.

He does not traverse my statement that in the R.V. the word is given as *otherwise* but twice, and that there is but this one place in which a peculiar sense is given by the exceptional rendering. It is not exactly correct to say that I repudiate the word "for its solitude." I question the reasons which apparently influenced the translators and revisers, and which same reasons he founds his own opinion upon. I take them in the following order:—

1. That if we read "since," St. Paul "consigns *all* wild grafts, and therein all Japhetic Churches, to the doom of excision." I think I guarded myself against this misconception. St. Paul is writing to the Roman wild graft only. Nothing that I wrote ought to have been taken as arguing from a particular statement to a universal. Mr. Carlyon has made this mistake.

2. That the British race as a whole, believing themselves to be wild grafts, will be repelled by the statement. But neither will they be drawn to the knowledge of their true position as original branches by the reading as it stands. Neither motive ought to influence the result of an investigation such as this. And as to the charge of "changing the words of Holy Scripture to suit our argument," the rendering of "since" or "otherwise" does not in any way affect the argument for the Identity.

3. That St. Paul's words are hortatory only in this one sentence. But remembering that the Roman wild graft has already been excised by the protesting action of the Israelitish Church, and that because of the very errors that the Apostle wrote of—that the Church of England has not held communion with the Church of Rome for centuries — it seems incontrovertible that, the hortatory element in the words having been neglected, the existence

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of a prophetic element is manifested by the accomplished fact. In this connection it is well to remember that St. Paul's use of excommunication was not for the destruction of the individual but for correction and salvation, if or when the chastisement is accepted. The same principle may apply to Churches.

4. The bar to the re-union of Christendom. I fear that there is much danger lest a charitable hope may lead to a weak surrender. The original branches do not aim at supremacy, but the Roman wild graft does; and the Church of Israel may be tempted to lower her protest for independence and for doctrinal truth by a vain desire to conciliate Rome. There is hope for Japhetic Christendom, but not until the true relationship of the original branches and the wild grafts is better understood, and union upon a true basis may be possible only after a further use of the pruning knife of God. DENIS HANAN.

7th May, 1896.

P.S.—I do not see the point in Mr. Carlyon's postscript. —The "Covenant People," June, 1896, p. 405, 406.

ANGLO-ISRAEL DISTRIBUTION FUND.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FIFTY-SECOND MONTHLY REPORT.

THE following subscriptions and donations, from June 13th, to July 18th, 1896, are gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
Miss M. H. W., Maritzburg, S. Africa ...		0 7 6
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Total, £6 19s. 8d.

M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, July 18th, 1896.

SOWING THE SEED.

During the month 273 BANNERS have been sent out each week, and 12 Dozen extra of issue for June 17th, and 138 packets of Literature, including the "Covenant People," to the places given below.

ENGLAND:—Aldershot, Alvaston, Andover, Annfield Plain, Attercliffe, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bournemouth, Bow, E., Brighton, Camden Town, N., Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chelsea, Chester, Chippenham, Chiswick, Cowes, Crewe, Derby, Devonport, Dover, Dulwich, Eastbourne, East Chorlton, East Grinstead, East Twickenham, Exmouth, Faversham, Fowey, Harlesden, Hampton Hill, Harpurhey, Heaton Chapel, Highgate, Hull, Kingsbridge, Lee, S.E., Leicester, Lewisham, Leytonstone, London, Lowestoft, Ludlow, Macclesfield, Menheniot, Norbiton, Norwood, Penryn, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Tottenham, Teddington, Tulse Hill, S.W., Tunbridge Wells, Twickenham, Uxbridge, Wadingham, Walsall, Wandsworth, Wellingborough, Wilsden, Willesden, Wimbledon, Winchester, Wolverhampton, Worthing, Woolwich, York. WALES: Dolgelly, Maesteg. SCOTLAND: Bridge of Allen, Burnbank, Cockburnspath, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. SWITZERLAND: Montreux. MALTA. MAURITIUS. EGYPT: Alexandria. S. AFRICA: Cape Town, Bulawayo, Hanover Road, Ograbeis, Port Nolloth. INDIA: Bangalore, Poona, Secunderabad. BURMAH: Pegu, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Narandera, South Kurrajong, Sydney; (QUEENSLAND) Brisbane; Salisbury, (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa. Mackay Street, Opunake, Patutahi, Purekiriki, Taranaki, Te-Aroha, Te-Kopua, HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Aberdeen, Anacostia, Charleston, Cripple Creek, Denver, Des Moins, Detroit, Philadelphia; (New Mexico) Las. Vegas. CANADA: Gravenhurst, Castright, Toronto. NOVA SCOTIA: Halifax, Yarmouth, Wolfville. NEWFOUNDLAND: St. John's. The Mission to Deep Sea Fishermen.

From various places we have good accounts of the regularity with which our Seed packets are delivered, but I would remind our Sowers that I shall be glad to be advised at once when weekly, or monthly packets, being due, are not received. During the next few weeks many lectures will be given east and west of the South of England. Colonel Senior starts in Fowey for a campaign in various parts of Cornwall; for distribution there, we have sent a great amount of small things in literature. We should be delighted to supplement this by some of the larger works, if possible, that will be needed afterwards, we hope, by those who will be stirred up to study the British-Israel Question.

Mr. H. A. Marchant, in addition to his regular season's work on Brighton Beach, hopes to lecture at St. Leonard's, Eastbourne and Worthing, visiting each place several times. It may be remembered that Mr. Marchant also goes inland to other audiences, and therefore he will be glad to have plenty of British-Israel literature also, of all kinds, some of which, according to the measure of our purse, and all our other Sowers needs, we take pleasure in supplying.

For all the good work that the lecturers might do, the funds of the British-Israel Association are not at all adequate. We heartily hope that the great work there is to be done will be realized with increased force by all who have not merely their pennies, but many pounds to spare beyond the daily wants of us all. It is good indeed to give, and to give quickly and freely. We need, all of us, to take to heart the fact that our God *knows* what we have *of His* to give for His works.

An account will no doubt be sent to the BANNER of the addresses that were given by Mr. Marchant in Hyde Park this month, so I need only dwell upon the solemn fact of the attention and deep interest of the listening crowds, and refer to the actual *sales* on the spot, of the Handbook, "British-Israel Truth," and to the welcome accorded to the BANNERS, leaflets, &c., that were given away. We were able to supply a good amount for distribution. Truly the people are ready to receive the good news presented to them.

Again and again we hear and note that comparatively few

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men attend services, and take part in the public worship of God. May it not be that the time has come for a fuller and wider teaching and appreciation of Bible truths is required than is ordinarily presented? Are the generality of our clergy behind the times, and letting our people slip away from them, while they harp and harp again on the few strings they have familiarised themselves with, but a full sweep they never take, and the perfect harmony they should try to bring out from the Scriptures is totally wanting? Possibly the strange and complex problems that exercise the brains of many in these latter days, demand for their sustenance the full strength of the food which the Word of God supplies. If it be not given, must we not expect to see weakness or depravity, infidelity, and discontent?

There is real truth doubtless in the following words received in a letter from an American clergyman: "I think the time has come when ministers of the Gospel should learn that they are not preaching the Gospel of Jesus Christ, the Son of God, in its fulness when they fail to recognise the Messiah's special relations with Israel." British-Israelites understand that statment. Who else would do so? But until it is comprehended, the Bible will remain a "sealed book" to many. Shall we not plead earnestly for the Holy Spirit to enlighten the clergy, making them willing to study anew and search for Israel, that they may fitly and faithfully feed the flock which now they know not to be Hebrews of the Ten Tribes?

Here also are the words of a Sower in Scotland that are well adapted to follow the foregoing quotation: "Truly our God doth not break His covenant, nor alter the thing that has gone out of His mouth. And were it not for the light thrown on the Scriptures by those who labour with you in the compilation and spread of Anglo-Israel literature, and otherwise making known the truth of the Identity of the British people with Israel, there are many passages in the Word of God which, to say but little, would be quite unexplained. But our Almighty God knew from all eternity all that should happen in time, and uttered nothing but what is sure to be accomplished."

A fine account of progressive work in New Zealand that has just come to hand must be held back for another occasion for lack of space.

From Canada, Prince of Wales, N. W. Territory, has come the good news of the formation of a new association: "*The Anglo-Saxon Israelite, and Literary Association*, and a strong request for a good supply of literature is sent, and a promise that, "when we get the Association into shape we will send money towards the Distribution Fund." We hope to send a packet by the next mail, and shall be glad of all the help our friends can give us for this, and all our other Sowers up and down the globe, and again we pray that our God will abundantly bless the distribution of the literature for the honour and glory of His name through all Eternity.

E. M. Rush, *Hon. Sec.*

Westgate-on-Sea, July 18th, 1896.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of members is still 1,587.

The names of any Identity believers who are willing to join us in searching the Bible, and in prayer to God, will be gladly received.

Subject for prayer on last Sunday in August: "That God will help and protect our brethren in Africa, and that soon war may cease.

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

Correspondence.

SPREADING THE DOCTRINE.

To the Editor of the "Banner of Israel."

Dear Mr. Editor,—I am wishful to elicit the opinion of our fellow-believers in our Israelitish origin, as to whether the time has not come for some "forward movement" in relation to the spread of our views. We can scarcely be satisfied with the progress we are at present making. Would it not be well to put into execution in some more decided way the motto of the old Reformers—"Agitate, agitate, agitate."

The *modus operandi* by which we are now seeking to increase our numbers is by public meetings, by books and pamphlets, and by the separate efforts of individuals. But are not the total of results disappointing, because the methods are inadequate? Our public meetings are exceedingly few, and usually thinly attended. Books and pamphlets are not to any considerable degree read, because those to whom they are offered very frequently have known something more or less of the earlier literature, and are prejudiced against the subject. The efforts of individuals are confined mostly to the narrow circle of our more zealous friends. We are thus not to-day in touch with the great British public; with the men of astute mind and of social weight, because they lie outside the arena of our propaganda. Yet, to how many of such, a question of such thrilling interest, enforced by arguments so cogent as ours, would speedily commend itself, working in them that conviction of truth which would hasten the day of its national acceptance.

The question then is this—What other means can we take for the spread of our doctrine? Probably the very best would be that of utilising the Press in a way that would secure public attention to the matter. We all remember how, according to the legend, when the mountain refused to come to Mahomet, Mahomet wisely determined to go to the mountain. So, if the public refuses to come to us, we better resolve to go to the public by the *via media* of the Press. But this must be done on some new line of action. If editors of secular and religious papers would only admit of the discussion of our question in their columns, we might have ample success; but editors too generally are shy of our doctrine, and shut their gates against us. Very well; but is there not yet another plan? Suppose we were to get a whole page of a daily newspaper, and fill it up by suitable letter-press, with a concise and masterly statement of the case, and pay for it as an advertisement; then our doctrine would go simultaneously into the hands of tens of thousands who will not pay attention to it in any other way. Suppose, for example, that a whole page of the *Daily Graphic*, or some other popular newspaper of its size, were thus paid for, we should thus lay bare the pith of our argument without overburdening the mind of the reader by excess of matter. Would not such a page become a starting-point of investigation to many of the shrewd and strong intellects of the nation, from which they would go further a-field in search of light and knowledge as to the origin and destiny of the British and American peoples? The age is remarkably ripening for such a theme, inasmuch as by the daily development of events, our theory is being justified, and the great prophetic scroll fulfilled before our eyes.

The only objection or difficulty in the plan appears to be in the question of cost. A page of a daily paper is not a cheap thing to buy; while our forces are not over strong in a

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financial point of view. Yet it may be, that the idea only needs suggesting, and all the necessary expense may be speedily met.

Having had some share in the scheme of "The Handbook of British-Israel Truth," which has been so decided a success, I may, perhaps, all the more confidently venture to place this additional scheme for the consideration of the readers of the BANNER OF ISRAEL.

I am, yours most truly, J. IDRISYN JONES.

Welshpool, July, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—What boundless blessings there are in God's Word! St. Paul gives us good advice when he says, "Prove all things; hold fast that which is good" (1 Thess. v. 21). I have had such a beautiful unfolding of the Lord's promises by studying His Word on, "I will make thy seed as the dust of the earth" (Gen. xii. 2, 3, xiii. 16). I was obliged to ask a friend of mine to calculate the following figures for me on the scale given, to see the splendid result of one of the Lord's promises. This is not the proof, but it is very good:—

BRITISH-ISRAEL IDENTITY ASSOCIATION.

The Lord's Covenant { to Abram / Abraham } Gen. xii. 2, 3. „ xiii. 16.
through Isaac

The birth of Isaac is remarkable to us, for it is the same date before Christ as next year we shall be after Christ (Gen. xxi. 2—5.) } 1897.

Isaac was married to Rebekah in 1857; this makes Isaac 40 years old. See also the blessing to Rebekah (Gen. xxiv. 57—60).

We will suppose with this blessing upon these two wonderful persons (Isaac and Rebecca), that when Isaac was 50 years old, they had two children: that would be four in all, and we double this every 50 years:

50 years...	4	250 years	64	450 years	1024
100 „ ...	8	300 „	128	500 „	2048
150 „ ...	16	350 „	256	550 „	4096
200 „ ...	32	400 „	512	600 „	8192

and keep doubling it at the same rate for 3,800 years will bring us to the year 1903. What a fulfilment of the Lord's promise when we can comprehend this number—

151,118,411,806,388,646,838,272.*
Trillions, Billions, Millions.

Ah, "who can count the dust of Jacob, and the number of the fourth part of Israel?" (Num. xxiii. 10).

The writer was forcibly impressed by the Lord's Covenant, while studying the "Lord's "I Will's," in preparing an address to be given to the Liverpool Association, on May 28th, 1896.

P.S.—I am not supposing that this is the Fourth Part of Israel; no, far from it.

You will see the scale at 400 years gives 512; just to show the scale is not overdrawn, see the first chapter of Numbers, which gives the men fit for war over 20 years old. This was 407 years after the birth of Isaac:—

The Tribe of	Reuben	46,500
	Simeon	59,300
	Gad	45,650
	Judah	74,600
	Isaachar	54,400
	Zebulun	57,400
	Joseph—	
	Ephraim	40,500
	Manasseh ...	32,200
	Benjamin	35,400
	Dan	64,700
	Asher	41,500
	Naphtali	53,400
		603,550

This list does not include the tribe of Levi, and all the males under 20 years of age. Then, there are all the females of all ages. If we consider them to be twice the number, that would be:

		1,207,100
Fighting men	...	603,550
Total	...	1,810,650

I am well aware this number will be increased very much by strangers who settle with the Israelites. Of course it is impossible for us to give any definite number. All the Lord's promises are far beyond our comprehension! We are lost in wonder, love, and praise! Let all Israel praise the Lord!

JOSEPH DUDLEY.

1, Liverpool-road, St. Helens.

* By W. Hopton.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following extracts are from the *English Mail*, of Jan. 24th, 1896:—

1. Mr. Walcott (in the U.S. Senate), denounced the action of Mr. Olney and President Cleveland, which he said was provocative of war, and concluded with an eloquent defence of England, which was loudly cheered in the gallery.

2. The Maoris have offered, through the Governor of New Zealand, to provide a regiment for service.

3. An Englishman, Frenchman, and German were dining together during the recent crisis. After dinner, the Frenchman rose and said, "Here's to France, the sun of the world." Then rose the Teuton, and he gave "Germany, the moon of the world." "Here's to England, the Joshua who commanded the sun and moon to stand still!" exclaimed the big Englander neatly capping his friends.

4. The Flag. An American paper tells this story: "In Havana, there was one day a great row in the streets, and a man was killed. Everyone ran away except an Englishman, who did not see why he should run off, but stopped to do what he could for the wounded man. The city was then, as it often was, under martial law, and in a few minutes a party of soldiers came up and walked the Englishman off. He was tried then and there by a sort of drum-head court-martial, and condemned to be shot the next morning at eight o'clock. He managed to get the news conveyed to the English Consul, and at a quarter to eight o'clock next morning the Consul appeared in his coach and four, uniform, cocked hat and sword, all his orders on, &c. The shooting party were drawn out, and the prisoner was there too. The Consul walked up to the officer commanding the party, and demanded the life of his countryman. 'Very sorry,' said the officer, 'but I must carry out my orders.' And he showed the warrant signed by the governor. 'Well,' said the Consul, 'at least you will allow me to shake hands with him before he dies?' 'I can't refuse that,' was the reply. On which the Consul stepped up to the Englishman, put his hand into his breast coat pocket, drew out a Union Jack, unfolded it, threw it over the man, and then said, 'There, now, fire if you dare!' The lieutenant was staggered, the matter was referred to the Governor, and the Englishman was saved."

5. Invasion of England. A certain Captain Baron Lutwitz, a member of the Grand General Staff of the Prussian Army, has written an article on the possibility of invading England. He comes to the conclusion, that such an undertaking would be dangerous, but not impracticable, and hopes that his paper "will have fundamentally shaken the belief in the legend of England's impregnability." Baron Lutwitz might have remembered that a greater strategical authority than even himself used to say that he knew seven ways of getting into England, but could never find one way of getting out.

(Two passages from Holy Writ, if known to the Baron, would convince him of the impracticability, and hopelessness, and worthlessness of all such schemes of invasion as worked out by him, and by other writers, who one and all ignore the God of Israel, the God of battles, and leave Him out of their calculations. They are 2 Sam. vii. 10, and Rom. viii. 31; also Isa. liv. 15, 17.—F. H. G.).

FRED. H. GRIFFITHS.

Pegu, Burma, Feb. 26th, 1896.

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TURKEY IN ASIA

Showing the Land Promised to All Israel. (See other side)

BLACK SEA

CASPIAN SEA

CONSTANTINOPLE

Bosphorus

BITHINIA

PONTUS

GALATIA

ASIA

SMYRNA

CAPPADOCIA

ARMENIA

Ararat

R. Araxes

R. Euphrates

Moosh

Bitlis

Saxones first appear

Settlement of Captive Israelites

MEDIA

ASSYRIA

Captive Israelites

Antioch

HAMATH

Hamath

Entrance of Hamath

CYPRUS (British)

(CHITTIM)

MEDITERRANEAN (GREAT SEA)

Beyrout

Lebanon

Zidon

Baalbek (Hethlon)

Damascus

DAN

ASHER

NAPHTALI

MANASSEH

EPHRAIM

REUBEN

JUDAH

HOLY OBLATION

BENJAMIN

SIMEON

ISSACHAR

ZEBULON

GAD

Tyre

Acre

Jaffa

Jerusalem

PALESTINE

SYRIA

Kadesh

Ancient Edom

Alexandria

Port Said

Pelusiac Canal

Cairo

Great Pyramid

Suez

300,000 Sq. miles of PROMISED LAND

English Miles

0 50 100 150 200

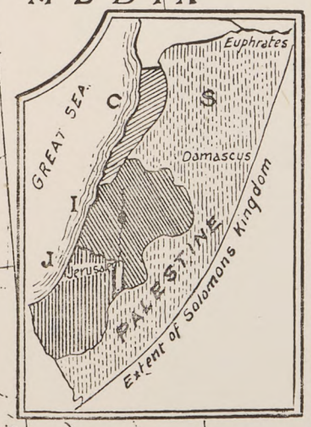
R. Euphrates

BABYLON

Jewish captivity for 70 years

First Paradise (Supposed site)

ARABIA



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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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LORD DUFFERIN ON EUROPEAN PREPARATIONS FOR WAR.

IN his farewell speech in Paris, on the occasion of the banquet given in his honour by the British Chamber of Commerce on June 2nd, Lord Dufferin, in a few words, described the condition of the whole of Europe at the present moment, prepared and ready for war, but not knowing when or why it should take place. In the Book of Revelation xvi. 18, we have the fact predicted clearly that about the period in the world's history we have now arrived at "there shall be an earthquake (wars and revolutions) such as there was not since men were upon the earth, so mighty an earthquake—so great." To produce such a catastrophe among men there must be a time of preparation for a war among the nations such as men have not yet experienced on the earth. Who can doubt that these preparations are now in hand and the outburst not far off? Lord Dufferin spoke as follows :—

But, whatever may be the ups and downs of the diplomatic career, every member of the service, no matter how unpromising the post he occupies, may console himself with the reflection that, if he is industrious, prudent, and, above all, single-minded, the bread he casts upon the waters will not be lost, and that, perhaps when he least expects it, his day will dawn; for, though, like everything else, the outward aspects of diplomacy have changed since the beginning of the century, never have the nations stood in greater need of the thing itself than at the present moment. What do we see around us? The whole of Europe is little better than a standing camp numbering millions of armed men, while a double row of frowning and opposing fortresses bristles along every frontier. Our harbours are stuffed and the seas swarm with ironclad navies, to whose number I am forced to admit England has been obliged, in self-defence, to add her modest quota. Even in the remotest East the passion for military expansion has displayed an unexpected development. In fact, thanks to the telegraph, the globe itself has become a mere bundle of nerves, and the slightest disturbance at any one point of the system sends a portentous tremor through its morbidly-sensitive surface. We are told by the poets of old that when Zeus nodded the golden halls of his Olympus shook to their foundation. To-day it would suffice for any one of half-a-dozen august personages to speak above his breath or unwittingly to raise his little finger, and, like in a heaven overcharged with electricity, the existing condition of unstable equilibrium which sustains the European political system, would be upset, and war, waged in circumstances of greater horror than has been hitherto known to the experience of mankind, might eventually envelope not Europe alone but two, nay all the four continents at once, since in every one of them representatives and offshoots of the contending nations would of necessity be brought into collision. It is to prevent catastrophes of this kind that we meek, civil-spoken, and mild-mannered persons have been invented. Looking at us, you will perhaps say that we are a poor and feeble folk, and that our calling is a sorry preservative against such dangers; but, such as it is, it is the best device that human ingenuity has been able to discover. After all, a very thin wire proves a perfectly effective lightning conductor, and for over 80 years, thanks to this unpretending agency, an unbroken peace has been maintained between your native land and the country with whose prosperity and welfare your own interests are so closely associated.

The war which Lord Dufferin anticipates will, he thinks, "be waged in circumstances of greater horror than has been hitherto known in the experience of mankind." How exactly parallel are the words of the Revelation we have already quoted above with those of Lord Dufferin's utterance! It is strange that unprecedented preparations for war should be taking place among the European nations if an unprecedented war among them were not also imminent! It is true that our own nation is making vast naval preparations to counterbalance those of our neighbours. But anyone can see, as Lord Dufferin tells us, that these additions are not for war, or offensive purposes, but for "self-defence." This is exactly the attitude God intends Israel to assume during the terrific time of conflict which is

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to occur among the nations. The "determinations" of our God in this respect are manifest from such texts as Isa. xxvi. 20, 21, and Zeph. iii. 8, where the Lord bids His people Israel "to enter into their chambers, and to shut their doors about them, and to hide themselves for a little moment, till the indignation be overpast. For, behold, the Lord Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquities—the earth also shall disclose her blood, and shall no more cover her slain." The prophet Zephaniah discloses the Lord's purposes even more distinctly. Thus: "Therefore wait ye (Israel) for Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them My indignation, even all My fierce anger, for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the peoples a pure language (lip), that they may all call upon the name of the Lord to serve Him with one consent."

What Lord Dufferin describes is evidently the preparation for those chastisements about to fall upon the nations outside Israel, which God will bring upon them by wars one with the other—wars, which for horror and atrocity, will be unparalleled in "the experience of mankind." The facts being as they are, we have here another valuable proof that we are the lost House of Israel, for while the world is preparing for its own punishment, our own nation is living carelessly and confidently, as Israel was to do, without thought of national danger, but trusting on the contrary that in some way or other they will certainly escape. Just at the time when the continental nations are in anxious anticipation of coming evil, "men's hearts failing them for fear, and for looking after those things that are coming on the earth," our own people are feeling the influence of a call to send the Gospel to all nations, to benefit and bless all those who know not Christ. The cause of missions is making progress throughout the land as it never has before, and sacrifices are being made for Christ, and on account of His demands upon His servants, which certainly are without a parallel in the days that are past. We are comforted, therefore, by these things when we think of the troubles to come, and remember our Lord's commands in Luke xxi. 28, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." We are not to suppose that in the midst of wars and revolutions, earthquakes and national disasters we British shall nationally deserve to escape. Far from that! Our deservings are nothing in His sight whose hand is to direct the chastisements coming on the earth. He will spare our nation because He has redeemed us, and because the Lord of glory, the King of Israel, has died for His people. His righteousness, which is infinitely precious in the sight of God, covers us, and is ours by imputation and substitution. So states the Word of God in Isa. liv. 17, R.V.: "This is the heritage of the servants of the Lord Jehovah, and their righteousness which is of Me, saith the Lord"—words which the context shows were spoken to Israel by their God, who is their Maker, Husband, and Redeemer (ver. 5, and Isa. xliii. 1, 7, 21; comp. 2 Cor. v. 21). Our subject, in short, brings comfort not only to the believing Christian, but to the nation, God's people Israel, who, being "the sons of the living God," we know, by reference to Hos. i. 10, R.V., to be none other than the lost House of Ephraim-Israel, God's Lo-ammi multitude. To Him let us ascribe all the praise!

DO THE PROPHETS NOTICE THE CHURCH?

(EZEKIEL XLVII. 1—13).

By H. E. Olive.

PART III.

(*Concluded from page* 331.)

The description of the temple, priests, ceremonies, and offerings in Ezekiel's vision includes chapters xl. to xlvi. Chapter xlvii. is the vision of the waters flowing eastward, that wonderful, beautiful vision and prophecy revealing God's purpose, that the redemption of man, commencing in the East on Calvary has flowed westward, and then gathering force and momentum through the lapse of ages, flows eastward again to embrace the whole earth. His Church is Christ's instrument to save the world. And this vision also teaches us the eastward attitude of His servants to be always as those who look for the return of their King.

"The primitive custom of turning to the East during the repetition of the Creed probably originated in an old custom observed at baptism. The catechuman turned his face towards the West in renouncing the devil and all his works, and to the East in making profession of his faith. The early Christians were accustomed to turn to the East in their devotions just as the Jews turned their faces towards Jerusalem when they prayed" (see 2 Chron. vi. and book of Daniel). "Are your windows open towards Jerusalem?" —*From "The Prayer Book," Rev. Evan Daniel.*

In the latter half of Ezek. xlvii. and the whole of chap. xlviii., there is an account of the division of the land, and lastly of the Gates of the city and its name, "The Lord is there." With Ezek. xlviii. 30—35 we should compare Rev. xxi. 10 to end, "The Lord is there," "and they shall see His face." The natural law of the progress of Christianity is also the natural law of the chosen race who are eventually to possess the world, and to restore it to the dominion of Christ.

In the course of this history we trace, first, the uncivilized and savage state of man, such as he was after the expulsion from the garden of Eden, then the patriarchal or family life, as that led under Abraham and Jacob. This developes into family life under tribal government with a head or leader such as Moses was, a necessary arrangement during the sojourn in the wilderness. In Canaan the life of communities and cities begins and extends over the world by the forces of conquest, circumstance and civilization. The highest development of man is that of citizenship, *i.e.*, as a member of a polity, or community, "that is the measure of the force of his influence on others for good or evil." St. Paul boasts of his heavenly citizenship (Phil. iii. 20), and the love of a city, Jerusalem, was a passionate instinct of the Jew. Plato's highest ideal of a Utopia, was that of a city governed with perfect laws, a republic, a community of men, the joy of each man being his membership thereof. St. Augustine's "City of God is at once the funeral of the ancient society and the gratulatory panegyric on the birth of the new; it was written to silence the last murmurs of expiring paganism. It acknowledged, it triumphed in the irrevocable fall of the Babylon of the West, the shrine of idolatry; it hailed at the same time the universal dominion which awaited the new theocratic policy. The earthly city had undergone its predestined fate; it had passed away with all its vices and superstitions, with all its virtues and its glories, with its false gods and its heathen sacrifices. Its doom was sealed for ever, but in its place had arisen the city of God, the Church of Christ. A new social system had

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emerged from the ashes of the old; that system was founded by God, was ruled by divine laws, and had the divine promise of perpetuity." I quote this passage from Milman's "History of Christianity."

St. Augustine in his conception thinks only of the substitution of Christianity for paganism in the Roman empire, then the civilised world; he does not recognise the continuity of the Church under another development from "the Church in the wilderness." He looks only at one aspect, one stage in the course of the kingdom of God, like Ezekiel, the only possible hope and ideal to him, but the same beautiful idea of a perfect city rises before his mind. And this is Christendom, the visible Christendom. I am in no way speaking of the Church within the Church, of God's dealing with individual souls, but of God's visible rule of the earth, and of those servants to whom He has willed to entrust this rule. The promises of earthly possession, and of being instrumental in God's purposes for mankind are given to all Israel; of his individual, eternal salvation, each man alone knoweth.

The broad facts of the subject are these. This earth is to be redeemed to the Lord, and the great instrument in this, the chief factor and agent in this purpose is the Church in Israel. She is God's outward, visible means of proclaiming the Gospel to mankind. In these latter days, we are witnesses to the fact that for many obvious reasons the greater capacity, inclination, indeed destiny towards this lie in the Anglo-Saxon or English-speaking races.

In conclusion, I ask leave to read the stirring words on this subject spoken at the Church Congress at Norwich, last year, by the Bishop of Norwich :—

"To be a chief instrument, if she will rise to her opportunities, of ministering the Gospel of salvation to the world-spreading Anglo-Saxon race in this wonderful age, and the wonderful ages yet to come, times of change, of controversy, of material progress, of discovery in the world of thought and science, of bold inquiry and eager speculation ever going on; while holding fast to the prime revealed truths of the Gospel, which, because revealed, may never be changed nor forgotten, yet to adapt herself to the wants of the age, and change if need be her methods to meet the requirements of the times; against the ever-varying assaults made by the proud and restless intellect to defend and elucidate the Christian dogma—and, oh! how thankful, my friends, we ought to be for the pre-eminent part which the Church of England in our own generation has taken by her noble literature in this indispensable work—to uplift the cross of Christ in every corner of the world where Christian zeal and English energy can penetrate; and by ministering the good things of God to the immortal soul, to be ever adding to the number of the redeemed, and thus preparing for the coming of the Lord—this is the glorious work to which our Church has been called by her Lord. She is in many ways calculated to be the organ of the religious feeling of a free people. If in times past she has leaned too much upon external props, upon a privileged position—at one time upon the favour of arbitrary kings, at another time upon the assistance of the Legislature—she has for some time past been learning the lesson of self-help, and finds that the lesson is a good one, though by no means learned as yet. She has never declared war against the spirit of the age, nor done aught which would prevent her from meeting the wants of the present or succeeding ages. Loyal to constituted authority she must ever be. It is one of her principles. But courageously worked, she is adapted to be a popular institution; and, indeed, in our great towns is being more and more worked upon a popular basis. It is evident, indeed, that in her merely human aspect, as an earthly institution, she is dependent upon the goodwill of the people to whom she has been called to minister. As a God-inspired society, in the exercise of her divine commission, she depends only and solely upon the loving will of her divine Head. Let us see, each and all of us, what we can do to aid her in her mission. Is not this the best and truest work to which we can set ourselves? After all, do we not realise the fact, and shall we not realise it yet more in the hour of death and in the future world, that the only thing worth living for is to know and do the perfect will of God; to listen all one's life long for the divine voice speaking to the soul, and give the response of faith and obedience; to turn ever to the Light, as the sunflower turns towards the sun, and, by divine grace, to draw ever nearer to that Light which shall 'shine more and more unto the perfect day.' You and I are only permitted to live in order that we may work the works of Him that created and redeemed us while it is day. And to those who fulfil their calling by doing what little may be in their power to extend His empire over the souls of men it shall be granted to hail with glad welcome Him for whose Advent the Church is ever praying, 'Lord, Thy kingdom come.'"

THE LITURGY AND ITS HEBREW AFFINITIES.

COMPILED BY J. B.

PART II.

EVENING PRAYERS.

IN the Magnificat the Virgin Mary says, "He remembering His mercy hath holpen His servant Israel, as He promised to our forefathers, Abraham and his seed for ever." This only applies to those descended from Abraham.

In the next Cantate, "He hath remembered His mercy and truth toward the House of Israel, and (or therefore) all the ends of the world have seen the salvation of our God," evidently through Christian Israel, but not through the Jews, who have been the open enemies of Christ all along. This Psalm of David, "a new song," is only a further development of the Song of Moses in Exod. xv. "He hath done marvellous things, His right hand and His holy arm hath gotten us the victory," which will again be developed into the Song of Moses and the Lamb, which none can sing, but the 144,000 who are redeemed out of the Twelve Tribes of Israel (Rev. iv., xiv.), shewing the beautiful continuity of God's works and ways.

Then the Song of Simeon, "a just and devout man, waiting for the consolation of Israel." The Holy Ghost was upon him, and he blessed God and said, Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, to be a light to lighten the Gentiles (or for the unvailing of the nations) and the glory of Thy people Israel."

It is followed by Psalm lxvii., which shows the position of the chosen race as the means of bringing the world to God, every alternate verse applying to Israel and the nations, is as if we said, Deal so graciously with Thy people that thereby the Gentiles may join themselves to them and embrace their religion. "He has said and shall He not do it?" Through Abraham shall the world be blessed, and how but by bringing it to Christ.

Next the Litany, which is so applicable to all times. "Remember not our offences, nor the offences of our forefathers." Who do we think of here? "Spare Thy people

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whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever; spare us, good Lord." Is that not Israel brought back, Israel in whom I will be glorified, who is ever to seek Thy honour and glory?

"From all blindness of heart, good Lord, deliver us." "May it please Thee to bless and keep all Thy people. That it may please Thee to give to all nations unity, peace and concord." A distinction here seems to be made between us and all other nations. "Preserve to us the kindly fruits of the earth." It may not be generally known that in the Isle of Man they add, "restore and continue to us the blessings of the sea," intending Great Britain and Ireland as well. "We have heard with our ears and our fathers have declared unto us, the noble works that Thou didst in their days and in the old time before them. Lord, arise, help us and deliver us, for Thine honour." What, if we are Gentiles, has God's honour to do with it, for the promises were made to Israel and not to them. "Oh, Son of David, have mercy upon us." Here we claim our Saviour through His peculiar relation to Israel. Son of David is one of the many emphatic titles pointing out the favoured position which Israel occupies in relation to the Saviour of the world. He is called in Scripture, Jesus, the King of Israel, the Ruler of My people Israel, the Governor, and the Saviour and the glory of My people Israel.

In Prayers and Thanksgivings: "O merciful Father, who didst suddenly in Samaria turn great scarcity and dearth into plenty (so now) Have mercy upon us," &c. "Almighty God, who didst send a plague upon Thine own people in the wilderness; and also in the time of King David didst command the destroying angel to cease from punishing, so may it now please Thee to withdraw from us this plague," &c.

And for rain: "We give Thee humble thanks that it has pleased Thee to send us at last a joyful rain upon Thine inheritance." For deliverance: "We humbly acknowledge that all the punishments which are threatened in Thy law might justly have fallen upon us," for the law was given to Israel and is binding upon them.

In the Collects we pray: "Mercifully receive the prayers and supplications of Thy people," and "Thy humble servants," "This Thy family," "Thy faithful people," &c. "Lighten our darkness, we beseech Thee." And on Good Friday we pray for Jews, Turks, Infidels and Hereticks," for all the world, except ourselves, "that they may be saved among the remnant of the true Israelites." Who then are they, unless they are ourselves? True Israelites may be spiritual, but the remnant cannot be thus explained away. Observe the Collect and Epistle for the 13th Sunday after Trinity, and the Collect and Epistle for the 25th Sunday after Trinity (Gal. iii. 16—22; Jer. xxiii. 5—8), the last being a portion of the service that seems to force upon the nation the consideration of Israel's restoration to Palestine, and is enjoined to be read on the Sunday before Advent.

The Communion: "Your fathers did eat manna and are dead" (John vi. 58); "He that eateth this bread shall live for ever."

The Commandments were given exclusively to Israel as a sign (Deut. vi. 1—4, 7, 8), and if we are not Israel the sign has failed, which God forbid. Our Saviour (Mark xii. 29) commences the Commandments, "Hear, oh Israel," as in Deut. v. This we leave out and also in the first Commandment, after "I am the Lord thy God: thou shalt have none other gods but Me," we leave out "who brought thee out of the land of Egypt and out of the house of bondage," perhaps lest the British should learn their origin before the time intended. Second Commandment: we have not any graven images, nor had we even in the time of the Druids. Fourth Commandment: the observance of the Sabbath is a sign of His chosen people. This commandment we have been careful to keep, so that even to this day it is a sign (Exod. xxxi. 13—17; Ezek. xx. 12). Fifth, "Honour thy father and thy mother," and the reason is noticeable, "that thy days may be long in the land which the Lord thy God giveth thee." The people's answer to each makes it the prayer of and for the nation. In answer to which we have God's promise, "I will put My laws in their minds, and write them in their hearts." Of all nations, we, the Jews, the Colonies and the Americans, observe, obey and teach these Commandments to our children (Psa. lxviii. 5—7).

Baptism. "As Thou didst safely lead Thy people through the Red Sea, figuring thereby Thy holy baptism, receive this child into the congregation of the flock of Christ, receive him for Thine own child by adoption, and make him a lively member of the Church, to continue Christ's faithful servant and soldier unto the end of his life, and see he is taught the Creed, the Lord's Prayer and the Ten Commandments."

Matrimony. Early in the service the example of Isaac and Rebecca, who lived faithfully together, is given, and then, "as Thou didst send Thy blessing on Abraham and Sarah, to their great comfort, so vouchsafe to send it on these Thy servants, that they, obeying Thy will and under Thy protection, may abide in Thy love unto their life's end." And further on, "Abraham, whose daughters ye are," surely suggesting that under God, we should look unto the Rock whence we were hewn, unto Abraham our father, and unto Sarah that bare us.

Visitation of the sick. "Thou hast taught me from my youth up until now, therefore will I tell of Thy wondrous works." Yes, and He has also said, "Even to your old age I am He; even to hoar hairs will I carry you." (Apply this to the nation of Israel as Scripture does.)

In the Burial Service occurs, "I am a sojourner, as all my fathers were." "Thou hast been our refuge from one generation unto another." "Come, ye blessed children of My father, receive the kingdom prepared for you from the beginning of the world."

Churching Service. "I will pay my vows now in the presence of all His people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord."

The Commination Service is all a bit of Israel, a Jewish service. "Make ye new hearts and a new spirit, wherefore will ye die, O House of Israel, turn ye then and ye shall live. build the walls of Jerusalem. Spare Thy people, good Lord, and let not Thine heritage be brought to confusion," and the blessing given to Aaron. "On this wise shall ye bless the children of Israel, The Lord bless us and keep us and lift up the light of His countenance upon us and give us peace, now and for evermore" (Num. vi. 23).

In Forms of Prayer at Sea, the first is noticeable as showing how our safety under God depends on the dominion of the sea. Prayer before battle: "Makes it appear that Thou art our Saviour and Mighty Deliverer through Jesus Christ our Lord. O save us, that we may praise Thee. O Lord of Hosts, fight for us, that we may glorify Thee" (and how often has He done so). Thanksgiving after a storm: "How wonderful art Thou in Thy works. He turned the sea into dry land. O praise our God, ye people; make the voice of His praise to be heard, who suffered not our feet to slip." Then Psa. cvii., which describes Israel in exile from the time of the captivity. It was sung at the feast of the Passover, and is called a "Hallelujah Psalm." It is addressed to the

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Lord God of the covenant race, whom the Lord hath redeemed, and gathered them out of all lands into a united nation. Read from the beginning. Ver. 7: "He led them forth by the right way, that they might go to a city of habitation." He brought them here (2 Sam. vii. 10). Vers. 10—14: "Out of darkness and the shadow of death"—slavery and superstition. Ver. 16 speaks of reformation, and ver. 17 of martyrdom: "They drew near to the gates of death." Ver. 20: "He sent His Word and healed them"—the Bible and invention of printing. Ver. 23: "They that go down to the sea in ships, that do business in great waters," refers to their mercantile and maritime power. Vers. 35—37: The outpouring of God's Spirit, our cultivating the waste places and the colonies, and going forth in poverty to sow. Ver. 38: The same overruling Providence through all, and finally our eventual blessing to all nations. The whole Psalm speaks of God's loving care for Israel. There are two refrains throughout: "O that men would praise the Lord for His wonderful works to the children of men;" "They cried unto the Lord in their trouble, and He saved them out of their distresses." And the last verse is: "Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord." After victory: "We gat not this thing by our own sword, neither was it our arm that saved us; but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto us." "We beseech Thee, give us grace to improve this mercy to Thy glory, the advancement of the Gospel, the honour of our Sovereign, and the good of all mankind." In the ordering of priests: "Ye are called to be messengers, stewards, and watchmen of the Lord, to teach, feed, and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever. The church and congregation, whom you must serve, is His Spouse and Body; wherefore consider with yourselves the end of your ministry towards the children of God. Frame yourselves and families according to the doctrine of Christ, to be wholesome examples and patterns to the flock of Christ." And to the bishops: "Will you be merciful for Christ's sake to the poor and needy, and to all strangers destitute of help?"

Then follow three forms of prayer which were in use up to the twenty-second year of her Majesty's reign, when, at the desire of Parliament, she ordered them to be discontinued. The first is for the happy deliverance of King James and the three estates of England from the Gunpowder Plot, and also for the happy arrival of His Majesty King William for the deliverance of our Church and nation. The third sentence is: "Many a time have they fought against me, from my youth up: may Israel now say, Let Thy hand be upon the man of Thy right hand, and upon the son of man whom Thou madest so strong for Thine own self, so will not we go back from Thee. O let us live, and we shall call upon Thy name. Not our merit, but Thy mercy; not our foresight, but Thy providence, delivered us. Therefore to Thy Name be ascribed all honour and glory in all the churches of the saints from generation to generation, through Jesus Christ our Lord. Continue Thy favour, with the light of Thy Gospel to us and to our posterity, for evermore. Lord, Thou art become gracious to Thy land, Thou hast turned away the captivity of Jacob. Our enemies are brought down and fallen, but we are risen and stand upright. The Lord shall bless us, even He shall bless the House of Israel; He shall bless the house of Aaron."

In the commemoration of the martyrdom of Charles I. the following passages occur: "The adversary and the enemy entered into the gates of Jerusalem, they shed the blood of the just in the midst of Jerusalem. Be favourable and gracious unto Zion; be merciful, O Lord, unto Thy people."

The service for June 20th, being the day on which her Majesty began her happy reign. The lessons are Josh. i. 1—9 and Rom. xiii., in which occurs: "Knowing the time, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Look upon the face of Thine anointed"—a term applied to our Saviour; all the kings and priests of Israel were anointed, and sometimes the name is given to the people. "He suffered no man to do them wrong, but reproved kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm." The collect is: "Most gracious God, who hast set Thy servant Victoria our Queen upon the throne of her ancestors, let Thy wisdom guide her, send her help from Thy holy place, and evermore mightily defend her. Keep her in safety under the shadow of Thy wing and supported by Thy power [Have not all these petitions had joyful answers?]; and that these blessings may be continued to after ages, let there never be one wanting in her house to succeed her in the government of this united kingdom, that our posterity may see her children's children, and peace upon Israel," &c.

The Epistle which follows is beautifully suited to come after such a prayer. It begins: "Dearly beloved, I beseech you as strangers and pilgrims, having your conversation honest among the Gentiles, that they may by your good works, which they shall behold, glorify God in the day of visitation."

Surely a guiding hand directed our reformers when they taught England in her national church to pray. If prayers mean anything, they must be taken in a literal sense, and in a literal sense the witness of our Church is that we are Israel.

GREATER BRITAIN IN THE MILLENNIUM, THE HEAD OF A FEDERATED WORLD KINGDOM.

THE following historical lecture was delivered at Exeter Hall, on 24th June, by Rev. Robert Douglas, Vicar of Bredgar by Sittingbourne :—

He commenced his lecture with an allusion to the day, St. John the Baptist's day, and the two-fold influence of the Baptist; the stern denunciation of the degenerate age, "O generation of vipers," and the insistance upon the great truth of God's determination to perfect His promises to the seed of Abraham.

We must not be carried away by the idea (that so many people have) that Satan is the ruler of this world. It is not so. God is the Ruler, and He governs for good now. Our Redeemer is Head now. It is true that Satan's power is still enormous, but Christ's atonement and ascension abolished the reign of Satan. Exalted to God's right hand, all power is given unto Him. In spite of all the notorious and deplorable evil that has marred Christianity, yet Christian history bears witness through all the ages to the marvellous victories of the Cross. The fight is still raging, but "The Lord God Omnipotent reigneth." Satan will have power to punish evil-doers, but all power is in the hands of our Lord to give us repentance.

The baptism of fire spoken of by St. Peter is not for annihilation, but to destroy evil and to purify, "We look

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for a new heaven and a new earth wherein dwelleth righteousness." On this earth the glory of Christ shall be revealed. "The righteous shall inherit the earth and dwell therein." The Israel of God is to be an everlasting nation (Gen. xvii. 19). Apart from this express promise it is reasonable that it should be so. The marvellous dealings of God with Israel for 1,200 years from Abraham to the dispersion, cannot be supposed to have utterly and abruptly ceased then. It would contradict the character of Jehovah; it would contradict the history of humanity. The peculiar interposition of God on Israel's behalf implies that He will still continue their guide. Yet the evil must be purged, and Isa. vi. 12 is a picture of the captivity. "Until the Lord have removed men far away and there be a great forsaking in the midst of the land." But the next verse says they shall learn their lesson, "And it shall return . . . so the holy seed shall be the substance thereof."

St. Paul, commenting upon the casting off of Israel, says the pruning of the tree did not kill the tree. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Isa. xl: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord . . . ? Hast thou not known . . . that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . They that wait upon the Lord shall renew their strength. . . ." "Keep silence before Me, O islands, and let the people renew their strength." Isaiah is very explicit as to the ultimate recovery of Israel: "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." Wickedness must be put away, but the end is not a curse, but a blessing that is to be poured out upon us and through us to all nations.

Referring to the stone . . . hurled at the idol and destroying it and then becoming a great mountain filling the whole earth, the lecturer considered the "stone" to be the Anglo-Saxons destroying the papacy. (In view of the great increase of Romanism in England to-day it is difficult to follow this reasoning). Yet the fact remains that Christian Britain as the head of the Protestant nations is influenced by the grace of God, enshrining the oracles of God in our laws, our Bible, our Prayer-book, and nationally resisting the errors of Popery. In Daniel's image the clay represents those backsliding Israel that have joined with the papacy and allied to idolatry.

Popery is a counterfeit of Christian apostasy from the Old Testament truth. The Romanists borrowed their ritual and laws from the Etruscans, who seem to have been descended from a mixture of Israel and the heathen. Buddhism also had its origin in Old Testament history. The source of all the religions is Israel. Apostate Israel (clay in the toes of the image, popery) is not the everlasting Israel. "Come out of her, My people," "receive not of her plagues." In the new covenant the redeemed is a mighty army for God and truth. There are stages of evolution of Israel in history; lines of demarcation between the present Christian Government and that of the Millennium. Before the age of glory there must be the time of great trouble and deep tribulation, but God's people shall be delivered. During the last 1,800 years, by His Holy Spirit, by His election of grace, God has been taking to Himself His Israel for the blessing of the world. The first drops of the early rain fell at Pentecost; the abundance of the latter rain will be at the Millennium. "I will pour out My Spirit upon all flesh." "Now will I bring again the captivity of Jacob and have mercy upon the whole House of Israel and will be jealous for My holy name." "The Redeemer shall come to Zion and unto them that turn from transgression in Jacob."

The crucial test of Israel-Ephraim is "blindness" until the fulness of the Gentiles. "His (Ephraim's) seed shall become a multitude of nations." (Gen. xlviii. 19).

We long for the manifestation of Israel. In Isa. lxvi. there is the connexion of life and being with grace. The people are saved by goodness. "Before she travailed she brought forth." Ephraim has a policy of insurance guaranteed by God for endurance: a nation represented by election of grace. His stone kingdom for overthrow of idolatry. Over and over again there are infallible proofs that what was promised has been fulfilled to Britain and kindred nations. Scattered by the Caspian Sea, in different epochs, and gathered by God in different tribes, to come to these Isles of the West, and become a composite nation, ruled by special providence, as surely as Israel of old. Christ ordered the Church to carry the message of redemption. Apostles founded the Church in these realms. In the third century we had bishops; three British bishops attended the Council of Arles in A.D. 314, when there was no Bishop of Rome there! Through all the ages a constant succession of Church life in the nation. What is that Church which is doing God's work in the world? With Missions, Bibles, Prayer-books, a Catholic race diffusing Protestantism? There are 120 millions of English-speaking people; 15 millions are Roman Catholics. The mark of Israel-Ephraim, the Church of the living God. "How shall I give thee up Ephraim?" The nation is not wholly converted, but it contains a remnant spreading salvation. We deplore our sins, but we must not forget what God has wrought through us.

"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 shall not turn away from Me."

Not what we have done, but what God in spite of our unworthiness has done through us. There is still a large portion of the Anglo-Saxon race connected with the Papacy. Israel, according to the flesh joined to Antichrist. Tacitus relates the struggle between Arminius, our Teutonic ancestor, and the Romans in A.D. 9, when the Romans under Varus were utterly annihilated. But in many battles the Alemanni or Saxons saved the Roman army as allies. Political alliances with Rome could not save her. God's blessings on Britain are permanent. Her power is not moribund. Her missions are not diminished. Her language is spreading over the face of the globe. The blessing of Joseph is upon her. Truth and righteousness are the basis of her laws. A God-made nation, enshrined in His holy Church, as in no other nation on the wide earth. History shows her curtailing the tyranny and error of the Pope.

The stone kingdom hurled by Christ against five centuries of Idolatry. Wickliff, Reformation, Open Bible, revival of Church life. If the dark times of trouble are soon approaching, we look beyond to the coming of our dear Lord, the Head and King of Israel. We need the gracious outpouring of the Holy Spirit. Are we not all praying for this? Christians of all denominations, are there not Pentecostal Leagues amongst us? When God answers our prayer, and He will, then the Lord our Redeemer will come and set up His glorious rule. Holy Scripture declares that Israel glorified is the same Israel redeemed by the Saviour. The brightest jewel in the diadem of Emmanuel. A nation bringing forth the fruits of righteousness, blessing and blest. Our work to be a witness for truth, for

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philanthropy, a preparation of the kingdom of glory, a pledge and seed of it with promise of abundant harvest. "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."

[Note by the Editor.—We are not responsible, of course, for all the above contains. But we, generally, go with the speaker, though we notice one doubtful sentence.]

HONOURED BY AMERICANS.

UNBOUNDED EULOGY OF THE REIGNING SOVEREIGN OF THE GREATEST KINGDOM THE WORLD HAS SEEN.

"THAT the American people are characteristically large-hearted and ever ready to give 'honour to whom honour is due,' is known the world around. That there is something more, something deeper and stronger than friendship existing between us and our 'Cousins' across the water, has again been beautifully and emphatically manifested in the grand tributes of praise expressive of our honour and esteem for England's Queen.

"In illustration of this we quote one instance, from the sermon by Rev. Dr. W. B. Leach, Chicago, Sunday, May 24th, as reported by the *Chicago Tribune*. While heartily endorsing every word quoted, we think that some of our people—including not a few politicians—need to grasp the sentiment contained in the sentence, 'No words of eulogy can we bestow on England and her greatness, that do not redound to us also'—and all of that paragraph.

"Dr. Leach said: 'It is not unseemly to-day to turn our attention to one who in all the seventy-six years of her life has appeared to the world as the purest and truest type of womanhood as well as one of the greatest and most benignant of rulers. Not one jot or tittle does it detract from the glory of our own flag and country to turn and look at our motherland, from whence has come our glory.

"'Americans now, from Britain once, need not be ashamed to show the world whence they sprung. In honouring to-day England's Queen, we honour America. No words of eulogy can we bestow on England and her greatness that do not redound also to us. Hand in hand these two great nations, one in language and purpose, are going on to the subjugation of all the world. Soon will it be said that the Anglo-American tongue is the language of science and commerce the world over.

"'England's Queen is before the world to-day with a record unblemished, untarnished, inspiring, helpful to all. As a Christian woman she has been an example for years to the women of her land. The greatness of her royalty did not exclude the exalted, simple duties of wife and mother. She never forgot the sweet, modest, domestic traits of character that makes the true wife and mother.

"'It is then not out of place to-day for America, as a republic, and Chicago, the brightest jewel in that republic, to present a laurel of praise to England's Queen. We do thank God for the example set by the woman greatest in power of all women, of a humble, God fearing, homelike life, and pray we may be followers of it.'"

The above appeared in our American Identity paper, *The Tribes* in its June issue. It is highly satisfactory in respect to our gracious Queen's hold upon the reverence and affection of our Republican brethren. We are glad the sentiments have appeared in the first issue of the American Israelite journal.

"THE TRIBES."

OUR American friends have started a monthly paper of their own, the subscription to which is to be 50 cents a year. It is to be sold by Messrs. R. Banks, and it is hoped there will be a demand for the journal, that we may see the view our brethren across the water take of "Our Identity" and of their own, with the Lost Ten Tribes. The paper will be issued under a committee in Denver, Colorado; No. 1, Vol. 1. being before us. We hope *The Tribes* will attract to itself a large number of American readers. Already we see that secretaries of American Anglo-Israel Associations *in esse* or *posse* are sending letters of greeting to the new journal; Washington, Chicago, Omaha, appear representatively in that capacity. The leaders in the movement look to Britain, and the British as their brethren, partners in the blessing, both in enjoyment already, and yet to come.

We quote some of the papers in the first number that our readers may judge, regarding the kind of matter the editor, or editors, have put before the public as specimens of what is to follow.

In one respect we hardly agree with Mr. William A. Redding, who wrote the introductory article. He states that the "Anglo-Saxon, English-speaking Americans," should look upon themselves as the long-lost Ten Tribes of Israel, who left Palestine 721 years before Christ was born." This is a startling claim for the one tribe Manasseh to make! If that be the object of *The Tribes*, we do not think it can prosper. The one tribe Manasseh, whose history dates from Gen. xlviii. 19, cannot safely claim to fulfil the destiny of the Ten Tribes, located in the British Isles! Truth must go first before our Denver friends can hope to succeed. We re-publish Mr. Redding's paper first, and then the editorial. If the object be to show that the Ten Tribes have left the home God provided for them in the United Kingdom and in her Colonies, and are now settled in the United States, we should like to see the proof of that astonishing fact.

The following are the two papers we have commented on.

"INTRODUCTORY.

"Its proprietors have requested me to write the introductory for this, the first issue of their paper called *The Tribes*. Therefore, I am here to introduce to the people of the United States this publication, which is the first of its kind in America, and which is to throw back the bolts and swing open the great iron door and bring out from their darkened cell these Anglo-Saxon, English-speaking Americans, and let them look upon themselves as the long-lost Ten Tribes of Israel, who left Palestine 721 years before Jesus Christ was born. They dropped out of notice so completely that the best historians forgot them and they became as 'dry bones' of the dead past (see Ezek. xxxvii.), and we have abundant proof to show that it was the decree of the Most High that this should be so (for a purpose) until the proper time would arrive for them to come forth as the brilliant nation of the earth and lead the world. "When I have brought them again from the people and gathered them and am sanctified in them in the sight of many nations, then shall they know that I am the Lord, which caused them to be led into captivity (hiding). Neither will I hide My face any more from them' (Ezek. xxxix. 27—29).

"The Lord is now uncovering them in a wonderful way. 'I will bring the blind by a way they know not' (Isa. xlii. 16).

"The dealings of God with these ancient people, and their crooked but covered path are just now peeping to light, showing the marvellous wisdom and hidden manner with

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which Jehovah has handled the nations and stationed them on the earth to fit in the cogwheel of time as it comes around for them to step in and perform their part; and things are rapidly taking form for these long-lost people to come to the front, and it is causing upheavels and commotion everywhere. O, marvellous works of God! 'If it be marvellous in the eyes of these people, in those days, should it also be marvellous in Mine eyes? saith the Lord' (Zech. viii. 6).

"If you would learn about these people and the part they are to play in the world in the near future you should read every issue of this paper, as a host of the closest students of history and of prophecy in the world will write for its columns, so that each issue will feed your mind with the wisdom of the ages, and you cannot afford to lose this rare opportunity of learning the marvellous works of the Most High, who moves the nations with the precision of clockwork. The next twenty years will witness the greatest turn among the governments that has ever occurred, and you should be on your guard, by learning the general chain of the subject; and the Ten Tribes question is the key to the whole situation. Learn it by reading this paper every month

"WILLIAM A. REDDING."

EDITORIAL.

"This paper will advocate the view that God has kept His promises to the Ten Tribes of Israel. The current opinion of Christendom is that He has not. Nine-tenths of all the trouble theologians have with the Bible arises from this source. All concede that the threatenings have been kept but not the promises. The curses they accept in an historical sense but not the blessings, which they say are metaphorical. As a lawyer in North Carolina puts it: 'Israel is made to feel keenly the truth of prophecy when he is to be kicked, but when the pie is handed round he must be satisfied to wait for the sweet bye and bye.' We hold to the hypothesis that the promises are as real as the curses and as sure, and that the Anglo-Saxons as a race are in the enjoyment of them.

"On the other side of the sea valuable papers publishing these views are abundant. They have much to say of British-Israel. We expect in this little paper to say something on this side of the sea for Saxon-Israel. The people of the United States are somebody, and we propose to let them know it. The centre of Anglo-Saxon population has already shifted from Great Britain to America, and is now found in the United States. That centre is constantly moving westward. We shall be up to date in the recognition of this fact.

"There are thousands in America as well as in England, who believe that the Saxons are the sons of the Ten Tribes of Israel. Many of these already have local organizations for the study of this question and for the distribution of literature concerning the subject. It is the purpose of this paper to be a medium of communication between these organizations, and give them all the encouragement in our power. Communications from them will always be welcomed by the editors. Let us know each other, who we are, and where. Fellowship in the service of truth is precious. It will be the purpose of this paper to promote it in every way possible. It will increase in size and numbers with the increase of subscribers and means for its publication. 'Men of Israel, help.'"

The article of Mr. M. L. Streator, A.M., published in the American journal is a remarkable paper, claiming for the American people the position of Israel "cast far off" described in Micah iv. 6, 7. The "small one" (the Puritans) of Isa. lx. 21, 22, is become, according to this writer, "a strong nation," in other words, "the great American Republic." The result seems to be that the American Israelites are not content with the position which Jacob assigned to Manasseh, the elder of his two grandsons—but will not be satisfied till they have achieved the position and greatness of Ephraim and his "company of nations," the owner of the three Empires. We shall watch the development of these transatlantic views. At the first blush we hardly see how they can be made to agree with ours, which we believe are founded on the Scriptures of the living God.

KOBE.

KOBE! What is Kobe? Where is Kobe? Kobe is in Japan, at the head of the beautiful "Inland Sea of Japan," and is a flourishing Japanese town where there is an English "Settlement" of British folks, a bit of "dear old England" "transplanted in the Land of the Rising Sun." At Kobe there is no English Church; and the British there want to have one. The cost will be £1,500, of which the British Kobeites engage to raise £500. They want their friends here to give them the £1,000. To effect this object, they have published and are circulating in England one of the prettiest little Japanese circulars imaginable. It is a pamphlet printed on white cloth, profusely illustrated with Japanese figures and scenes, in colours, and can be obtained by anyone who wishes to possess a copy, from Mrs. Swann, Catthorpe Rectory, Rugby.

We republish the text of the pamphlet, (we wish we could copy the illustrations also), because some points are touched upon which are "household words" in the BANNER. Our Kobe friends know nothing of the BANNER or of Our Identity, no doubt; but their pamphlet helps us to realise the extent of the British Empire and that even in a foreign land like Japan they desire, being widely scattered everywhere, to possess a Church where they can worship God—the God of Israel—according to the teachings, and doctrines, of the Church of England. The appeal is headed "Kobe Church," and is to the following effect:—

"Of all the fascinating trips that this world affords, a run down the famous Inland Sea of Japan, in one of the fine 'Empress' line of subsidized armed cruisers, is perhaps as near to a flit through dreamland as it is possible to approach.

"And at last when, having run the whole length of those beautiful waters, the fine boat drops her anchor in the lovely bay of Kobe, with its azure blue waves lapping the pearly sand, that by its very softness has withstood the fierce onslaughts of the wildest typhoons, the traveller comes to the conclusion that he has not gone half round the world in vain.

"For there before him is spread out a scene of perfect beauty. In the background tower up peak after peak of mountain ranges, some wooded from base to summit, others varying the scene with their red bare loamy tops, though now possibly, all tipped with the first fall of dazzling white snow, glowing pink in the radiant sunrise. At their feet there nestles the Japanese town of Hiogo with its 180,000 inhabitants. Its quaint crescent shaped roofs

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forming a background to the forest of masts of the flotilla of native junks, with their lofty sterns and single big square sails, lying idly upon the water, waiting for the day's work to begin.

"Away on the right you will notice the 'Settlement' of Kobe, as it is called. Just a bit of dear old England transplanted to the land of the rising sun. In those verandahed, cool-looking houses, built specially strong to resist the periodic earthquake shocks, you will find hundreds of our fellow-countrymen. They have gone forth from our overcrowded little island, and are helping by their hardiness and enterprise to build up that worldwide Empire of which we are so proud.

"Looking back to the early days of Kobe's history you might have been present on an occasion of that stern legalized suicide known as 'Harakiri' the only honourable way for a condemned samurai to die. And you might have seen the Japanese officer, who ordered his men to fire upon the settlement, in expiation of his offence, calmly and deliberately take his own life with the special short sword that was ever carried for that purpose.

"But those days are no longer, Japan is far on the road to civilization, and Kobe, with its ship-building yards, railway construction sheds, its steamers connecting with every port in the East; and its lines of railway spreading out their arms east and west to gather in the trade of central Japan, is now the second port of this rising empire.

"So far Kobe's importance! On the other hand, as we have called at port after port, on the way from England to Japan, Gibralta, Malta, Aden, Colombo, Penang, Singapore, Hong Kong, Shanghai, Nagasaki, Kobe, and Yokohama, we have become accustomed to expect a Church in every port; and have by degrees become proud of the fact that our old Church of England has proved to have life enough in her, even in this nineteenth century, to plant a place of worship for her sons and daughters in those far off lands, where her children are called upon to sojourn, and are in such special need of her services.

"But in this long list of ports, half circling the world, the only place where Englishmen have not the privilege of worship in a building belonging to their own Church of England is this port of Kobe.

"And it is to ask you to lend a helping hand towards supplying this want that this appeal comes to you from the land of the sunrise. For it seems fitting that we who first see the light of each new day dawn upon the earth, should start that hymn of praise which Sabbath by Sabbath girdles the world in one great circle of joyous thanksgiving till it dies away again on the shores of the great Pacific in the far West.

"'The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.'

"Again year by year, as Kobe rapidly grows, the stream of visitors from England and America who come to examine the curious customs and life of this interesting nation, becomes increasingly important. Making Kobe their base of operations, they go on excursions, either to busy manfacturing Osaka (the Birmingham of Japan) to historic Kyoto, or to the inland sea. And it becomes imperative to make full provision for their spiritual needs. For nowhere are the services of our Church of England more appreciated than in a foreign land.

"Again only those who have lived for a length of time among the heathen, can at all realize the terrible tendency which the lines between right and wrong, morality and immorality, have, to become blurred and obliterated. Shut off from the healthy moral atmosphere of England, one's ear gets accustomed to hear a lie told by the Japanese as casually and with as unblushing a face as the truth is at home; while the sad example set by the natives in the matter of morality, and the facilities afforded here for sin, are the ruin of scores of our fellow-countrymen, who, had their lot been cast at home, would probably at least have lived a moral life. The only light that can pierce this darkness is 'The True Light that lighteth every man that cometh into the world.' Again, Christian England, be it said to her credit, is, in obedience to her Lord's commands yearly pouring thousands of pounds into this far off land: Her object is to tell the heathen there (hundreds of thousands of whom are still bowing down to the fox, the badger, the sun and other objects) of Him who died to 'save His people from their sins.'

"But of what use is it all, unless the lives of the European community, lived before the Japanese, confirm the tidings that the messenger of the cross proclaims? And what use if the lives of those who are called Christians compare ill with the Buddhists?

"This makes it of the very greatest importance that all should be done that can be done to help our brethren here to live for God. Especially is this so now that Japan has by this war taken a front place among the nations. It is all the more important that the civilization she boasts and would offer to conquered kingdoms should not be a mere veneer on the surface, but should spring naturally from within, built, as all true civilzation must be, upon Jesus Christ the only true foundation.

"At present the Church services here are held in a building that is lent for the joint use of all sects, and has to be given up on alternate Sundays to other bodies, Methodist, Baptist, or Congregational who have all to worship in this the only available building.

"This of course makes our services very irregular, and is obviously a far from satisfactory arrangement. And so we appeal to you to help us to build a church that shall remind our brethren abroad in Japan of the churches of old England and the God our fathers worshipped.

"In this country of cheap labour a suitable church and site will cost about £1,500.

"Of this amount we can raise £500 here in Kobe, in the course of the next year; and we can only hope to do this owing to the offer of our chaplain to set aside the stipend accruing to him in furtherance of this object. This leaves a balance of £1,000 to be raised elsewhere. Can you kindly help us in this our need.

"Cheques made payable to the 'Kobe Church Building Fund,' at the Hong Kong and Shanghai Bank, Lombard-street, London, E.C., will be acknowledged by the Rev. S. Swann, M.A. (chaplain), Kobe, Japan. Or they may be sent c/o Miss H. Bardsley, Rose Castle, Carlisle, N.B., who will acknowledge and forward them to Japan; or Mrs. Swann, Catthorpe Rectory, Rugby.

"N.B.—This appeal has been privately subscribed for, and is not printed out of the funds. But it has cost 25 cents a copy, postage included. So if you are interested and yet unable to help us further, even that amount will be gratefully received."

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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RANDOM SHAFTS.

It is no new thing for people to apply the words of Scripture to British affairs, nor is it, from our point of view, a very marvellous thing, since we may be sure that inspired writers would use language suited to the case. But it really is amazing that men should seize upon lengthy passages descriptive of Israel, inform us they are beautifully true of the Anglo-Saxons, and yet ridicule or ignore the suggestion of an historical identity between the two races. Those who deny that we are fulfilling the prophetic destiny of Israel may reasonably oppugn us. But those who boast that the foretold future of Israel agrees precisely with the experience of our own nation, must have remarkably distorted faculties of perception if they cannot see that Great Britain and Israel are necessarily the same, or that the Bible is an unreliable book. Perhaps most of them do, but deem it prudent not to say so—at present.

* * *

If this is how the matter stands, I should certainly think that the Rev. J. G. Greenhough, M.A., is among the majority. Last May the reverend gentleman preached the annual sermon on behalf of the Baptist Missionary Society, in which he said, "There is nothing more wonderful in the story of empires and nations, and nothing more unaccountable by ordinary causes, than the growth in power, wealth and influence of our own people and of the people who share our language and religion." Who would have believed it possible, he asked, that the "land whose praises Shakespeare sang would strengthen its stakes and enlarge the place of its tents until its sons ruled over one-third of the human race?" As far as it goes this is extremely satisfactory, because Isaiah liv. has in the past been devoted sacredly to the Church, and none except "carnal" or "ignorant" persons had presumed to give the prophecy a literal construction. Now the Baptist divine is, I submit, beyond suspicion; and he not merely literalizes it but Anglicizes it, like our depraved selves.

* * *

However, Mr. Greenhough is only beginning. "Imagine," he observes, "some prophet writing in those days when this little island was overshadowed by France, dreading conquest by Spain, soon to be outstripped in commercial power by Holland. Imagine him borrowing the words of Scripture and saying, 'Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate places to be inhabited. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, and the sons of strangers shall build up thy walls, and kings shall minister unto thee.' What laughter would have attended his foolish arrogance and insolent misappropriation of divine words!" Of that there can be no doubt, because even to-day our application of the prophecy to England draws laughter from some and abuse from others. But we need care for neither. Our proper concern is to know whether the interpretations put forward by us are genuine or spurious, and Mr. Greenhough, at any rate, considers them genuine.

* * *

Take a few more extracts:—"Who would have believed that in this short time the words would come true—that the feeble sea-girt people would become the mother of empires? . . . Think of our enormous wealth—the bankers and capitalists of the world, lending to all and borrowing from none, with an annual income at least a thousand times as much as our whole expenditure on foreign missions; think how the purity of Evangelical truth has been preserved through all manner of revolutions and upheavals; how the Bible, which in other even nominally Christian lands is a closed or neglected book, is among us the book loved best, the well-nigh universal household treasure. . . . Think of it all. It is the one great modern miracle." And is there no hint in the Scriptures of this miracle? Prophecy extends to the latest ages, including the nineteenth century, and are we to suppose that it is silent on "the one great modern miracle?"

* * *

A peculiarly offensive matter to opponents of the Identity is our "presumption" in claiming to be "chosen" or "elect," and they are shocked that we should virtually accuse God of "favouritism." But Mr. Greenhough recognizes that the British have been "favoured," and tells us why: "Surely we have not been endowed by God in this way, that we might grow fat and luxurious. . . . Was it not especially with this intent, that we should set up a standard of righteousness, and that we should be more than all others God's messengers of light and truth to the nations that sit in darkness? In all this God's voice has been calling us. God's consecrating hands have been laid upon our head. Thus saith the Lord: 'In the shadow of My hand have I hid thee, and made thee a polished shaft, and in the day of salvation have I helped thee, that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves!' We are elect by all signs and proofs to be the great missionary nation."

* * *

After this, I do not see how the Baptist denomination can look on Mr. Greenhough as a good Christian, and am prepared to hear its organs summoning him wildly to recant or resign. But instead of excitement in the camp, one editor states that the occasion of this address was a "time of refreshing from the presence of the Lord," and is "thankful the preacher was led of God to speak words of such true eloquence and of such animating power." It is strange. What does it mean? It seems to mean that literal renderings of prophecy are not so abominable to the clerical mind as we had thought. It seems to mean, further, that the "stealing of Israel's promises" is not always theft, and that their dedication to our country is not always heresy. Allow men to harbour the ingrained fictions of Gentilism and Japhetism; do not ask them to cremate the compositions or retract the assertions of a life, and much will be forgiven.

* * *

Still, "refreshing" though it may be, and innocent though it may appear, Mr. Greenhough's method of employing Scripture is not without attendant evils. The mass of his listeners would of course feel gratified at his quotations and their consummate harmony with British history. But the audience would embrace many reflective people of two kinds—the sceptical, touched with the rationalism of the hour, and the perplexed faithful. The sceptical, with their scruples about the doctrine of Inspiration, would have their mistrust abundantly confirmed, for what Isaiah had predicted of Israel was being accomplished by a totally different stock; while as for the faithful, their faith would receive another rude blow. If Mr. Greenhough had avowed that the British were lost Israel, the result would have been just the reverse: doubts would have been dispelled, and the depressed faith of numbers built up. But half the truth, like a little learning, is a dangerous thing; and to handle the Scriptures in this unnatural style is simply to proclaim their failure. It is quite the fashion—and temptingly easy—for divines to cull their illustrations of British exploits from prophecy; but they should beware of the fact that in so doing they are either sounding its triumph or telling its knell.

JOHN SHOOTINGHAM.

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

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

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

THE BANNER OF ISRAEL.

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

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THE BRITISH NAVY AND THE ARM OF FLESH.

THE late increase of the British Navy in accordance with the proposals of Mr. Goschen and the Government at his back have called forth comment from *The English Churchman and St. James's Chronicle*, which in some respects are admirable, but in others are erroneous, since they declare that our commerce, wealth, and foreign possessions are traceable to this nation's constitutional profession of Bible Protestantism, and will all disappear if we fail to be faithful to the fundamental principles of that Protestantism. That is to say, that as long as we maintain this national Protestantism according to the Bible standards, we shall continue as we are, expanding, wealthy, successful in commerce, and generally prosperous. But if we cease to be Protestant, we shall be punished by poverty, commercial ruin, contraction of Empire, and general collapse.

In the one case, our national excellence will earn God's favour; in the other, we shall lose it, because we fail to perform our part of the implied covenant! We do not so read our Bibles. We there find that the blessings we enjoy, enumerated above, are those bestowed by God upon His people Israel, not for their past, present, or future excellencies, but because God promised them "to Abraham and his seed for ever," as the reward of his obedience. The promise was to him. His obedience at Mount Moriah in the matter of the sacrifice of his only son Isaac, was the occasion, as some regard it, of the ratification of the promise previously made in Gen. xvii., "Because thou hast obeyed my voice."

These blessings, then, are ours not for our Protestantism, but because we are the seed of Abraham, and, therefore, heirs of the promises. Our national Protestantism, such as it is, is God's gift to His people, who are also "His witnesses," as stated in Isa. xliii. 10 and xliv. 8. *The English Churchman* admits "our enormous national wealth," our vast Colonial Empire, our "cosmopolitan trade," and our Protestantism, but never seems to reflect that these national marks point to our Israelitish origin, since these things, with many others like them, were to be Israel's features, while in fact no one can deny that they are ours to-day. The words we allude to in *The English Churchman* were these:—

These facts suggest various reflections. When we compare the vast extent of our Colonial Empire and our present cosmopolitan commercial trade with what they were immediately prior to the Reformation, or the British Navy in the days of Elizabeth with that of to-day, the contrast is pregnant with instruction. It was long since pointed out by the late Dr. Wylie, in his "History of Protestantism," that the total tonnage of the Navy in the reign of Queen Elizabeth was merely such as in our time is represented by one of the great Atlantic-going steamers. England's foreign possessions, her vast commerce, and her national wealth are distinctly traceable to her constitutional profession of Bible Protestantism, while her power to retain these unparalleled blessings depends entirely upon her fidelity to the fundamental principles of that Protestantism. Our "first line of defence" is God Himself, rather than the mightiest navy we can produce.

The truth rather is, that Bible Protestantism is one of the chief of God's good gifts to Israel. But as the British are Israel it is His gift to them. That this is the case is shown by such texts as these:—

"He showeth His Word unto Jacob, His statutes and judgments unto Israel; He hath not dealt so with any nation; and as for His judgments they have not known them" (Psa. cxlvii. 19, 20, R.V.). "Remember ye the law of Moses, My servant, which I commanded him in Horeb for all Israel, even statutes and judgments" (Mal. iv. 4, R.V.). "I have written for him" (Ephraim) "the thousand things of My law, but they are counted as a strange thing" (Hosea viii. 12, R.V.). "First of all, they" (the Jews) "were entrusted with the oracles of God" (Rom. iii. 2, R.V.).

Being gifted with these, they are not, therefore, on that account rewarded also with the other blessings enumerated.

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Rather these benefits, including the Word, and the national Protestantism it produces, are first and last God's promised gifts to Israel, and we, therefore, possess them to-day because we are Israel. They confer no righteousness upon us, but we have them because of our descent from Abraham as "the heirs of the world."

In regard to the boastful spirit of some among all classes, and their claim to be superior to all other nations, this must, of course, be rebuked. It is an anti-Christian and anti-Israelitish spirit; and is not conformed to Christ's. Israel's function is "to bless all nations," according to the Scriptures, but not to boast themselves as superior to other races in "wealth or strength." God bestows these gifts, however, on His people to make them higher than all their rivals, that they may compel obedience, and so procure a hearing for the Gospel among all nations. Hence, He has given them India, Australasia, Canada, and the many regions in Africa, where they are supreme. Here and there, as at present in Matabeleland, there is a great uprising of the natives to shake off their yoke, but in the end it is and will be seen, as in India after the mutinies, that their supremacy by sea and by land is better assured by the rough experience they go through, and that in the end they bless the nations, even when they have first had to subdue them by naval and military force. India is an instance in point. Even after we had obtained possession we have had again and again to stamp out the spirit of rebellion, till the desire to get rid of our presence in the Peninsula culminated in the terrible mutinies, which cost us much British blood and vast treasures before we could convince the natives of North India that God had given us their land to bring them under Christ, and finally to bless them with all the blessings which lie at His right hand. To Him be all the praise.

THE RETURN TO PALESTINE.

THE following was published by *The Jewish World* newspaper, on July 10th, 1896, being a letter from our friend Mr. H. H. Pain, of the Stock Exchange, London. The editor does not appear to have made any remarks on the contents!

To the Editor of "The Jewish World."

"Sir,—I read in last night's *Globe* an extract from the *Jewish World* relating to the practicability or otherwise, of establishing a Jewish State in Palestine.

"No one doubts—and least of all a Stock Exchange man—that if it was simply a question of money that the Holy Land could be run as a financial success by the chosen people, as represented by the Jews. But after all has been said and written on this interesting topic, from a commercial, financial, or political aspect, no one can get over the fact that the re-settlement of Palestine by the chosen people can be only profitably discussed, by viewing this question from a Scriptural standpoint as laid down by the Old Testament prophets.

"Now, whether we are Jews or Christians, we can all meet for discussion, on the common ground of a general acceptance of the Old Testament writings, which speak in no uncertain voice as to the conditions of the future return to, and possession of, Israel's promised inheritance.

"The boundaries of the land, promised to Abraham and his seed—as represented by the Twelve Tribes of Israel—is from the Nile to the Euphrates. Almost the whole of the territory therein included, belongs to the nominal dominions of the Sultan of Turkey.

"The prophet Ezekiel (in the 36th chapter) predicts, with special reference to the future restoration of the chosen people to their inheritance and the turning out of its then holders, that the Almighty 'in the fire of His jealousy has spoken against all Edom who have appointed My land unto themselves for a possession.' Clearly the people who at the present time, and for centuries past have held the promised land in their possession, are the Ottoman Turks. Obadiah, who prophesied after the Lost House of Israel had been carried captive into the land of Assyria, predicts in terms which have no uncertain application in the light of present day events, that (Turkish) Edom would be 'driven out even to the borders' by the various people forming her 'confederacy.'

"This has notably been fulfilled so far as the Turkish possessions in Europe are concerned, for it is a matter of common knowledge that such States as Roumania, Servia, Bulgaria, etc., have one after another declared their independence, until at the present time there is hardly anything left of Turkey in Europe.

"The prophet further declares that the house of Esau (or Edom), shall be destroyed by the House of Joseph.

"As one who believes in the Israelitish origin of the British people, may I draw your attention, if it has not already been done by previous writers, to the belief that I share with many more of my countrymen, that the blessing of patriarch Jacob to his grandsons, the sons of Joseph—Ephraim and Manasseh—that they should respectively become 'a nation and a company of nations,' 'a great nation,' has its fulfilment in Great Britain and her colonies, and America.

"Grant, for the sake of argument, that this contention is correct, then it is obvious that Great Britain and America are prophetically spoken of by Obadiah, under the collective term of their father's name, as the House of Joseph. Balaam predicted that Israel was to take possession of Edom in 'the latter days,' and 'destroy the remnant from the city,' *i.e.*, Constantinople. Again, in the 60th Psalm we are told that they are to do this alone and unaided, after appealing in vain for help—the 'isolation' of British-Israel.

"Let me draw attention to the rest of the Turkish possessions in Asia and elsewhere, and their position with reference to this country at the present time. It is remarkable that all the remaining territory of the Ottoman Empire is included within the boundaries of the Nile and the Euphrates. At the present time Great Britain, by her occupation of Egypt, is virtually in possession of the country. The re-conquest of Soudan is also in course of progress. Further South, Uganda is ours, while this country claims by its possession of Egypt the control of the Upper Waters of the Nile. Finally, the British East Africa territory rounds off our possessions to the Indian Ocean. Thus, one quarter of the Promised Land is already in the possession of British-Israel, and acquired without purchase. Truly, in the words of the prophet Isaiah, 'My people (Israel) are at hand to come.'

"Our troops ('your valiant men shall be clothed in scarlet') are already quartered in Aden, Suakin, Cairo, etc.

"Only quite recently the Sheik ul Islam offered up a prayer, in the Most Holy Place of Mecca, that Arabia might be delivered from the scourge of the Turks, even if in doing so, Mecca and Medina should be taken under the guardianship of England!

"A few months ago it was within the bounds of possibility, judging from the representations of the British and American Ambassadors at Constantinople, that interference would have taken place in Armenia, in response to the

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popular outburst of indignation in both countries at the horrible atrocities perpetrated by order of the Sultan in that much misgoverned province of Turkey. Should circumstances at present unforeseen eventually compel our interference in Armenia, we shall thereby gain control of the Upper Waters of the Euphrates in the same manner as we now control the Upper Waters of the Nile.

"From the Soudan, Armenia, and Palestine, the one universal cry amongst its most unfortunate inhabitants is, 'When are the English coming to deliver us from the scourge of the hated Turks.' It is only, therefore, when the downfall of Turkey has been brought about by England, in accordance with the predictions I have mentioned, that the Promised Land will become a British Colonial possession, and it is then the Jews, in company with, but not to the exclusion of, their brethren of the lost (British) House of Israel, will regain possession of their promised inheritance. People may dispute the theory of British-Israelism as much as they like, but they cannot get over the fact that we as a nation, are at the present time in possession of, and actually fulfilling the predictions appertaining to the chosen people, apart from the Jews, so far as they have been to the present fulfilled.

"In conclusion, may I ask, Where is the throne and seed of David, and the nation of Israel which was to exist as long as the sun, and the moon and the stars endured? These promises are not fulfilled in the House of Judah, but they are, if my contention is admitted, fulfilled in the House of Israel. It is a singular fact that our Royal Family claim descent from David, and that our Royal Arms consist of the Lion of Judah and the Unicorn of Ephraim, and the crowned Lion of David ruling over both. We also 'lend money to many nations, and never borrow of them,' and in many other respects fulfil the promises made to our forefathers, Abraham, Isaac and Jacob.

"I am, dear Sir, yours faithfully,

"H. H. PAIN.

"The Stock Exchange, July 7th, 1896."

EARLY BRITISH ROAD-MAKING.

"Land Marks of History."—*The Rev. G. Oliver, D.D., in "History of Masonry."*

IT is a well-accepted doctrine, founded on absolute facts, that the best evidence of the state of civilisation in any country is supplied by the extent, structure, and perfect condition, or otherwise, of its roads. If it is without roads, the people are to all intents savages and barbarians, for without them all extended intercourse and commerce are impossible. But trade may exist without intellectual power, it may be replied. True. But roads cannot, and in fact very little of trade. But to originate the idea of roads, and the use of them, requires all the intellectual and reflective, as well as perceptive powers of man, to be in the highest development and activity. To the savage, a road seems the greatest curse, as it gives his brother savage an easier means to approach to rob and murder him, and enslave his wives and children. To the barbarian who is in a certain stage of productive life, the first idea is to build a wall round his town or his fields to keep his neighbour off them, from the same fears as the wild hunter has, not to make smooth paved paths for him to advance over to reach them and with the object of destroying the works of their hands. This was the stage old Greece reached and stood still in; therefore, Greece, with each of her villages, or walled States, in a chronic state of petty tribal war with each other, never made a road or invented a bridge. To advance beyond this state requires a mighty effort, which the Greek people never attained, nor have they even to our day, in spite of the engineering lessons placed before them by the Hebrews, Persians, and Romans.

In short, for a people to become road-makers requires such a sacrifice of selfishness, and the sacrificing of narrow local benefits, for the benefit of the whole nation, looked at as an individual existence, that few races of the world has ever been able to exhibit. The first road-builders were the Semitic nations, and it would seem, as far as records show, that the Hebrew family of that race were the originators of the idea, and the first to carry it out on an extensive scale. This is quite clear from the care with which Moses ordered highways to be constructed from every part of Palestine to the three Cities of Refuge, for criminals to flee to for trial, and to extend similar assize circuits, as we should now call them, in proportion to the extension of their empire by conquest, and these three main roads were to be connected with every village in the Hebrew dominions.* That this order was carried out carefully, we can trace by the constant reference to roads and byeways throughout the Bible, a thing forming a striking contrast to the allusions to the pathless state of their countries by the Greek and early Roman historians.† The Romans seem to have learnt the art of road-making from the Carthagenians, a Semitic nation as far as regards its masses.‡

But this is simply introductory to our main purpose, to show how fully the Hebrew race, when it flowed over to Britain 1,200 years B.C. by the Mediterranean, carried with it the deep impression of roads, on an organised plan, being the first essential of a civilised people, and the basis of efficient government, so far as its physical actions are concerned. Consequently, when the island had become settled Dywnwal Moelmud, the earliest codifier of British law, designed and partly carried into execution, a thorough system of main and cross roads, as recorded by our most ancient writers.§ These main roads have from then, about 800 to 900 years B.C., to our own day, formed the backbones of all our systems of roads and railways, and are no mean testimony to the engineering genius and civilised foresight of our remote ancestors. Even the Roman Empire on the Continent has not left behind itself so perfect a system of intercommunication as those old Britons, whom modern dunces assert to have been "savages who went naked." By its name, the first great road, following pretty well the route adopted by our modern North Western Railway, ran from Dover to Pembroke on the South-west, and Holyhead on the North-west, by two branches. It was named *Sarn Gwyddellin*, or the Irish Road, now corrupted in "Watling Street." Then branches from it at London, ran the great north road, called *Sarn Iken* (the Ikens Road), the name of the district now called the Eastern Counties. This road is now called by surveyors Ikenild Street. This road went through Lincoln, being carried over the Fens upon high banks, like we do railways now, and so on through Sheffield to York, and on to Glasgow and Edinburgh. Next came the *Sarn Icha*, or the High Street, which ran from the mouth of the Tyne at Newcastle along the hills of England's

* Deuteronomy xix., all through. † See Virgil's Æneid. Livy's History. ‡ 1 Samuel vi. 12; 1 Kings xiii. 9, and others. § See Tacitus, Geoffery of Monmouth, Gildas, Nennius, Richard of Cirencester, Morgans, Cambrian History, and works of British Topography.

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backbone through Yorkshire, Derby, Worcester, and the rest to St. David's in Pembrokeshire, then the port of Menef. Then fourth, came the *Sarn Ermyn*, now called Ermin Street, by topographers, running from the southern port of Pevensey, right up the east coast to Edinburgh. This was followed by an offshoot at London, which took pretty well the route now followed by the Great Western Railway through the South Midlands to Menef (St. David's). The sixth great high road was from the Salt Mines of Cheshire to Longborth (Porthmouth), where that great article was exported to all the Continent. Another branch of the Saltway ran to the Humber ports and those of the East Coast to serve the trade in salt, from thence to what is now Germany and North Europe. After this we reach the second *Sarn Ermyn*, which opened the country from Torbay to Dumbarton, on the Clyde, and probably it was used for the transit of iron, and other metals, in which that district is so rich, although after the destruction of the ancient British commercial civilisation by the Roman tyranny and the Saxon savagery, they for centuries laid unworked. The ninth great road was one for the general protection of the nation from invasion, and ran round the whole circuit of the island up to the Forth and Clyde. It was named in the language of our ancestors *Y Sar ar y Mor*, or "The Road by the Sea." It was in fact a chain of fortifications connected by one of the most stupendous pieces of road engineering the world has ever seen. As it followed all the sinuosities of the coasts and great rivers, it could not have been much less than 2,000 miles long! The engineering genius, resources, and wealth of a nation who could make such an organised system of roads at that time, in the whole not less than close upon 6,000 miles, startles even us, accustomed as we are to engineering feats. And further, these were not mere track ways, but properly made and metalled roads, with cuttings through hills, the raising of hundreds of miles of embankments to carry them over marshes and fens, as proved by the remains of them still in existence after 2,600 years, and which are constantly being found in the execution of works for our own similar uses. It is useless for those ignorant of the state of our forefathers to deny this, and declare there is no evidence. We possess the same evidence of their existence as we do of the existence of the Greek, Egyptian, and Assyrian temples and cities,—their ruins yet with us, and the fact that considerable parts are in use to our day. For pedants we have their own class of evidence —Cæsar's Commentaries. This great Roman leader not only expresses admiration at the main roads, but says the whole country as far as he fought his way, about 50 miles, was intersected in all directions by cross roads, over which wheeled waggons of supplies, and large masses of war chariots, could and did advance on all his flanks, so that whilst Caswallan, the British general, held him in check on his advance up the main road, his flanks were harassed by the charioteers and cavalry from the cross roads, and if attacked or pressed they rejoined their main body, to gain advance by new routes. He records in despair that, owing to the atonishing means of easy and rapid locomotion these roads formed, his own troops never were able to hold more land than they stood upon, for if they charged out or strayed they were cut off, and if a skirmish took place the British always were able to call up supports or to retire to again advance.*

This would seem to imply that our ancestors not only were highly skilled engineers and road-makers, but understood the art of making maps of them,—an art that neither the Romans nor Greeks possessed. At least these latter have left no traces of mapping to us. None have even been dug up at Pompeii, where whole Latin and Greek libraries of the age of the Cæsars, A.D. 56, have been unearthed, but no maps. But we are getting too long, so must return to these engineering monuments again. What we have already said will show our forefathers were no barbarians, but brought a perfect civilisation and an organised society with them from the East, being true Hebrews, or "colonisers," then as now, for that is the translation of the surname of Abraham, and we are his descendants.—*Anonymous Leaflet.*

* See Cæsar's Com. Invasion of Britain, and Dion Cassius, the classic historian.

SOME SPEECHES, AT THE CONGRESS OF THE CHAMBERS OF COMMERCE OF THE EMPIRE.

We think the following speeches, delivered on the 10th June last, at the Grocer's Hall, E.C., on the occasion of the above Congress will be useful and acceptable to our friends, and we quote them accordingly, The first is Mr. Chamberlain's at the banquet at the Holborn Restaurant. He spoke as follows:—

"Mr. Chamberlain, again rising, said—I have now to propose to you the toast of the evening, 'Commerce and the Empire,' and, gentlemen, although this is a toast of infinite scope which appeals to our imagination as well as to our material instinct, I hope to observe in my remarks upon it the brevity with which the compounder of the toast list has set me an example. He has found it possible to put before you a toast of this magnitude in what practically amounts to two words. Succinct as he has been, he might have been still briefer, for I believe that the toast of the Empire would have carried with it all that is meant by commerce and the Empire, because, gentlemen, the Empire, to parody a celebrated expression, is commerce. It was created by commerce, it is founded on commerce, and it could not exist a day without commerce. (Cheers.) But this fact does not derogate in the slightest degree from the high ideal which we have formed of that world wide dominion, which covers so large a portion of the earth's surface, and which to so many hundreds of millions of persons has brought civilization and security and peace. (Cheers.) It is true that the great Napoleon called us a nation of shopkeepers; but we may bear in mind that it was his ambition to open shop himself (cheers and laughter), and I think the taunt was born rather of jealousy than of contempt. (Cheers.) The fact is history teaches that no nation has ever achieved real greatness without the aid of commerce, and the greatness of no nation has survived the decay of its trade. Well, then, gentlemen, we have reason to be proud of our commerce and to guard it. (Cheers.) If I were to ask myself the oft-repeated question, whether this Empire is destined to follow the empires of antiquity and to perish and the memory of it to be forgotten, or whether we are to sink like some of our rivals into a condition of mediocrity or obscurity, I confess my answer would depend not so much upon what may be done or said by the population of these small islands, but rather upon the eventual determination of that greater Britain which forms, in space at any rate, the larger portion of the Empire (cheers), and upon the arrangements which they may make to bind us together in closer union. (Cheers.)

"THE ADVANTAGES OF UNION.

"Gentlemen, the advantages of such a union are now

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universally appreciated. They are becoming the commonplaces of after-dinner oratory. No one now has to argue for the principle. We in this country are, I think, now pretty well convinced of the assured future of our colonies and our dependencies. (Cheers.) There may have been times, but it is long ago, when these great countries with their enormous potentialities were not appreciated in the United Kingdom. That was not long the case. We know now their capabilities for the production of every article of general necessity or general use. We know of their enormous mineral and natural resources. We know they must inevitably grow in wealth and in power and in intellectual strength. We know that day by day they are attracting to themselves a vigorous and intelligent population. (Cheers.) But knowing all that, is it wonderful that we desire that the ties of blood and of language, of laws and of religion, which now bind us so closely together should never be loosened by selfish competition, by unworthy jealousy, which nevertheless insensibly spring up even between kindred nations unless their institutions are linked together by something more material than sympathy. (Cheers.) More and more our sons leave our shores and go to distant lands, and we desire that the lands to which they go should be Britain like the land that they leave. (Cheers.) We desire that if they leave us they should leave something of themselves behind and should continue to cherish our aspirations for the greatness of our common race. (Cheers.) That is our position, but am I wrong in thinking that the colonies share our feelings and share them to the full—that they have no idea of cutting themselves adrift from the great history of the mother land, from the glorious traditions in which we find the germs and origins of the ordered liberty which they enjoy, from the history of the struggles in which their ancestors took no mean part, and from all the common pride in the glories of art and literature which, perhaps, more even than our victories in arms, have made the name of Britain illustrious? (Cheers.) No, gentlemen, I believe that our colonies recognize the fact that the life of a great nation is fuller than the life of a small one, and the life of an old nation more instructive than the life of a new one, and in order to secure and maintain this connexion I am quite convinced that none of our colonies will be ready to abandon its part in the heritage which belongs to all of them. (Cheers.)

"THE GROWTH AT HOME.

"We ask you from the colonies to attach yourselves closer to us. The benefit is not all on our side. It is not to a decrepit ruin that you are asked to cling. (Cheers.) You have come here, and I think you will agree with me in saying that there are no signs here of waning life or decaying greatness. (Cheers.) The continued growth of this country is almost as remarkable as the growth of those sister nations that we call our colonies. I could name large cities in our midst the annual addition to whose population could furnish many townships even in most vigorous communities. (Cheers.) Well, then, surely it is better to remain a valued associate in such an Empire as this than to sink isolated and separate into a fifth-rate Power. (Cheers.) It is better for your commerce and for our commerce that we all alike should share in the free interchange of commodities between 300 millions of people than that we should be engaged in setting up barriers one against the other and in exciting a competition from which all will be sufferers. The unity of the Empire is recommended to us by sentiment, and sentiment is one of the greatest forces in human affairs, but it is recommended to us no less by our material interests; and it is, in my opinion, the duty of every statesman, whether in this country or in the colonies, to make permanent and secure this union by basing it upon material interests; and, although I am ready enough to admit that there is much that still remains to be done—we are sowing the seed of which, it may be, we shall not reap, the harvest—yet I am optimist enough to think that the forces of cohesion are greater than the forces that tend to disruption. (Cheers.) I rejoice in everything which tends to identify the commercial life of the colonies with the United Kingdom, and therefore I welcome such a congress as this which is met in our metropolis to-day, and I cannot doubt that its deliberations, with the opportunity which it affords for personal intercourse and communion, will be fruitful of future good. I appeal to the representatives of the commerce of the United Kingdom to facilitate our task, to make sacrifices, if need be, to secure this great object and ideal, and I appeal to the delegates from the colonies to recognize and to reciprocate the spirit in which we bid them welcome and to recognize the pleasure with which we see them once more 'at home' (loud cheers), and I ask them to carry back to all the quarters of the globe where the Union Jack floats over a British community the assurance of the affection, the pride, and the confidence with which the mother country regards her distant children. (Loud cheers.)"

Sir Albert Rollit, M.P., spoke as follows in winding up the debate on the subject of the proposed Commercial Zollverein:—

"The President (Sir Albert Rollit, M.P.) said that the office of a chairman was at times to focus the feeling of a meeting and to give it expression. Blood was thicker than water, and the colonial delegates might take home with them the assurance of British sympathy with their Imperial aspirations and with their commercial interests. (Cheers.) But while they were sympathetic they must also be practical; and it would be matter for deep regret if they failed to formulate, with general assent, some record of their opinions, or to take a step onward towards the solution of the problem they had so well and exhaustively debated for two days. (Hear, hear.) The subject was both difficult and delicate; whether they were free traders or not they must feel the evil of fiscal changes and of the uncertainty which often followed them and disorganized trade; the consequences of their resolution would also be very great, if it were acted upon by the Government, and the result might jeopardize the favoured-nation treatment they had enjoyed from all nations and those maritime earnings which were represented by 70 millions sterling per annum in the shape of what had been called invisible exports. (Hear, hear.) But the example of free trade had not been followed by other nations who had tariff-bound coasts, who preferred isolation and exclusive dealing, and who thus injured, not only our trade, but their own; and it was very well for M. Méline to say that, while France was rightly protectionist, England was equally rightly for free trade, a state of affairs which could hardly be a permanent economic basis, for, whatever their friendship for France, this was a one-sided system, and made them lament for her the more the loss of her eminent economist, M. Jules Simon. (Hear, hear.) On the other side was a great and wide sentiment, a high ideal, a dream, as it had been called, but rather the realization and interpretation of the poetic dream, which pictured England thus:—'She stands with all her daughter-lands about her, mistress of the seas, and heiress of the land beyond the seas.' (Cheers.) Someone had quoted 'Perish the colonies' as

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if it had been said by a Briton, but it had not; it was a Frenchman who cried, '*Périssent les colonies plutôt qu'un principe*' (hear, hear); and if free trade was a principle, and one to which he heartily subscribed, so colonial federation was a principle and commercial union, if it were only practicable and prudent. (Hear, hear.) What changes had come over public feeling as to the colonies! First they were plantations for Imperial profit, then even statesmen counted their cost, but now Imperial and colonial unity was both a political and mercantile objective, and must carry with it some real advantages, such as commercial dealings with people using the same flag, the same language, and the same commercial customs, the identity of which the congress was seeking to increase. So, too, they sought greater political unity and strength, and, remembering that the basis of British trade was the exchange of her manufactures for her food, they sought to cultivate and develop the resources of the colonies, which were so vast and various, and might be made the best means of insuring supplies under all conditions of peace or war. (Cheers.) An American boasted that his country was bounded by the pathless ocean on the East, by the equinoxes on the South, by the aurora borealis on the North, and by the Day of Judgment on the West. (Laughter.) But a federated British Empire would have no boundaries at all; it would be the world over. (Cheers.) Still, there were other considerations. Whether Britain surrendered some of its free-trade principles or the colonies some of their protection, each would involve some sacrifice, and some differential treatment, which he believed to be inherently necessary in any scheme of commercial union, must mean mutual concessions, while a restricted market meant, even if after some economic friction, an addition to prices, and upon this point the people would have to determine. But the real problem was, whether it might not be wise to make an economic sacrifice for greater political, social, and commercial ends, and the Zollverein, which had been so much quoted as an example, was in truth based on a common tariff by mutual concessions for political and commercial purposes. (Hear, hear.) They might also be met by retaliation and tariff wars if they denounced existing treaties, and the case might be even worse if Hamburg or Antwerp were declared free ports. (Hear, hear.) So that there was very much to be said on each side of this most complex and difficult economic problem, and they must be content to demand that it should be promptly and fully considered by their statesmen, which Mr. Chamberlain had promised if the colonies moved in the matter. Let them, then, take the first step towards its impartial examination, and let them do so in the determined spirit of Hannibal—'Aut viam inveniam aut faciam'—'I will find a way or make one.' (Cheers.) With this object—the consideration of the question—he had framed the following resolution, and, if it were generally acceptable to the meeting, he would formally move it as the expression of the views of its members. (Loud cheers.):—

"'That this Congress of Chambers of Commerce of the Empire is of opinion that the establishment of closer commercial relations between the United Kingdom and the colonies and dependencies is an object which deserves, and demands, prompt and careful consideration. The congress, therefore, respectfully represents to her Majesty's Government that, if that suggestion should be made on behalf of the colonies, or some of them, it would be right and expedient to promote such consideration, and the formulation of some practical plan, by summoning an Imperial conference fully representative of the interests involved, or by such other means as her Majesty may be advised to adopt. That copies of this resolution be forwarded by the president to the Prime Minister, the First Lord of the Treasury, the Secretary of State for the Colonies, the leaders of the Opposition in both Houses, the High Commissioner for Canada, and the Agents-General of the other colonies.'"

The resolution and amendment were then withdrawn, and Sir A. Rollit moved and Mr. Osler (Toronto) seconded the above resolution, which was supported by Mr. W. H. Willans, chairman of the council of the London Chamber of Commerce, and carried unanimously amid loud cheers.

The following resolution was moved and seconded by the representatives of the Birmingham Chamber of Commerce:—

"(1) That, as a first step towards Imperial federation, it is desirable that a Consultative Imperial Council should be formed, whose members, for the time being, should be resident in the United Kingdom. That the council should be called together in cases where the general interests of the colonies represented were affected in matters of trade, finance, or Imperial defence. (2) That this council should consist of members elected by every self-governing colony in some adequate and relative proportion to its electorate, and that its functions should be purely consultative. (3) That the Crown colonies should also be represented on this council."

After some discussion this resolution was carried unanimously, and the congress then adjourned.

EXTRACTS FROM "MADAM HOW AND LADY WHY."*

"Of course there is a great deal more to be said about all this; but I have no time to tell you now. You will read it, I hope, for yourselves when you grow up, in the writings of far wiser men than I. Or perhaps you may feel for yourselves in foreign lands the actual shock of a great earthquake, or see its work fresh done around you.

"And if ever that happens, and you be preserved during the danger, you will learn for yourself, I trust, more about earthquakes than I can teach you, if you will only bear in mind the simple general rules for understanding the 'how' of them which I have given you here.

"But you do not seem satisfied yet? What is it that you want to know?

"Oh! There was an earthquake here in England the other night, while you were asleep; and that seems to you too near to be pleasant. Will there ever be earthquakes in England, which will throw houses down and bury people in the ruins?

"My dear child, I think you may set your heart at rest upon that point. As far as the history of England goes back, and that is more than a thousand years, there is no account of any earthquake which has done any serious damage, or killed, I believe, a single human being. The little earthquakes which are sometimes felt in England run generally up one line of country, from Devonshire through Wales, and up the Severn Valley into Cheshire and Lancashire, and the south-west of Scotland; and they are felt more smartly there, I believe, because the rocks are harder there than here, and more tossed about by earth-

* "First Lessons in Earth Lore for Children." By Charles Kingsley. London: Macmillan and Co., 1880. Pages 53, 54, 55—87, 88—92, 94, 97—100, 101.

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quakes which happened ages and ages ago, long before man lived on the earth.

"I will show you the work of these earthquakes some day, in the tilting and twisting of the layers of rock, and in the cracks (*faults* as they are called) which run through them in different directions. I showed you some once, if you recollect, in the chalk cliff at Ramsgate, two sets of cracks, sloping opposite ways, which I told you, were made by two separate sets of earthquakes, long, long ago, perhaps while the chalk was still at the bottom of a deep sea. But even in the rocky parts of England the earthquake force seems to have all but died out. Perhaps the crust of the earth has become too thick and solid there to be much shaken by the gases and steam below. In this eastern part of England, meanwhile, there is but little chance that an earthquake will ever do much harm, because the ground here, for thousands of feet down, is not hard and rocky, but soft, sands, clays, chalk, and sands again; clays, soft limestones, and clays again, which all act as buffers to deaden the earthquake shocks, and deaden too the earthquake noise.

"And how?

"Put your ear to one end of a soft bolster, and let some one hit the other end. You will hardly hear any noise, and will not feel the blow at all. Put your ear to one end of a hard piece of wood, and let some one hit the other. You will hear a smart tap; and perhaps feel a smart tap, too. When you are older, and learn the laws of sound, and of motion among the particles of bodies you will know why. Meanwhile you may comfort yourself with the thought that Madam How has (doubtless by command of Lady Why) prepared a soft bed for this good people of Britain—not that they may lie and sleep on it, but work and till, plant and build and manufacture, and thrive in peace and comfort, we will trust and pray for many a hundred years to come. All that the steam inside the earth is likely to do to us, is to raise parts of this island (as Hartford Bridge Flats were raised, ages ago, out of the old icy sea) so slowly, probably, that no man can tell whether they are rising or not. Or again, the steam-power may be even now dying out under our island, and letting parts of it sink slowly into the sea, as some wise friends of mine think that the fens in Norfolk and Cambridgeshire are sinking now." . . .

"Page 85. Why, you ask, are there such terrible things as volcanoes? Of what use can they be?

"They are of use enough, my child; and of many more uses, doubt not, than we know as yet, or ever shall know. But of one of their uses I can tell you. They make or help to make divers and sundry curious things, from gunpowder to your body and mine.

"What? I can understand their helping to make gunpowder, because the sulphur in it is often found round volcanoes; . . . but how can volcanoes help to make me? Am I made of lava? Or is there lava in me?

"My child, I did not say that volcanoes helped to make you. I said that they helped to make your body; which is a very different matter, as I beg you to remember, now and always. . . . At least so I believe; and so, I am happy to say, nine hundred and ninety-nine thousand nine hundred and ninety-nine people out of every million have always believed, because they have used their human instincts and their common sense, and have obeyed (without knowing it) the warning of a great and good philosopher called Herder, that "The organ is in no case the power which works by it;" which is as much as to say, that the engine is not the engine-driver, nor the spade the gardener.

"There have always been, and always will be, a few people who cannot see that. They think that a man's soul is part of his body, and that he himself is not one thing, but a great number of things. They think that his mind and character are only made up of all the thoughts, and feelings, and recollections which have passed through his brain; and that as his brain changes, he himself must change, and become another person, and then another person again, continually.

"But do you not agree with them; but keep in mind wise Herder's warning that you are not to 'confound the organ with the power' or the engine with the driver, or your body with yourself: and then we will go on and consider how a volcano, and the lava which flows from it, helps to make your body.

"Now I know that the Scotch have a saying, 'That you cannot make broth out of whinstones' (which is their name for lava). But though they are very clever people they are wrong there. I never saw any broth in Scotland, as far as I know, but what whinstones had gone to the making of it; nor a Scotch boy who had not eaten many a bit of whinstone, and been all the better for it.

"Of course, if you simply put the whinstones into a kettle and boiled them, you would not get much out of them by such rough cookery as that. But Madam How is the best and most delicate of all cooks; and she knows how to pound and soak, and stew whinstones so delicately, that she can make them sauce and seasoning for meat, vegetables, puddings, and almost everything you eat; and can put into your veins things which were spouted up red-hot by volcanoes, ages and ages since, perhaps at the bottom of ancient seas which are now firm dry land.

"This is very strange—as all Madam How's doings are. And you would think it stranger still if you had ever seen the flowing of a lava stream."

. . . . . .

"And now you will ask me, with more astonishment than ever, what possible use can there be in these destroying streams of fire? And certainly, if you had ever seen a lava stream, even when cool, and looked down, as I have done, at the great river of rough black blocks streaming away far and wide over the land, you would think it the most hideous and the most useless thing you ever saw. And yet, my dear child, there is One who told men to judge not according to the appearance, but to judge righteous judgment. He said that about matters spiritual and human; but it is quite as true about matters natural, which also are His work, and all obey His will.

"Now, if you had seen, as I have seen, close round the edges of these lava streams, and sometimes actually upon them, or upon the great bed of dust and ashes which have been hurled far and wide out of ancient volcanoes, happy homesteads, rich crops, hemp and flax, and wheat, tobacco, lucerne, roots, and vineyards laden with white and purple grapes, you would have begun to suspect that the lava streams were not, after all, such very bad neighbours. And when I tell you that volcanic soils (as they are called), that is soil which has at first been lava or ashes, are generally the richest soils in the world—that, for instance (as some one told me the other day) there is soil in the beautiful island of Madeira so thin that you cannot dig more than two or three inches down without coming to the solid rock of lava, or what is harder even, obsidian (which is the black glass which volcanoes sometimes make, and which the old Mexicans used to chip into swords and arrows, because they had no steel)—and that this soil, thin as it is, is yet so fertile, that in it

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used to be grown the grapes of which the famous Madeira wine was made—when you remember this, and when you remember, too, the Lothians of Scotland (about which I shall have to say a little to you just now) then you will perhaps agree with me, that Lady Why has not been so very wrong in setting Madam How to pour out lava and ashes upon the surface of the earth.

"For see, down below, under the roots of the mountains, Madam How works continually like a chemist in his laboratory, melting together all the rocks, which are the bones and leavings of the old worlds. If they stayed down below there, they would be of no use; while they will be of use up here in the open air. For year by year—by the washing of rain and rivers, and also, I am sorry to say, by the ignorant and foolish waste of mankind—thousands and millions of tons of good stuff are running into the sea every year which would if it could be kept on land, make food for men and animals, plants and trees. So in order to supply the continual waste of this upper world, Madam How is continually melting up the under world, and pouring it out of the volcanos like manure, to renew the face of the earth. In these lava rocks and ashes which she sends up there are certain substances, without which men cannot live—without which a stalk of corn or grass cannot grow.

"Without potash, without magnesia, both of which are in your veins and mine—without silicates (as they are called) which give flint to the stems of corn and of grass, and so make them stiff and hard, and able to stand upright—and very probably without the carbonic acid gas, which comes out of the volcanoes, and is taken up by the leaves of plants, and is turned by Madam How's cookery into solid wood—without all these things, and I suspect without a great many more things which come out of volcanoes, I do not see how this beautiful green world could get on at all.

"Of course, when the lava first cools on the surface of the ground it is hard enough, and therefore barren enough. But Madam How sets to work upon it at once, with that delicate little water-spade of hers, which we call rain, and with that alone, century after century, and age after age, she digs the lava stream down, atom by atom, and silts it over the country round in rich manure. So that if Madam How has been a rough and hasty work-woman in pumping her treasures up out of her mine with her great steam-pumps, she shows herself delicate and tender and kindly enough in giving them away afterwards.

"Nay, even the fine dust which is sometimes blown out of volcanoes is useful to countries far away. So light it is, that it rises into the sky and is wafted by the wind across the seas. So in the year 1783, ashes from the Skaptar Jokull, in Iceland, were carried over the North of Scotland, and even into Holland, hundreds of miles to the South."

. . . . . .

"Ah! my dear child, that I could go on talking to you of this for hours and days! But I have time now only to teach you the alphabet of these matters—and indeed, I know little more than the alphabet myself; but if the very letters of Madam How's book, and the mere A, B, C of it, which I am trying to teach you, are so wonderful and so beautiful, what must its sentences be and its chapters? And what must the whole book be like? But that last none can read, save He who wrote it before the worlds were made.

"But now I see you want to ask a question. Let us have it out. I would sooner answer one question of yours than tell you ten things without your asking.

"Is there potash and magnesia and silicates in the soil here? And if there is, where did they come from? For there are no volcanoes in England.

"Yes. There are such things in the soil; and little enough of them, as the farmers here know too well. For we here in Windsor Forest, are on the very poorest and almost the newest soil in England; and when Madam How had used up all her good materials in making the rest of the island, she carted away her dry rubbish and shot it down here for us to make the best of; and I do not think that we and our forefathers have done so very ill with it. But where the rich part, or staple, of our soils came from first, it would be very difficult to say, so often has Madam How made, and unmade and remade England, and sifted her materials afresh every time. But if you go to the Lowlands of Scotland, you may see where the staple of the soil came from there, and that I was right in saying that there were atoms of lava in every Scotch boy's broth. Not that there were ever (as far as I know) volcanoes in Scotland or in England. Madam How has more than one string to her bow, or two strings either; so when she pours out her lavas, she does not always pour them out in the open air. Sometimes she pours them out at the bottom of the sea, as she did in the North of Ireland, and the South-west of Scotland, when she made the Giant's Causeway, and Fingal's Cave in Staffa too, at the bottom of the old chalk ocean, ages and ages since. Sometimes she squirts them out between the layers of rock, or into cracks which the earthquakes have made, in what are called trap dykes, of which there are plenty to be seen in Scotland and in Wales likewise. And then she lifts the earth up from the bottom of the sea, and sets the rain to wash away all the soft rocks, till the hard lava stands out in great hills upon the surface of the ground. Then the rain begins eating away those lava-hills likewise, and manuring the earth with them; and wherever those lava-hills stand up, whether great or small, there is pretty sure to be rich land around them. If you look at the Geological Map of England and Ireland, and the red spots upon it, which will show you where those old lavas are, you will see how much of them there is in England, at the Lizard Point in Cornwall, and how much more in Scotland and the North of Ireland. In South Devon, in Shropshire—with its beautiful Wrekin, and Caradoc, and Lawley,—in Wales, round Snowdon (where some of the soil is very rich), and, above all in the Lowlands of Scotland. you see these red marks, showing the old lavas, which are always fertile, except the poor old granite, which is of little use save to cut into building stone, because it is too full of quartz—that is, flint.

"Think of this the next time you go through Scotland in the railway, especially when you get near Edinburgh. As you run through the Lothians, with their noble crops of corn, and roots, and grasses, and their great homesteads, each with its engine chimney, which makes steam do the work of men, you will see rising out of the plain, hills of dark rock, sometimes in single knobs, like Berwick lava or Stirling crag: sometimes in noble ranges, like Arthur's Seat, or the Lidlaws or the Ochils. Think what these black bare lumps of whinstone are, and what they do. Remember they are mines—not gold mines, but something richer still—food mines, which Madam How thrust into the inside of the earth, ages and ages since, as molten lava rock, and then cooled them and lifted them up, and pared them away with her ice-plough and her rain-spade, and spread the stuff of them over the wide carses round, to make in that bleak Northern climate, which once carried nothing but fir-trees and heather, a soil fit to feed a great people; to cultivate in them industry, and science, and valiant self-dependence, and self-help; and to

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gather round the heart of Mid-Lothian and the Castle Rock of Edinburgh the stoutest and the ablest little nation which Lady Why has made since she made the Greeks who fought at Salamis.

"Of those Greeks you have read, or ought to read, in Mr. Cox's 'Tales of the Persian War.' Some day you will read of them in their own books, written in their grand old tongue. Remember that Lady Why made them, as she has made the Scotch, by first preparing a country for them, which would call out all their courage and their skill; and then by giving them the courage and the skill to make use of the land where she had put them."

[The friend who sent us the above for the BANNER, says, with justice, that the thoughts seem to point to 2 Sam. vii. 10, R.V.: "And I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place, and be moved no more: neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over My people Israel; and I will cause thee to rest from all thine enemies."—ED.].

THE IDENTITY AT PERTH, WEST AUSTRALIA.

IN the *West Australian* a paper published at Perth (West Australia), on May 20th, we have a few lines noticing the effort of Mr Horatio Robson, of that city, to make known by lectures the facts of our case.

FREMANTLE DEBATING AND MUSICAL SOCIETY.

There was a large attendance of members and visitors at the Congregational Hall on Monday evening, when Mr. Horatio Robson delivered a lecture on the "Identification of the Lost Tribes with the Anglo-Saxon Race." The president (Mr. W. A. Windas) occupied the chair. The lecturer ingeniously traced the course of the Israelites through their varied wanderings, and endeavoured to establish the speculative theory of their identity with the British race. At the close of the address a great amount of discussion ensued, and an interesting evening terminated with the usual vote of thanks to the lecturer and chairman.

It is clear that the writer of the above was not favourable to our views and probably knew but little about them. Hence the remark that Mr. H. Robson "endeavoured to establish the speculative theory of the Identity of the Lost Tribes with the British race!" No evidence of any value it is clear, can be adduced for this "speculative theory," in the journalist's view. Yet the opposite to that is the very fact which has induced those who have adopted our views here, to rely upon and embrace them. We believe that strong and valid evidence is forth coming in support of Mr. H. Robson's and our views—evidence which the Western Australian journalist could never demolish or rebut.

For nearly twenty years we have week by week been engaged in promulgating in the BANNER, the evidence on which we and others have based our belief in the Scriptural predictions we see fulfilled around us, and fulfilling. At present our labours are great and our efforts truly "up-hill work." The attitude of the clergy is, of course, the great impediment to advance. For they lead the people in such matters; and while their indifference or opposition lasts, the people will take no interest in the fact that the British race are Israel, and as Israel, enjoying the blessings promised to that race according to the prophecies. Under these circumstances our duty seems to be, like those who preach the Gospel of Christ in places where He is totally unknown, to go on repeating the good news, that "Lost Israel is found," with the reasons for our belief added, till some are impressed with the message, accept it, and become in turn its zealous and successful preachers. For, the facts are true; and it is not in the power of man to show that the Ten Tribes, hitherto "lost," are to be lost for ever; or that the British who answer accurately to the Biblical description of the lost nation, are not they. Let anyone who doubts our assertions, sit down earnestly to study all that the Bible tells us respecting the House of Israel or Ephraim. It will be found as the result of that investigation that Ephraim-Israel exists to-day as "a great and mighty nation," Christian in character and profession, supremely blessed by the Lord, being the holder of "the Gates" of the world, being the mistress of the seas, enormously wealthy, reigning over many nations, submitting to none, lending to many nations, borrowing from none, the evangelists to all the nations of the earth, being also the people of the Book—the Word of God. These Islanders living in the West, yet already "spread abroad to the West, and to the East, to the North, and to the South," are blessed with rapid "population increase," and are going forth continually, sending out their swarming colonists, to found "daughter nations" loyal to their old mother in the West; thus fulfilling many prophecies given by the Lord and by His servants the prophets, in favour exclusively of His People Israel, "His firstborn." The followiug texts will prove the truth of our statements on these points, in the order named above Gen. xii. 2, 3; xviii. 18; Hosea i. 10; Gen. xxii. 17, 18; Deut. viii. 18; xxviii. 1—13; xv. 6; Hosea xi. 10; Gen. xxxv. 11; Jer. xxxi. 9, R.V.

Our nation fulfils these prophecies accurately, and does so exclusively among the nations. These facts from the nature of the case prove the truth of the Scriptures, and at the same time the Israelitish origin of the British nation. God has been pleased to declare that He depends upon His chosen people Israel to prove to the nations of the world "that He is God." This remarkable statement will be found in Isa. xliii. 10, 12; xliv. 8, R.V. "Ye are my witnesses saith the Lord, and My servant whom I have chosen, that ye may know and believe Me, and understand that I am He. Before Me there was no God formed—neither shall there be after Me. . . . Therefore ye are My witnesses, saith the Lord, and I am God."

The House of Judah stand to-day witnesses that God exists armed with power to punish disobedience and to destroy. But the testimony is not perfect because His attributes of mercy, grace, and salvation must be proved by the other House of Israel who proclaim as "His witnesses" that He exists to save and restore Israel His people by blessing, sanctifying, and energizing them to serve Him faithfully, and to glorify Him by their proclamation of His Gospel grace, among the nations, according to His appointment of commission to them as stated in His word written. In conclusion we republish the following from, we believe, a Liverpool paper of recent date, showing what our Colonial Empire is like; giving statistics, which point in several details to our nation's Identity with "Lost Israel."

"OUR COLONIAL EMPIRE.

"At the present time when everything in the relations of Great Britain with her colonies points to the early accomplisnment of Imperial Federation for both commercial and defensive purposes, it is important that everyone should be able to appreciate the advantages to be derived from such

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a scheme, and that can only be attained through a knowledge of the extent and wealth of the Empire as a whole—an extent and wealth but only feebly recognised by the generality of people. Thus never before was the annual 'Colonial-office List' of such value and interest as it is this year, in which it reaches its thirty-fifth annual edition. Compiled by Mr. John Anderson, of the Colonial-office, from official records, the accuracy and completeness of the vast amount of historical and statistical information regarding all colonies and dependencies—except, of course, India, to which a separate 'list' is devoted—goes without saying; it is something more than a mere reference work, it is a book to study. Including India, the British Empire now extends over 11 millions of square miles, or 91 times the area of the mother country, but the area of the Colonial Empire alone is 77 times that of the United Kingdom. It has a population, if we exclude that of the vast territory of the Niger and Oil Rivers, of only 20½ millions, as compared with the 38 millions at home. During the last decade, however, the population has increased from 15½ millions to 20 millions, excluding possessions annexed since last census, or from which there were no returns. The bulk of this increase is in the Australian and South African colonies. Of the total colonial area of 11,320,995 square miles, the eleven self-governing colonies cover about seven millions square miles, inhabited by a population of 11 millions, so that the area still more or less under the direct authority of the Home Government amounts to three and a third millions square miles, with a populution of about 10 millions. All but 360,461 square miles of this is in Africa. The products of the colonies consist mainly of raw materials. In the matter of trade, great strides have been made since 1875, with the exception of one solitary backward movement in 1892, the increase has been continuous, but in 1894 the movement was forward again, and colonial trade amounting to £288,205,102, and the United Kingdom trade to £682,130,677. During 1892, 1893, and 1894 the excess of the value of our imports from the colonies over the value of our exports to them was 20, 17, and 19 millions respectively. The largest item in the colonial exports is wool, sugar and molasses coming next. The total gold product of the Empire reaches ten millions sterling annually, or nearly one-third of the world's production, contributed mainly by Australia, New Zealand, and India. At the end of 1894 there were 32,928 miles of railway, and 107,195 miles of telegraph, while the tonnage of colonial shipping was 1,511,804. These are only a few of the main facts of our Colonial Empire; their significance requires no emphasis. The 'List' also contains the usual accounts of the services of the officers in the colonial service, colonial regulations, transcript, list of officials, &c., together with a number of excellent maps, Messrs. Harrison and Sons, booksellers to her Majesty and the Prince of Wales, are the publishers."

Correspondence.

THE NICARAGUA CANAL.

To the Editor of the "Banner of Israel."

SIR,—With your kind permission, I should just like to pen a few ideas for the benefit of your readers on the advantages likely to accrue to Liverpool and the nation at large on the opening of the above canal.

I find that the United States have come to the rescue of the company making this water way; and are going to advance 70,000,000 dollars, and leave thirty million dollars for the people to take up. The canal will be 170 miles long (but 121 miles is river and lake), so that the remainder which is to be cut, lies on the Atlantic and Pacific ends of the undertaking. Now what does this canal mean to Europe and England in particular?

It means lessening the Pacific Ocean, and especially that part which at present is farther away from us by bringing it six thousand miles nearer; or some ten days. I find one of the White Star ships did the passage London to Sidney in thirty-seven days, so that it means we shall be able to travel to New Zealand and Australia, Japan and China, under a month, according to place and distance. Liverpool should be on the alert and consider what advantages in passenger and goods traffic this will bring her. As the West Indian islands will be on the line of this route, it ought also to benefit them, thus causing them to export and import more from us.

It also ought to benefit the cotton industry and help the merchant to compete on more equal terms with the developing trade that Japan and India is now creating.

It would appear that the time is dawning for the far East to wake up from its slumber, and that the work done by many men in a variety of branches in the wake of civilisation was now going to bear fruit. This should be good news to our overcrowded islands, and be the means of opening up such an island as Borneo, with its four hundred thousand square miles, in fact all these islands, Java, Celebes, the Manillas, are all under peopled by the Anglo-Saxon race. Singapore should rise into first importance as a centre of trade. Queensland and Western Australia, with New Guinea, ought to advance rapidly in population from these islands. Then again there is that large group of islands under various names, where our missionaries have worked for the last fifty years, with more or less success. Let us trust that all these islands will see brighter and happier days in the future, as our steamships become more and more numerous.

J. G. M.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—With reference to Mr. John Wilson's request for a "full-sized copy" of my Map of the Promised Land, I am afraid it is practically impossible, as it is nearly six feet square.

I am, however, shortly going to publish my articles, "Englishmen Israelites" and "Politics and Prophecy," in pamphlet form, when I propose to include in it a printed and reduced copy of the said Map, which I hope will be found useful.

I enclose a copy of my letter to the *Jewish World*, anent the "Return to Palestine," which you may find of interest to readers of the BANNER.

I take this opportunity of placing my services at the disposal of anyone, who would like me to lecture on the Eastern Question on the lines of my address at the Annual Meeting at Exeter Hall last May, when I used the Map above referred to. With kind regards, believe me,

Yours truly,

H. H. PAIN.

Bromley, July 13th, 1896.

THE LOST TEN TRIBES.—It is not generally known that Mr. Marchant, of Brighton, has been giving two interesting lectures on the beach at St. Leonards on the subject of the British people being the "Lost Ten Tribes of the House of Israel." Mr. Marchant is a fluent and most interesting lecturer. He is a working-man—but he comes from Brighton and lectures, asking for no reward. He comes simply to make the subject known at St. Leonards. There is no collection of any kind, and he distributes, free of payment, a quantity of literature on the subject amongst his listeners. Mr. Marchant has promised to give two more lectures, the first of which was delivered on Friday, August 7th.—*Hastings and St. Leonards News*, Friday, July 28th, 1896.

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

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

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

THE BANNER OF ISRAEL.

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

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THE BOER AND UITLANDER QUESTION.

BEHIND the Matabele and Mashonaland Questions there still remain unsettled the Uitlander and Boer Questions. The grievances of the former remain as they were, and the latter are still suspicious and provoking in regard to the preparations of the British to put down the Matabele rebellion, imagining that they are intended in the end for the conquest of the South African Republic. A correspondent in *The Glasgow Weekly Herald*, of June 20 last, declares plainly that the Boers are convinced that once the Matabele campaign is over "the forces in Charterland will pass into their country." The consequence is they are doing all they can to prepare for the coming war. This war is as confidently anticipated, it appears, on the British side of the Boer frontier, as in the Transvaal.

The report among the Charterland levies is, that sooner or later, there must be war with the Transvaal, and a disposition is shown that it may happen soon. A march to Pretoria will be popular. A suggestion of the correspondent, however, contained in the paper in question is new and welcome, as intimation from one on the spot that after all the Boer difficulty may be settled without any appeal to arms but in a natural way, satisfactory at any rate to ourselves. What he says is this: "Apart from Pretoria and Johannesburg, the Boers depend entirely on their lands, cattle, and their transporting trade. Their land and transports cannot be managed without oxen. The Rinderpest is across the border, and in the course of things will mow down the cattle. Their lands and transports must be abandoned. Want is already among the country Boers. Its extension means that they will have to appeal, or beg for aid, from Britain and from the Uitlanders, who have little or no connection with the lands and transports of the country Boers. Then the Uitlander Question will be settled, their claims will be conceded."

The correspondent adds, that on his line of march from Sekwani to Palla, continuous lines of dead oxen lined the road on both sides, and dotted the *veldt* for miles inwards. In one mile he counted no less than 600 carcases, and at one place, within a radius of 200 yards, there were counted 80 trecking oxen, lying almost on the top of each other, having died within a few days. It appears that 40,000 oxen had died during the six weeks prior to the writer's march, and the dread disease has shown itself in almost every herd of cattle. In Palla there were nearly 400 waggons abandoned, because the oxen had died, and every waggon had in it merchandise of every kind, and of enormous value, in the aggregate. He considered, therefore, that the outlook for the South African Republic was hopeless.

The Daily Telegraph's Pretoria correspondent on June 22, corroborated the above serious statement of facts, by declaring that "Rinderpest was raging with unabated violence," though we do not gather that it has yet seriously invaded the Transvaal. Whether the anticipation of the correspondent of *The Glasgow Weekly Herald* is well founded or not, we believe that by some means short of war, the opposition of the Boers to the simple justice which the Uitlanders demand must be conceded. War will be a horrible remedy, which will probably cost more than the object proposed will be worth. In two ways, it seems to us, the end will be attained without it. The massing of large bodies of British troops and volunteers on the West and North-west of the Transvaal will show the Boers that their case is really a hopeless one, and if to that cause there be added the loss of their cattle, and the ruin of their lands and transport operations, it seems to us that cut off from outer, German, or other help, they must surrender at discretion, and agree to treat their best friends, their British, European, and American fellow-countrymen, with ordinary justice and equality. The Uitlanders do not require much; but they demand to have a voice in their own Government as subjects of the Republic. While they pay enormous taxes, they claim to have a vote as to how the State shall spend the money. They raise out of the mines nine-tenths of the Revenue which the Boers have,

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to carry on their Government, and they feel that it is only fair that in return for the benefits the State derives from their occupation as miners, they should enjoy the franchise and have a voice in the political condition of the Republic, in proportion to their stake in the country.

By what means this may be brought about, may be doubtful; but it is clear to us that God is working out His plans to give His people the ascendancy in South Africa, and that without a war between the European races there, whom He means to weld into one. The rebellion of the native tribes appears to be the means by which His purposes are to be effected; and to that agency He seems to be adding the Rinderpest to fight for us and so carry out His will. "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past tracing out. . . . For of Him, and through Him and unto Him are all things. To Him be the glory for ever. Amen" (Rom. xi. 36, R.V.).

There are many, no doubt, who would repudiate these views as abhorrent to the Christian profession of our nation and unworthy of ourselves as the followers of Christ. No one, however, wishes for the annexation of the Transvaal, or for the suppression of the Boers as a powerful factor in the country. It is to be desired, on the contrary, that the South African Republic should continue to flourish under its own Boer and British Government with the understanding that it exists in union with the Empire, its people being a united body at peace among themselves, and favourable to the paramount Power in South Africa, which defends and protects them all. That this may be the outcome of the present turmoil in the vast South African Dominion now forming, we fervently desire.

THE NEXT COMING.

Article by Dr. Talmage, in April, 1896.

"The world started with a theocracy, the personal reign of God on earth. Why not close with a theocracy, the personal reign of Christ on earth? There is not a form of government that satisfies the people. Multitudes are tired of monarchies, and tired of limited monarchies, and tired of despotisms, and tired of republics. It may be that the dissatisfactions will increase, and after man's failure at government, the eternal God, in the presence of Christ, may step down to catch up the reins of authority that human hands have not been strong enough to manage. I see it would be a glorious thing if Christ would come and set up a universal throne, and all sin and oppression and war would cease, and the world would take a happiness such as it has never dreamed of. Just think what a place this world would be if complete justice and righteousness reigned in all cities and in all lands! I do not know what your habit is, but my habit is getting more and more to see in all secular events a divine significance, and I find nearly all worldly events pointing in one direction—a glorious consummation when this world shall be the Lord's, either by the presence of Jesus Christ taking government and ruling and reigning on earth, or by the power of the Holy Ghost achieving the same result.

"The only reliable prophecy for a long while ahead is that which is founded on Scriptural data. Hurricane and euroclydon are to be laid away in watery graves, and a time of balmy atmosphere is to come in which there shall be Paradise regained. The intense heats will be lifted from the tropics, and the intense cold lifted from the Arctic, and the uncertainty lifted from the temperate. All this is foretold, sometimes under one phraseology, and sometimes under another. Twelve manner of fruits, and every month a production. Gardens swathing the earth with deep colour of full-blown rose. That settled weather of unbroken loveliness is coming as surely as the Bible is veracious, and God who makes the seasons can control them. About that weather (in contrast to modern meteorological predictions) it is safe a hundred or a thousands years before to make announcement.

"If Christ ever does come to reign on earth personally, He would find on the American continent people from all nations. What a place to set up His kingdom! midway between the Alleghany and the Rocky; and Asia would send to Him its contribution from the one side, and Europe would send to Him its contribution from the other side—a universal kingdom. Mr. Orton, a little while before his death, presented to me a telegraphic chart which surprised me amazingly. But much has gone on since that time to make the map a still more wonderful exhibition, shewing that the time is hastening on when someone will be able to put his finger upon the knob of one telegraphic instrument and thrill all nations with the one touch. But, however Christ may come, and whenever He may come, and wherever He may come, let us all be ready.—From the *Christian Herald*, May 14, 1896."

A FRENCHMAN'S IDEAS ON THE FUTURE OF BRITISH COMMERCE.

The following article we quote from the Leicester *Daily Mercury* of July 25 last, is remarkable as being the translation of a paper regarding the commerce of the nations of Europe, referring especially to that of Great Britain, France and Germany compared. The object, of course, is to show that great as we have been in this respect, and "being still the first commercial state in the universe" and "the conqueror of the empire of the seas," we are in respect of coal and iron, losing our command and allowing our primacy to slip away from us. Germany is rapidly coming to the front and beating us generally; and the end is likely to be that we shall have to fight Germany as in Pitt's days we fought France, to retain our position in the world, as first in commerce all round. It is well to be forewarned, as we shall thus endeavour to be forearmed.

Our French writer we imagine, would be glad to see us deposed from our acknowledged position of "Queen of the seas" "the sovereign of the cotton industries," and hitherto first in the coal and iron trades. But we hardly think he relishes the idea that Germany is likely to step into our place and obtain the primacy in the two articles, iron and coal, on which our greatness and wealth have hitherto been built. It will be a bad day for France when that takes place, for then the war of revenge for the recovery of the lost provinces will add one ingredient of difficulty to the already heavy task which lies before France and Russia together, in the coming deadly struggle for existence, that confronts the nations of Europe. Being free from that terrible anticiptation, we shall, we suppose, see then our opportunity for the recovery of our commercial supremacy which Germany if stricken to the ground, will hardly value any more, seeing that her national existence will be at stake between two such giants in war, as Russia and France combined are sure to prove.

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Our recent article on the Suez Canal (p. 328, August 5th, 1896) gave a comparative statement of the commerce of Britain, Germany, and France, with the east, and we found that of the 3,434 vessels of all nations which passed through the Canal during 1895, 2,318 were British, the German only 314, and the French worse still, namely only 278; Russia boasted of only 39 vessels! When the Germans and French can show a better proportion than 7 to 1 against them, it will be time to talk of their beating us in the general commerce of the world, especially in iron and coal. It is more than probable however, that our repeated strikes in past years have transferred some of our trade to such keen rivals as the Germans and French no doubt are. But we trust the promises of God to His people Israel that in these and all other respects they shall ever be "the head but not the tail, above only but not beneath" their continental and other rivals (Deut. xxviii. 1—13, R.V.). The article was as follows:—

FRENCH IDEAS ON THE FUTURE OF BRITISH COMMERCE.

"The foggy island which the ancients placed at the extremity of the world, has become, by the force of circumstances as much as by the labour and the initiative spirit of its inhabitants, the first commercial state of the universe. At the end of the last century, smaller than the great States already formed, less favoured by nature from an agricultural point of view, she had already conquered the Empire of the seas. Her manufactures and her commerce were already powerful. In the seven years war she had beaten the maritime and colonial power of France, but our rivalry was still very redoubtable to her. Our war marine, reformed under the reign of Louis XVI., held her in check during the war of the American independence. Our commercial marine was a dangerous competitor, and our foreign commerce was, perhaps, more important than that of the British islands. The desperate animosity of Pitt against the revolution, in spite of the identity of purpose in France in 1789 and in England in 1648 and 1688, cannot be otherwise explained. War, and war *a l'outrance*, was necessary to assure the maritime and commercial preponderance of the United Kingdom. In obliging France to turn towards the care of her national defence, the forces and energies which could assure her commercial triumphs, England disembarassed herself of a too redoubtable competitor. The emigration of the capable officers of the war marine decided the issue of the struggle. Our marine, which fought with equal arms, was driven into the ports. From that time forward England had only to pay expenses of war. Her industry and her commerce, free from all competition, could support them without too much difficulty, and reimburse her for them after the peace. After the wars of the Empire, England had attained her purpose. From a maritime and commercial point of view the British islands had acquired against France such a preponderance that we had no longer the chance of regaining the advantage, and, as our country was the only one which could then rival the United Kingdom, Great Britain was the mistress of the markets of the world. On the other hand, the transformation of its industries increased still more the power of the United Kingdom. The great industry was already born in England. Freely developed during the wars of the revolution and Empire, she improved the methods of production. The invention of the steam engine ensured her universal triumph. Thenceforward the manufacturing preponderance was acquired to the country, which produced and disposed of iron and coal—iron for constructing steam engines, and coal to animate them. We certainly had in France both of these precious products, but we had a great deal less and their extraction was a great deal more costly. With the raw material (iron) and the tools (engines and coal) cheap, an abundant supply of skilled labour, certain and already open markets, abundant capital, the English industry had only, so to speak, to go forward. It was quite sufficient to go and seek beyond the seas the other raw materials which her machines and her workpeople, driven from the country districts by the transformation of arable land into grass land, could manufacture. The cost of transport itself was but small. In exporting the surplus production of coal and metals, England had an outward freight for her commercial marine, and therefore the return freight could not be costly. When steam was applied to navigation, and iron to naval construction, the British marine acquired even a new element of preponderance. She constructed steamers in wood or in iron, not only for her maritime commerce, but for the shipowners of other nations. Thus the commercial marine of the British islands was certainly the first in the world. But this was only a relative superiority. In 1860, at the most, it was only equal to that of two States of the first class. The maritime superiority of Great Britain was almost absolute. The number of its vessels were about equal to that of all other marines of the world united. But from a commercial point of view the monster was less redoubtable, and the remedy has even come from the excess of the evil.

"England is marvellously fitted up for production in mass and for mechanical and naval construction. She has blindly thrown herself into it. The manufacture of cotton is a product in general use. Its raw material is of an exotic origin. The English industry has made tissues of cotton to excess. During the wars of the Empire she created herself markets everywhere by hindering other countries going to buy raw cotton. In this branch alone British preponderance has remained evident.

"But the English builders of steam engines and weaving looms have exported them everywhere; the proprietors of coal mines have sent out coals; the British shipowners have transported the coals and machines at low prices into all parts of the universe. The markets for cotton and principal exotic raw materials were at London or at Liverpool. Thanks to competition, they were able to acquire the elements of British manufacturing prosperity, at the same price as English manufacturers, with the exception of the cost of re-exportation which, nevertheless, was reduced by the competition amongst British shipowners. With the national coals—the coals of which the cost of transport determines the cost, or with the import duties, to compensate the cost of re-exporting of British machines—the continent was in a position to enter into the struggle with British manufacturers.

"Belgium had coal in abundance. English engineers and capitalists came to found different establishments there. By her great port, Antwerp, through her rivers and canals, she had cheap transport. Like England, she exported coal, iron, machines. She manufactured glass, spun and wove the flax of Flanders and the wool of her flocks.

"In France a great industry was formed near to the coal mines of the north, and prospered under the shelter of import duties. We had merino wools, skins, and silks. The English markets and the British ships completed our assortment of raw materials. Even for the tissues of cotton the taste of our designers and the preference of our manufacturers for finished articles of a harmonious and seductive

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form gave to our products an element of superiority over the British tissues. The entrance duties, sometimes rather too high, assured to the French industry a preponderance in the home market. In the foreign market they competed by quality only. With the silks and skins relatively neglected by the British capitalists, with the wines and spirits, woollen tissues, and articles of luxury, we developed our commerce by the sale of the British commerce, and sometimes by the aid of her customers.

"For analogous reasons, the United States and Germany have little by little reduced the distance which separated he volume of their industry and commerce from the imposing mass of production and exchanges of the United Kingdom. The British preponderance has thus insensibly diminished. The moment is approaching when the United Kingdom will have to abandon it to another power.

"The following table, which shows the amount of general commerce of four Powers, will already permit the reader to guess who will be the heir to Great Britain:—

In millions sterling.

	1860	1872	1880	1890
British Islands	336	669	688	748
France	232	370	429	412
United States	136	146	313	345
Germany	—	391	437	529

"Who will succeed Great Britain as the maritime commercial power of the civilised world? According to the above table, France might have pretended to that role in 1860.

"She had constructed her first railway; her geographical situation ensured her a monopoly of rapid transport between Spain, Portugal, and Europe on the one hand, and between England and the continent on the other hand. From Brest she extended her hand towards the United States, Algiers, and Northern Africa. The mails for India and the extreme East traversed her territory from Calais to Marseilles. The piercing of Mont Cenis assured her the transit to Italy with Belgium, Holland, and England. She was the only Power rich enough to subsidise regular postal lines of navigation with the countries beyond the seas. Spanish America turned her eyes towards Paris. Silks, wool, wine, sugar, skins and prepared leathers, even fine printed cottons of French mark, furnished splendid elements of exportation. But she had already a very heavy debt, which she increased instead of diminishing. She manufactured at fairly high prices. Her emigration to Algiers and the United States slackened from 1860. Her marine was wanting in a heavy outward freight. She was short of coal and iron. Further, her population increased very slowly. Her capital was too prudently absorbed by investments in State funds instead of being put at the disposal of commerce, industry, and agriculture. The present was agreeable, and the future less brilliant.

"Germany only existed. From the date of the war of 1866 only she began to organise herself from an industrial and commercial point of view, but she sent out her emigrants by hundreds of thousands to the United States. She was short of capital. Our milliards furnished it for her. Thanks to the annexation of Alsace, she received an augmentation to her foreign commerce of about 300,000,000 francs (12 millions sterling). Victory, above all, stimulated the spirit of enterprise. There was a prodigious development in the production of coals and metals. The German coal mines yielded in 1873 36,000,000 tons, and in 1883 56,000,000 tons. The iron mines yielded six million tons during the year of the Grunders (founders of companies) nine millions in 1884. In mineralogical products of all sorts the production doubled in 18 years.

AN AMERICAN LADY'S ADDRESS ON OUR IDENTITY.

THE subject I have chosen for our Bible study this afternoon, is concerning the Hebrew nation, in the historical and prophetical Scriptures. It is a line of study in which I became interested a few years ago, and from which I have derived so much pleasure and profit, that I gladly accepted the invitation of your committee to prepare a paper on the subject, hoping I might be able to interest some of the earnest Christian workers and Bible lovers in the subject. I can claim very little originality in my paper, except in arrangement of facts selected from a very miscellaneous amount of literature. In Gen. xii. we have an account of the call of Abraham, more than 2,000 years before Christ, with the promise that God would make of him a great nation, that his seed should be as the sand on the sea shore, and should possess the land of Canaan, which a few years later God defined as all the land from the river of Egypt unto the great river, the river Euphrates, which according to a late writer would make about 800,000 square miles, or nearly three times the size of Great Britain and Ireland. And in 2 Kings xii., we have an account of the division of the seed of Abraham more than a thousand years later, which God declared was of His special planning. One part was known as the House of Judah and consisted of the two tribes, Judah and Levi, and known in history as the Jews; the other, called the House of Israel, consisting of Ten Tribes, and for 2,500 years spoken of as the lost Ten Tribes. The assertion, that the Anglo-Saxon race are the descendants of these lost Ten Tribes, was made more than half a century ago, and every year has added to the list of scholarly writers in support of it from all denominations of Christian people, until the amount of literature on the subject should of itself arrest the attention of all lovers of the Bible. Acceptance of its truth has no manner of concern with the weightier matters of salvation, which rest, as they must always do, on the sacrifice of our Saviour. But a study of the theory drives us to the Bible to see "whether these things be so or not;" thus to many, who have taken it up the Bible has become a new book, especially the Old Testament. While I presume there are none here who deny the truth of the Bible, there are many who will say with St. Peter "that there are many things hard to be understood."

The historical books we most of us are familiar with, and delight to obey the command to teach our children of "the wonderful things God wrought for our forefathers." But when we come to the books of prophecy, we read or listen to the appointed lessons with a feeling that the time has not yet come for us to understand in any way the full meaning intended, and if we should have our interest aroused enough to devote time to study and thought on the subject, we seek the aid of some commentary and most of us feel obliged to accept the explanation; only, if we consult more than one a great confusion arises, for their words do not agree, and in these diverse interpretations sceptics and infidels find most nourishing food for their criticisms. A writer has said, "that when confusion marks a philosophical system, it invariably springs from a wrong conception of the central object or fundamental principle in that system. While the sun was supposed to wait on the earth, our ideas of solar laws were crude and eccentric, but when the sun was given its rightful station in the heavens order ensued." So there must be one central object running

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through the Bible, connecting the Old and New Testaments, its historical, prophetical and Gospel parts in one harmonious whole. There can be no doubt among Christians, "that God's purpose is to bring back the whole rebellious world to its true allegiance, and to make righteousness cover the earth as the waters cover the sea." In order to do this He chooses to adopt the method of blessing the many by means of the few. Accordingly, we find Him choosing one man, Abraham, the Syrian, separating him from country and kindred, and declaring that of him He would make a great nation, and in Him all the families of the earth should be blessed. From Gen. xii. the history of God's dealings with this man's seed is the central object and theme of the Old Testament. They are "His people," "His servants," "His elect," "His witnesses to the end of the world." In His dealings with them, He seems to ignore all the other nations of the earth, and so the prophet Amos represents Him as saying (iii. 2), "You only have I known of all the families of the earth." The Rev. G. A. Smith, in his exposition of Isa. xli., xlii., and xliii., says, "In these chapters the uniqueness of Israel is as much urged upon us as the unity of God. Is He the one God in heaven? they are His only people on earth, His elect, His own. His guidance of them is matched with His guidance of the stars, as if, like the stars shining against the night, their tribes alone moved to His hand through an otherwise dark and empty space. His revelation to humanity is given in their language; the restoration of Jerusalem, their capital, is exhibited as the end of His processes, which sweep down through history and affect the surface of the whole inhabited earth." In tracing the dealings of God with mankind as revealed to us in His Word, we find that an election or choosing of certain nations or individuals to work out His plans is evident. He chose Seth of Adam's sons as the progenitor of His faithful people, and only among his descendants are the names of those found "of whom the world was not worthy," but whom for love of the world God preserved from the flood. And of Noah's sons, Shem was chosen, of Shem's descendants Eber was chosen, from whence came the Hebrew family of nations. Amongst the Hebrews Abraham was called to be the "father of the faithful." Of Abraham's sons Isaac was chosen; of Isaac's two sons, Jacob, who was afterwards called Israel, and became the father of the twelve patriarchs, and among these, two were set apart for special dignity. Judah was given the sovereignty, with the promise "that the sceptre should not depart from Judah nor a law-giver from between his feet, until Shiloh come." And to Joseph the multitudinous increase and instinct of expansion. And in Joseph's line a distinction was made, the younger son, Ephraim, was set before the elder son Manasseh, and from the day that Israel blessed his own sons, and adopted and blessed the sons of Joseph, a marked difference is easily traced in the history of the two tribes, and their fellows, until their final separation under Rehoboam, son of Solomon.

The reign of Solomon is conceded by all to be the most splendid epoch of Hebrew history, but, as a result of its extravagance, a bitter feeling of resentment against the House of Judah had grown to such proportions that Ten Tribes refused their allegiance to his son Rehoboam unless he would reduce their taxes. This Rehoboam not only refused to do, but threatened to make the grievious yoke of his father many times heavier; then the cry, "To your tents, O Israel, now see to thine own house David," rang through the hosts, and Israel departed to their tents. When Rehoboam with his army of 180,000 chosen warriors started to compel their return, the word of God came to him, saying, "Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house, for this thing is from Me." This was about 975 before Christ, and Jeroboam of the tribe of Ephraim, was made king over the Ten Tribes, called, after the division, the House of Israel or northern kingdom; Samaria was its capital. The political disruption of the kingdom was complete; but its religious unity was as yet unimpaired. Jeroboam feared that the yearly pilgrimages to Jerusalem would undo all he had effected, and he took the bold step of rending it asunder, by setting up two golden calves, one at the southern and one at the northern extremity of his kingdom, saying to the people, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt," thus laying the foundation of the complete apostacy of the northern kingdom. During the 254 years of its existence, many dire calamities witnessed to the truth of God's word, that if they should forsake Him and worship other gods, His curse should rest upon them. Four times their kingdom was invaded, much spoil and many captives taken, until in 721 before Christ, the king of Assyria, after three years' siege, captured Samaria, and marching through the land, carried away the remnant that remained of the tribes, and filled their country with foreigners. From that day to this, they have been designated the Lost Ten Tribes of Israel; lost to themselves and to the world, but we must believe guided and cared for by their covenant keeping God.

Hosea, a prophet of the northern kingdom, foretold to his countrymen sixty years before the seige of Samaria, that the kingdom of the House of Israel should cease to exist, that God would no more have mercy on the House of Israel, and that He would utterly take them away, and would finally say, "Ye are not My people and I will not be your God;" but immediately adds, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered," that is, the birthright blessing of multitudinousness was yet to be theirs, for they would yet be called, "sons of the living God." And we learn of God's loving watchfulness over them from the prophet Jeremiah, who was inspired to write 115 years after the siege of Samaria, "I am a Father to Israel, and Ephraim is My firstborn." According to the same prophet, in the 31st and 33rd chapters, Israel was always to be a nation, ruled over by a representative of the House of David, for, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon, and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of Hosts is His name; if these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

And closely connected with the promise of a national existence, is the promise to the House of David (Jer. xxxiii. 25, 26): "Thus saith the Lord, if My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob." As these ordinances are with us still, that nation and that throne must be identified among the nations and thrones of the present era. St. Paul says (Rom. xi. 29): "For the gifts and calling of God are without repentance." And the same apostle tells us, in Rom. xv. 8: "Now, I say, that Jesus Christ was a minister of the circumcision for the

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truth of God, to confirm the promises made unto the fathers."

Now, the promises to Abraham are summed up in Gen. xxii. 16—18: "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 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." The blessing was two-fold, temporal and spiritual. The temporal blessing was the multitudinous seed, the land, military strength, able to take and to hold the Gates of their enemies, the power to get great wealth, and to use it in such a manner as shall prove a blessing to all the world; and the spiritual blessing was the one seed, Jesus Christ, the Redeemer of His people Israel and the Saviour of the world, the glad tidings of which could not be carried to all nations without the temporal blessings of great wealth and military strength.

This covenant with Abraham was confirmed to Isaac and Jacob. A short time before the death of Jacob he adopted the two sons of Joseph, saying, "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." Jacob put his right hand on the head of Ephraim, the younger son, which displeased Joseph, and when he would have changed it to the head of Manasseh the elder, Jacob refused, and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." In 1 Chron. v. i., we find that the birthright was taken from Reuben, the firstborn of Jacob's sons, and given to the sons of Joseph; and in Gen. xlix., we have the time given us when we may look for the beginning of the fulfilment of the ancient covenant. "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you what shall befall you in the last days." That the phrase, "the last days," or "latter days," refers to the present Christian era, is one of the most settled points of Scripture interpretation. In Hebrews, the writer tells us, "God hath in these last days spoken unto us by His Son." St. Peter tells us, "Christ was manifested in these last times for you." And St. John says, in his 1st Epistle, "Little children, it is the last time."

The unique position of the Anglo-Saxon race among the nations of the earth first led scholars to search for the origin of the race, and in tracing the history of the Jutes, the Angles, the Danes, the Saxons and the Normans, we find, according to Sharon Turner, the historian, that they were all kindred nations of the same people, and came from Media and Northern Armenia, but that country was evidently not their original home, but that was the country to which the Ten Tribes were taken by their Assyrian captors; so that to those who trace in the history of the Anglo-Saxons a fulfilment of what God's Word tells us Israel should become in the latter times, "the grave of Israel became the cradle of the Saxons."

Since the independence of the United States was declared, there have been two great political divisions of the Anglo-Saxon race, Great Britain fulfilling the *rôle* of Ephraim, being "a nation, and a company of nations;" and our own Republic, that of Manasseh, a great people. They call us "Brother Jonathan," we speak of them as "our English cousins."

It will be interesting to note some of the marks that are recorded in the Bible by which the House of Israel may be recognised in these latter days. It was to be "a great and mighty nation;" "the chief of the nations, a nation and a company of nations, spread abroad to the west, the east, the north and south." There can be no doubt as to which one of the nations of the earth answers to this description. Great Britain, with her Dominion of Canada, the six States of Australia, Tasmania, New Zealand, the South and West African States, the Fiji Islands, are a few of the 77 colonies belonging to England.

"RUSSIA, PERSIA, AND ENGLAND"—A REVIEW.

By E. Reep.

The above title heads an article in the July number of the *Nineteenth Century*. It is, of course, one that brings to mind the thirty-eighth chapter of Ezekiel, "the account of a thought," as the late Rev. E. Hoare describes it in his "Palestine and Russia," a treatise now just upon twenty years old. The flight of twenty years has not suggested the smallest change in the interpretation of Ezekiel's prophecy. Referring to a mighty prince of Russia (prince of Rosh, R.V.), who will in the latter days come into conflict with the House of Israel and the House of Judah, the prophecy declares that into his mind shall come an evil thought. And he shall say, I will go up to the land of unwalled villages (see Zech. ii. 4, 5) to take a spoil and to take a prey. Identifying the British as the House of Israel and as the people under whose protection the House of Judah, or the Jews, will return to Palestine, where the evil thought is to take effect, we are bound to watch for every political sign that points to the fulfilment of Ezekiel's prediction and Russia's aspirations to rival Israel.

The author of the *Nineteenth Century* article says: "The month of May has witnessed, in the assassination of the Shah of Persia and the coronation of the Czar of Russia, two events of deep and enduring interest to the world. . . . What more dramatic than the contrast between the swift and bloody death of the [Shah] successor of the monarchs whose kingdom had already grown old when Cæsar's galleys first touched the shores of Britain, and the triumphant inauguration of the reign of the ruler of the youngest of European powers, with princes, ambassadors, and nobles bowing before the throne, an armed host around him and a dazzled and bewildered nation shouting in their madness: 'It is the voice of a God, and not of a man.' In still more vivid dramatic contrast stands the shining figure of the young Czar in the central pavilion on the Khodinsky plain, surrounded by obsequious courtiers, while the bands play Glinka's 'Life for the Czar,' and within sight and hearing rolls towards Moscow the long line of waggons laden with the corpses of three thousand of his subjects, poor dumb animals, slain by the carelessness, cowardice, and imbecility of his officials. . . . The duty of moralising may be left to the clergy and special correspondents, for all that is intended here is to suggest considerations which, though familiar to all political thinkers, the majority of Englishmen are too careless or too occupied to work out for themselves. The coming century, which will be full of scientific marvels radically changing the conditions of modern life, will also see the awakening of old world nations whom many have believed to have sunk into hopeless decrepitude; while the savage peoples who have through

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long ages lived in fear and darkness, will, at last, turn to the light and, with glad hearts, prepare to take their rightful places at the feast which civilisation and freedom have provided impartially for all mankind. Everywhere the valley of dry bones begins to stir with new life. The miraculous advance of Japan is no subject for jealousy or fear, but is the happiest omen for all. India, educated and free, will quadruple her wealth; the desert plains of Persia may again blossom as the rose, and the valley of the Nile repeat the glories of the Pharaohs. The crowded ant-hills of Chinese cities will be transformed by the railway and the telegraph; while the spirit of change, like the faint breeze that precedes the dawn, is beginning to wake the dwellers on the slopes of the Atlas, by the far waters of Nyanza, and among the Turkoman's camel-hair tents. The earth is in travail with the new birth that is to be, and the future is of hope and not of despair."

When British-Israelites venture to take this optimistic view of the immediate future, and point out the blessings that are in store for mankind through the redemption, growth, and expansion of Israel in Britain, they are usually regarded as rhapsodists indulging in the fine frenzy of a perverted imagination. Therefore the following question is not devoid of interest. We are asked: "Who, then, and of what spirit are they who shall dominate the twentieth century and lead the expectant nations in the path of progress? For Asia and for Persia there can be no shadow of doubt as to the answer. England and Russia are the two powers between whom the empire of Asia will be divided, and there is no other to complicate their rivalry. The Monroe doctrine is a chain which binds Americans to their own continent; Germany has no colonising aptitude, and all the commercial advantages she may desire are secured to her under the British flag. . . . England and Russia stand face to face as the sole pretenders to Asiatic sovereignty; the struggle between them for supremacy will be the dominant note of the twentieth century."

That the twentieth century will see Russia more and more bent on increasing her power in Asia few can doubt. Lord Rosebery most decidedly anticipates her development. There are two great empires, he says, which have their source in Europe, the expansion of which must furnish a most interesting study for any political observer. One is the empire of Russia, and the other is our own. These two great empires, Lord Rosebery points out, are the antithesis of one another. Russia is collected, we are scattered all over the world; whereas Russia is autocratic, we rest in the main on a series of democratic parliaments; we comprehend all churches and all races, and have commercial predominance. Furthermore, our empire represents a commonwealth of nations; a commonwealth of nations that is spread all over the world, comprehending within its magic circle not merely new nations, such as those that inhabit Australia, but that great mass of Oriental nations which we denominate India. Hence the development of our empire under circumstances so different from those of Russia, and yet, says Lord Rosebery, so enormously interesting and so absolutely unprecedented, must be a study of the greatest interest to mankind.

That one of our leading statesmen should so well understand the diametrically opposite characteristics of the two empires destined, as any one may see, to come some day into conflict, and not perceive the analogy between the great Israelite empire predicted in Holy Writ to come into existence in the Christian dispensation and the British empire is, to say the least of it, incomprehensible. For what can be more evident, if the Bible be a prophetic book, than that there should, in the latter days, grow up a commonwealth of nations such as the British Empire is acknowledged to be? If the House of Joseph, as described in Gen. xlviii. 19, was not to develop into what Lord Rosebery calls a crowned commonwealth of nations, and the House of Manasseh into a great people as represented in the United States of America to-day, it is the duty of our theologians to explain to us what Jacob's prophecy with regard to Ephraim and Manasseh really did mean. Apparently it had but one meaning; an Israelite commonwealth of nations in the Christian dispensation. We say in the Christian dispensation because in the early Christian Church it was understood that Jacob, by the Spirit, foresaw the figure of the people that was to come. Therefore, says the epistle of Barnabas, Jacob crossed his hands in blessing Joseph's two sons, for he knew to whom God had appointed the honour of being the first people and heirs of the covenant, *i.e.*, the New Covenant. The prophet Isaiah also foresaw the figure of the people that was to come. In Isaiah's day the Ten-tribed House of Joseph had been carried away captive as a punishment for their sins and idolatry. Hence the prophet predicts that the Christ is to be sent to preach good tidings to a humbled, broken, persecuted people, whom He would set at liberty in the acceptable year of the Lord. That this prophecy had especial reference to the dispersed, wandering House of Joseph is shown by what we read in Matt. x. 5, 6 and xv. 24: "I (the Christ) am not sent but unto the lost sheep of the House of Israel." And so made the heirs of the new covenant, the redeemed latter-day descendants of the House of Joseph, or Israel, fulfil in the British race Jacob's prophecy of an Israelite commonwealth of nations in the Christian dispensation. Keeping this fact clearly in view we cannot fail to feel the force of Lord Rosebery's remark that the development of Russia (Israel's great rival and enemy of the latter days) is a study of profound interest to Englishmen.

And now to return to our article, "Russia, Persia, and England." The author would have us understand that there is no room for a single shadow of ill-will or hostility to either Czar or people on the part of Englishmen. He and they are alike slaves of a traditional system of government which is an anachronism in this age and a constant danger to the peace and freedom of the world. What, we are asked, can be more pathetic than the figure of the Czar as he takes his predestined seat on the throne whose pretentions are an insult to heaven and an outrage to man? For answer to this question we can only echo the Word of the Lord: Set thy face against Gog, prince of Rosh (Russia), Meshech (Moscow), and Tubal (Tobolsk), and prophesy against him. Not against any particular Czar, but against a system represented by every Czar, which assumes to itself the absolute power belonging only to the Most High. In a word it makes itself God; it is Satanic; and it is for this that God is educating British-Israel in a diametrically opposite principle, the principle of breaking every yoke and letting the oppressed go free. So deadly oppressive is the Russian administrative machine that even the Czar himself cannot escape from it. The chief object of the Russian bureaucracy, it is declared, is to exclude the light; to hold the people in a blind, superstitious obedience; to punish, imprison and banish those who would teach the miserable moujik that he is a man and not a vodka-filled beast, that the peasant has his rights as well as the Czar and an equal claim to happiness and freedom.

For Russia, then, to be emancipated from Satanic

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darkness she must come under the rule of Israel. Out of evil will come good; for on the day when the evil thought shall come into the mind of Gog, the freedom of the Russian people will be at hand. In all this can be seen the wisdom of God. He has trained, educated, and formed for Himself a people to show forth His praise (Isa. xliii. 21), and that is why the author of "Russia, Persia, and England," is able to say of the British race that they claim no privileges that they do not share with the rest of the world. On the practice of such doctrine rests the law and the prophets. To set the example of serving God and the neighbour is Israel's mission and blessing.

THE RETURN TO PALESTINE.

THE following appeared in the *Jewish World*, dated Aug. 7th, 1896, and should be read in connection with Mr. H. H. Pain's letter, published in last weeks No. of the BANNER OF ISRAEL:—

"*To the Editor of the 'Jewish World.'*

"Sir,—May I take exception to the statement in your issue of July 31st, under the heading of 'The Anglo-Israelites,' that 'their latest pamphlets, etc., teem with observations on the near approach, eighteen months hence, of the establishment of a Jewish State in Palestine."

"As a founder and member of the British-Israel Association, I should like to be allowed to state, that what we believe is: that when Turkey ceases to hold Palestine, it will become a British colonial possession, by virtue of our Hebrew descent as members of the House of Israel—not Judah. No one will dispute that under such condition the Holy Land will become a prosperous country. Business and religious sentiment will combine to bring about such a happy result. Politically and geographically England is in a position to maintain her rule over the country when once it comes into her possession.

"The Jews all over the world, I believe I am right in saying, look to this country for help when they are in trouble, and nowhere do they enjoy such civil and religious freedom as in England and her Colonies. The Prophets declare that the Jews are to walk to their brethren of the House of Israel living in the Isles of the Sea North-west from Palestine, when driven out of other countries by persecution, previous to the return of the two nations or houses as one people. One king is to be king of them all.

"David's throne and seed and the nation of Israel were to last for ever. This will not apply to the Jews, but it does to the House of Israel, if we the British people are identical with them, as I contend on Scriptural grounds we are. The manner of the transfer of the seed of David from the House of Judah to the House of Israel, is detailed in Ezek. xvii. 22—24. One thing is certain, that if we be Israel, that Her Majesty the Queen, by virtue of her position, must be descended from King David, as indeed she claims to be. The Royal Standard which floats over the Keep of Windsor Castle, bears the Royal Lion of Judah. The Royal Arms consist likewise of the crowned Lion representing the Royal Family: the supporters are the Lion of Judah and the Unicorn of Ephraim, the head of the House of Israel, whilst on the Shield is the Harp of David. How do you account for these remarkable coincidences, except on the supposition that we, the British people, are of Israelitish descent?

"All honour to Dr. Herzl for his well-meant efforts on behalf of his oppressed brethren in foreign countries, but with the greatest deference I submit that his well-meant scheme will not meet with any practical success, as neither on prophetical or political grounds is there any warrant for such hope. I am perfectly well aware that there are numbers of the English clergy and people who pooh-pooh the Anglo-Israel theory, and small wonder if the Jews do so too, but no amount of objection or ridicule will get over the fact that we, as a nation, are doing the work and fulfilling the destiny of the children of Israel as foretold by the prophets.

"That we shall occupy Palestine in ignorance of our origin as the chosen people there are Scriptural reasons for believing. Even at the present time we are in occupation of Egypt, the Soudan, Uganda, and British East Africa, which are all within the boundaries of the Promised Land—the Nile to the Euphrates—in blind pursuit of our destiny. Another proof of our Israelitish origin. The wonder to me is, that people fail to see the connection between prophecy and its fulfilment, when such facts are literally staring them in the face.

"Mr. Shaffer will, in my opinion, very soon 'see the flag of Judah once more raised over the ancient capital,' but will he recognise it under the altered conditions? I hope most sincerely that not only he but many others of my Jewish brethren will do so; but according to the prophet Zechariah that is too much to expect at that early stage of the re-occupation of the Holy Land.

"I cannot agree with Mr. Monk's view that 'it is by means of the Jews, Christians, and Mahometans (the progeny of Abraham) that all the nations of the earth be blessed," for that honour is distinctly conveyed to Abraham's elect seed in the line of Isaac and Jacob, or Israel, by whom it was given to the sons of Joseph, Ephraim and Manasseh. The Abrahamic blessing was so divided that the Sceptre or Chief Ruler came of Judah, but the birthright was Joseph's. It is not to my purpose to show, as I could do, that this birthright blessing is enjoyed by Ephraim, in company with all his brethren of the House of Israel—not Judah—as the head of his father Joseph's house. I merely mention the fact to correct the statement of Mr. Holman Hunt. It is by this elect seed of Abraham that all the nations of the world were to be blessed. It is an admitted fact that wherever the rule of this Empire extends, there prosperity in a commercial, political and religious sense is the rule and not the exception. Of us it may with all humility be said, in the words of the prophet Isaiah, 'All that see them shall acknowledge that they are the seed which the Lord hath blessed.'

"Mr. Monk's idea too, of 'compensating Turkey by paying the full commercial value of the land of Israel,' whilst no doubt prompted by the best of motives, is distinctly at variance with the teaching of Holy Writ, wherein it is promised that it will be given to, and not bought by, the seed of Abraham. It will become ours in the same way we obtained possession of Egypt, &c., the outcome of a political necessity. Anglo-Israelite students of the Bible will see in the accomplishment of this prediction the hand of God, leading His people by a way that they knew not.

"Finally, the best answer to the assertion of 'L. T.,' 'that the modern Jews are descendants of all the Twelve Tribes,' is the fact that the Jews offer up prayer in their synagogues every week for the recovery and return of their brethren of the House of Israel. Zechariah, who prophesied B.C. 518, over 18 years after the Babylonish captivity, speaks of the Ten-tribed House of Joseph, as being distinct from that of Judah, which statement and date alone effectually disposes of the quotations brought forward to prove the contrary. It

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would, however, be easy on other grounds to disprove the inferences sought to be drawn from the several quotations given by 'L. T.' Thanking you in anticipation for the insertion of this somewhat lengthy letter,

"Believe me, sir, your brother Israelite,

"H. H. PAIN.

"The Stock Exchange, Aug. 5th, 1896."

AN IMPORTANT PROPHETIC KEY.

BY H. A. MARCHANT.

IN Deut. xxxiii. 7 we have these remarkable words, spoken by Moses in the midst of his parting blessing to the tribes of Israel: "Hear, Lord, the voice of Judah; and bring him unto his people. Let his hand be sufficient for him, and be thou a help to him from his enemies." What could Moses have had in his mind, or what did God foreshow to him by the spirit of prophecy, to cause him to make such a plaintive prayer for the tribe from which our Saviour was to spring? In that parting blessing he seems to shower, by Divine inspiration, every blessing upon the head of Joseph; whilst Benjamin, the tribe which remained with Judah after the revolt in the days of Jeroboam, is spoken of as "the beloved of the Lord, who shall dwell in safety by Him." Might not some pious Jew when reading this passage ask himself the question, "Why should Moses pray for Judah to be brought to his people?" It was not Judah that revolted from the Ten Tribes, but the Ten Tribes broke away from Judah; and yet Judah seems to be in special need when the others are in a state of blessing. How can these things be? or how can it be reconciled with the subsequent history of the two Houses of Israel and Judah? In searching for a clue to this mystery, let us particularly observe what Zechariah says in the 11th chap., that after the breaking asunder of the staff Beauty, which symbolised the annulling of the Mosaic covenant which God made with all the people, in contradistinction to the covenant which He made with Abraham, Isaac and Jacob, there followed the breaking asunder of the staff Bands, "that I might break the brotherhood between Judah and Israel." This, from the context, would evidently be after the crucifixion. The well known Biblical critic, Dr. S. Davidson, has said Zechariah could not have written this prophecy because the brotherhood between Judah and Israel had been broken in the days of Jeroboam. Let us go back to the period of the revolt, when we shall see that the brotherhood was not altogether broken when God separated the Ten Tribes from the two, saying, "This thing is from Me." Ahijah, the Shilonite, after rending the garment of Jeroboam, said: "Take thee ten pieces; for thus saith the Lord God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee (1 Kings xi. 31), but he shall have one tribe, for My servant David's sake," evidently one tribe of the kingdom. Ten and one do not make twelve, and after the revolt had taken place, we find that the House of Judah was made up of Judah and Benjamin; and afterwards Levi. Which then was the one tribe, if it was not Benjamin, which was a part of the House of Joseph, as we have proved from 2 Sam. xix. 20, where Shemèi, of Benjamin, speaks of himself as of Joseph's House. Whilst Benjamin remained with Judah, the brotherhood was not entirely broken; and can anyone reconcile what Moses said of Judah and Benjamin, if Benjamin has been numbered among those of whom it was said, "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wing; but ye would not?" Yet of Benjamin Moses said: "The Lord shall cover him all the day long, and he shall dwell between His shoulders." The people of Benjamin are specially exhorted by Jeremiah (chap. vi. 1) to "flee out of Jerusalem." Christ told His followers to flee out of Jerusalem (Luke xxi. 20, 21), and Christ's followers spoke of those who sought to kill Him as Jews, as much as to say, that they themselves were not Jews in reality. This is perfectly clear if Judah and Benjamin took opposite sides. Paul said, "I also am an Israelite, of the tribe of Benjamin.' The prophet Micah (v. 3) says: "Then the remnant of His (Christ's) brethren shall return unto the children of Israel." Paul says the unbelieving branches, when they turn to the Lord, will be graffed into their own olive tree. Jeremiah says (iii. 11): "Backsliding Israel hath justified herself more than treacherous Judah." And, "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers" (ver. 18). It says in 1 Chron. v. 2, "Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." This will explain why God says, "Ephraim is My firstborn" (Jer. xxxi. 6). Ephraim (or the Ten Tribes), who in ancient times was joined to idols, was to repent of idolatry, become a great spreading tree, and they (probably Judah) shall dwell under the shadow of it and return (Hosea xiv. 7). Having been given a bill of divorce and made Lo-Ammi, Israel was to become numerous as the sand of the sea, before the children of Judah and the children of Israel were gathered together (Hosea i). The dry bones of Ezek. (chap. xxxvii.), resurrected by the word of the Lord, are the so-called lost Ten Tribes, "an exceeding great army," which the context shows are one stick, whilst Judah is the other stick. The dry bones had been excommunicated by Judah: "Get you far from the Lord; unto us is this land given in possession" (Ezek. xi. 15). But God said that He "would be a little sanctuary to them in the countries where they should come" (ver. 16). This will show why: "More are the children of the desolate (divorced wife) than the children of the married wife" (Judah) (Isa. liv. 1), and ought to explain why Moses, having blessed Joseph with every blessing of heaven and earth, beseeches Almighty God for Judah, saying: "Hear, Lord, the voice of Judah; and bring him to his people."

Are we taking note of these things when studying the prophetic Scriptures?

"BRITISH-ISRAEL TRUTH"—ITS FIFTH EDITION.

WE are glad to welcome the Fifth Edition of our Handbook, issued in July 1896, with a short preface by the two well-known editors, the Rev. D. Hanan, D.D., and Dr. H. Aldersmith, author of "The Fulness of the Nations." The fact that 8,000 copies of this work have been disposed of within a few years, is an indication that the volume is answering the purpose for which it was written, and that it is decidedly making its way as a popular *vade mecum* in respect to our subject. The Fifth Edition contains an improvement, in the form of an Index to the texts quoted or alluded to in the volume. This cannot fail to be useful to those who are resolved to study the wonderful subject of our nation's Identity with Israel, by comparing the facts of the day with Scripture, and Scripture with Scripture. May the Lord give His blessing yet more and more to the volume, which now goes forth again for the fifth time to testify that He is faithful and true (Isa. xliii. 8—12).

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Lest in my interest for *The Tribes*, I should seem to forget the BANNER OF ISRAEL, I send you a short article for its columns. The cause is one, as the destiny of our race is one. Believing that variety adds interest to our papers, I am only too glad to contribute my share. I have already received letters from New Zealand and other distant parts of the earth, thanking me for some of the articles which my pen has contributed to the BANNER. Is it not on this account a good thing for writers to sign their real names and addresses? It makes us acquainted with each other, and sometimes brings us into correspondence. There is power in numbers. The more we "lift up the voice together," the better for our cause!

Yours for the work,

T. ROSLING HOWLETT.

"MANIFEST DESTINY.

"That the Anglo-Saxons are filling the *rôle* assigned in prophecy to Israel is manifest, and none can deny it. No one attempts to. The opposers of the Anglo-Israel theory concede that 'spiritually' the English-speaking race now occupy that position. The highest authorities affirm that 'Israel existed that the world might be taught the nature and attributes of the one true God.' They also say, 'Morally, at least, it seems certain that the place in the scheme of things once taken by Israel, is now occupied by the United States. We front the new as they the old civilization. We are not only geographically and morally in Israel's place, but in our mission we are set to keep alive among the nations the knowledge of the true God.'

"This distinction certainly does not belong to the United States exclusively. Is it not shared by the entire English-speaking race? It is the mission not of a country, but of a people. Britons and Americans are one in civilization and service, as well as in language. England and America together are putting the knowledge of the Gospel on all mankind. D'Aubiné, the historian of the Reformation, in his visit to the British Isles was so impressed with the resemblance between that people and ancient Israel that he wrote: 'I have been struck with admiration at beholding the people of those Islands encompassing the globe, bearing everywhere civilization and Christianity, commanding the most distant seas, and filling the earth with the power of the Word of God. At the sight I said, "Ascribe ye strength unto God. His excellency is over Israel. The God of Israel is He that giveth strength and power unto His people."'

"This is not the language of a professed Anglo-Israelite, but of a witness, who supposed that he saw another race of men filling the destiny assigned in the Holy Scriptures to Israel, God's own chosen people. Apart from this religious aspect, current literature recognizes the Anglo-Saxons as filling politically the destiny assigned in prophecy to the Hebrews. Their supremacy over all other races is acknowledged. It was among the fixed decrees of prophecy that that race should rule the world; that the nations which would not serve them should perish (Isa. lx. 12).

"This is the very complaint that is made against the Anglo-Saxons by other nations. A Russian writes: 'It is only too clear that the aggressive Empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth.'

"The *New York World*, in its New Year's issue for 1896, had a cartoon, in flaming colours, covering an entire page, called 'The British Lion's Insatiable Appetite,' in which a ferocious lion, with wide open mouth stands on a platform, with Lord Salisbury by his side, 'introducing him to all weak and defenceless nations.' These are represented by a Turk, with tears in his eyes; and a Venezuelian boy, with his hair standing on end from fright, and the king of the Ashantees, sitting on a bench before him, to whom he says, 'Let me make you acquainted with this amiable and kind animal. In case he should happen to swallow you, it will be a comfort to know that you have become a part of the boundless and glorious British Empire. Step up, please!'

"Thus, whether in joy or in fear, whether in dread or derision, foreign and home writers alike recognize the manifest destiny of the great Anglo-Saxon race. This destiny is history confirming the predictions of the wonderful prophets of Israel concerning the future of their nation. It is no mystery to those who believe that God says what He means, and does as He says. It is to them the realization of ideals, created by Moses and other prophets, lifted by inspiration above the limitations of time, to see and declare things to come, which things we now behold with our own eyes. It is those who stagger at the promises of God through unbelief who are in cloudland. Those who believe are basking in sunlight.

"THOMAS ROSLING HOWLETT.

"16, South Front-street, Philadelphia, Pa., U.S.A.,
"July 16th, 1896."

A REPLY TO OUR ANXIOUS BROTHER THE POPE FOR ENGLAND'S REUNION.

SURELY union is blessed and sweet,
And much to be wished for by all;
A holy one England would greet,
But not wine that is mixed with gall.

We've a Saviour we trust and adore,
And need not His mother to plead,
And saints, though addressed by the score,
Cannot grant us one blessing we need.

How England could clasp hands with Rome
Is a mystery not to be solv'd,
God grant that the day may ne'er come
When this nation should be so involv'd.

Are we not the true Israel of God,
To whom were the promises made?
And would He not send us the rod
If to idols this nation had stray'd?

We are God's favour'd people, not Rome's,
To us were the promises given,
And all blessèd unity comes
To Israel, the favoured of Heaven.

His book, which is seal'd by the Priest,
Is one full of promise to those
Who revel in Israel's feast,
As the people of old that He chose.

His covenants still we can claim;
What nation so favor'd as we?
We hold fast to our Protestant name,
And with Rome we can never agree.

What *union* can light have with dark,
Or Israel with counting of beads?
We care not to have the beast's mark,
And therefore won't follow his deeds.

We would never confess to the Pope,
A mortal who sins every day,
For we have a glorious hope
In our Saviour, the Truth, and the Way.

He only our sins can forgive,
And only *His* help we implore,
And we trust with Him ever to live,
When perishing Popes are no more.

L. A. M. TURNER.

[NOTE BY THE EDITOR.—We regret to learn that the author of the above lines is no more. The verses were found among her papers, and her sisters have forwarded them to us. The deceased had long been a true Anglo-Israelite.]

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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

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

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

THE BANNER OF ISRAEL.

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

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INDIA AND AFRICA.

IN our article on "British Dominion in Africa," published on May 20th last, we commented on the fact which is receiving attention from many quarters, that equatorial Africa can only be held by our nation, by military force, but that while climatic considerations prevent us using our European soldiery for this purpose, India has an unlimited supply of native soldiers ready and willing to act under British officers, and to hold the country for us. "The Indian races thus constitute a force at the disposal of the British which not one of her rivals can command!"

The same subject has lately been discussed at the Westminster Town Hall, on June 23rd, in a lecture delivered for Captain Frank Younghusband, C.I.E., on "India and Africa." As the lecturer had been sent on special business to South Africa, the address he had prepared was read for him by Mr. L. Probyn. The lecture was thus reported in the *Times* of June 24th:—

Captain Younghusband in his paper dealt with the relation between India and Africa and the use to which the one might be turned for the advantage of the other. Having pointed out that Great Britain had now well nigh accomplished the task left her in Asia by the last century, he said the coming century would find a similar task for Great Britain in Africa. He proceeded to argue in favour of employing for that work the same general principle upon which we had so successfully worked in India, and asserted that for the mutual benefit of both continents we must make use of India for the development of Africa. Ten years hence there would be 30,000,000 more people in India than there were now, and in another quarter of a century 80,000,000 more, and the time must obviously come when India would no longer be capable of supporting the overwhelming numbers. If she could afford to send traders, settlers, and petty officials to Africa now, she could continue to do so, and in increasing numbers, in the future. She might or might not be able to afford the despatch of soldiers, or to view with equanimity an emigration from India of her warlike races. But there seemed to be no reason to anticipate that the present flow of ordinary settlers towards Africa would not continue, and year by year increase of employment for them in Africa was forthcoming. In Africa there was land needing population, and in India there would be every year a larger population needing land. One of the most obvious ways in which India could help in the development of Africa was by the loan of troops and by encouraging the emigration of the warlike races to Africa to serve in wars of conquest or defence. But this, though the most obvious, was probably the most objectionable mode by which India could help Africa, and, it was to be hoped, not a necessary one. There was no need to directly encourage natives of India to emigrate to those parts of the continent of Africa which were suitable for settlement by whites. But in tropical Africa there was evidently a wide field of employment for natives of India, and as they settled there we might expect to see the improvement which the Arabs, with all their faults, had undoubtedly effected upon the natives of Africa carried on. Tropical Africa could scarcely be a field for settlement for a large white population, and if it were dependent for its development upon whites alone the development would be very slow and tedious. But by making use of India for the purpose progress ought to be assured and the development rapid.

Sir Lepel Griffin, in opening a discussion upon the paper, said the emigration of Indians to Africa was a subject of very great complexity. It had engaged the attention of the Government of India and the Secretary of State, and was at the present time before him in one shape or another. With a good many of Captain Younghusband's statements he was entirely in agreement. There was no doubt that great advantages would accrue to both India and Africa if some such system of interdependence could be arranged by which the superfluous population of the one country might assist in the development of the other. But, having had a great deal to do with Indian administration, he thought there were many difficulties which those who considered the question should fairly face. It was, of course, very doubtful whether the aboriginal races of Africa would ever rise to any high level of civilization. Africa, then, would depend for development upon forces outside itself, and as the country was obviously unfit for colonization by Europeans it would in time fall more

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or less into the hands of other races—possibly Indians, probably Chinese. The Indian was very highly placed in the intellectual rank of races, and he possessed a great many virtues which the Chinese did not, and probably never would possess. The Indians with ourselves might claim to be civilizers. They did not make good settlers for many reasons connected with race and religion and various other points. But if, under conditions which the Government would have carefully to frame, the Indian could be persuaded to settle in some of the best parts of Africa with his family, then, he thought, as an experiment, the suggestion of Captain Younghusband might be welcomed. On the one question which was now before the English and Indian world—namely, the payment by India or by England of the troops employed in the Soudan—he thought no person who was a true friend of India and who wished well to the British Government at home could possibly be silent. If the honour of England and the English people were to be considered the question could only be decided in one way. So long as Indian troops were employed in Africa on work which was entirely outside those duties which were laid down in the India Act for the legitimate employment of Indian troops out of Indian revenues they should be paid the whole of their ordinary pay and the whole of the extraordinary expenses, and not one rupee should be charged to the revenues of India. The matter was one of very great importance, and the honour of England was distinctly involved.

We see thus, that while God has given us India from end to end of that vast country, He has also placed in our hands the command of the ocean in the East, by conferring upon us the chief Gates of the African continent on its Eastern coasts, such as Suakin, Mombasa, Zanzibar, and Pemba, besides Aden, and Socotra, placed over against those coasts, as well as the Peninsula of India, the Island of Ceylon, the Fortress Island of the Mauritius, and the Gates at Perim, and Singapore closing the Indian ocean, and it priceless treasures, against intruders from Europe, or from China to the West, and to the East, as well. With an inexhaustible supply of the native fighting agency in India, inured to a climate like that of equatorial Africa, God has given us the means to secure our possessions there, and to give the continent under our charge the blessings of the *Pax Britannica*, which India at last enjoys under our Flag.

The unsatisfactory condition of the Provinces of Mashonaland, and Matabeleland, in South Central Africa, where the rebellious natives outnumber the settlers, renders the outlook very alarming just now. But it is satisfactory to know that if needful, India could supply a few regiments of Sikhs or Beluchis to reinforce our sadly beset countrymen, and countrywomen, who are doing wonders in their dangerous position so far removed from help in Rhodesia. One regiment ("the Beluchistan"), is reported from Simla, in the *Times* of June 25th, as about to return to India from Mombasa, and as the "correspondent" says, "might well be sent to Beira, taken by rail inland, and marched to Salisbury. This movement would be quite feasible, as the troopship Clive will reach Mombasa, a few days hence, with orders to convey the regiment back to India. The Baluchis have been disappointed of their fighting so far, and would therefore be keen to take part in a Mashona campaign. They are of fine physique, well officered and fully equipped on a fighting scale."

It is high time that something effectual were done to put a stop to the anarchy which reigns in Mashonaland and Matabeleland. Every day's delay brings more of the native fighting population into line, to swell the ranks of the rebels and to make life unsafe in our new possessions. Murders of peaceful British settlers throughout the disturbed districts are taking place continually; three hundred having already been killed and mutilated by the murderous savages with whom we are at war. It seems time that our Government at home should take the matter into their own hands, without reference to President Kruger's feelings, and put down the disturbance by employing the forces of the Empire, which in the Cape Colonies and India are amply sufficient, we suppose, to quell the opposition of a brave but cruel race, to make way for Christainity and civilization, with peace, liberty, and freedom for those to whom God has long since given South Africa, to bring its native races to Christ, their King.

Israel is the heir of South Africa, and must reign there in Christ's name, where now His authority is disputed by armed savages. Such regions as Rhodesia are not intended for naked barbarians whose right to, and occupation of, the land were brought about by fire and sword, and can produce no fruit for the good of the nations, or for the glory of God! As in America and New Zealand the savage races were put down under Israel's feet, and as in India the Hindu and Mohammedan nations, being enemies of Christ, have, after a century of conflict been reduced to submission, and are now content to be blessed with the blest people of the Lord, so in Matabeleland and Rhodesia everywhere, Israel will at last be proclaimed conquerors through Christ, to whom the victors must, and will ascribe for ever, all the glory and all the praise!

ANGLO-ISRAEL'S ORDINATION TITLE-DEEDS.

By a Mother in Israel.

"He shall reign over the House of Jacob for ever, and of His kingdom there shall be no end."

In reading a Roman Catholic book, "The Faith of our Fathers" (?), by Cardinal Gibbons, I find the above quotation in proof that the Church of Rome is that kingdom. Assertion, no matter how bold, is no proof. There is, however, one thing certain—that, wherever that House of Jacob is to-day, there is our Lord reigning, and will reign for ever. Again, also, another quotation: "There shall be one fold and one Shepherd," in proof (*vide* Cardinal Gibbons) of the unity of Rome and the Pope, as the shepherd of our faith. We, as Anglo-Saxons, or sons of Isaac, own no shepherd but our Lord, as Head of our Church. Also, we deny the assertion that the Roman pontiff is "the Vine." Christ has declared Himself that Vine, and His holy apostles, twelve in number (not one), are the branches; and yet, in face of this, Rome asserts that only through its own particular church is salvation possible. Our Lord has said, "He that believeth in Me shall be saved."

Rome, again, points in scorn to the many sects that exist in the Protesting churches. To me these very differences carry out the allegory of the Vine. Are not all the branches of a different form and size, and from them spring the twigs as well as the fruit and leaves? Cannot we agree to differ, as long as each branch or smallest twig draws its life from Christ the root? No two members of one family are alike; all brain power differs; we cannot think alike on any one subject. Did not our blessed Lord know this when He appointed twelve (not one) apostles or branches in his lifetime, to form His Church? And His last instruction was, "Go not into the way of the Gentiles, but to the lost sheep of the House of Israel." Not to the Jews, who were never lost, but to the Ten Tribes that were in our Lord's time "wanderers" from their own native land. Is it likely that this last order was disobeyed, and that the Gentile Church of

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Rome is the only true church? Emulation is as necessary a spur in religion as in secular affairs; when a country is governed by an autocrat it fails—absolute power is always abused; and the divers opinions in a parliament is a safety-valve for the good government of the whole.

Certainly unity should be desired, but it can never be as long as the Roman Church puts itself in the place of its God, and claims infallibility, and that all churches should bow down to it. The only test to know if a church is a true and profitable branch is to watch its growth and working in the country where it is planted, and to see if God has given it His blessing. We look to Rome, and see that it has failed. At one time it all but ruled the world, and now only two of all the nations submit—Spain and Ireland; and, as to those, no remark need be made.

We Anglo-Saxons, since we threw over the errors of Rome, not changing our faith, the faith of our fathers, have spread and are spreading over the face of the world, bringing in our train peace and righteousness; all this is due to the countless blessings of our God. And surely we have no need to hanker after the so-called infallibility of Rome. We know wherever the Anglo-Saxon race exists there is truth and justice. Can the same be said of others? We rejoice in our freedom, though we are noble enough to respect and honour those who differ from us. All we ask is to be left alone. We want no union with Rome, till Rome does as we did, and casts off its errors. Then, and only then, will we give her the hand of Christ-like fellowship. We were a Christian Church hundreds of years before we joined ourselves to Rome. We left that church owing to the gross errors that polluted it; not, as asserted by Rome, because the Pope refused his sanction to the marriage of King Henry VIII. That was the last straw that turned the scale. Since then every blessing has been ours, and we, who know that we Anglo-Saxons are those lost tribes, are quite content with the credentials of our ordination orders, as from Christ our Lord, who has stated that He will dwell in the tents of Shem, and that He will reign over the House of Israel for ever, and of His kingdom there shall be no end. All praise and glory be to Him!

THE BISHOP OF PETERBOROUGH ON NATIONAL CHARACTER.

THE Bishop of Peterborough chose for the subject of this year's Romanes lecture, which was delivered yesterday in the Sheldonian Theatre, Oxford, "The English National Character." . . .

The great product of England is not so much its institutions, its Empire, its commerce, or its literature, as it is the individual Englishman who is moulded by all these influences and is the ultimate test of their value.

THE ENGLISH THE FIRST TO FORM A NATIONAL CHARACTER.

The most important point about English history is that the English were the first people who formed for themselves a national character at all. In very early times England showed a tendency to withdraw cautiously from the general system of Europe and to go its own way. It had a notion that England's interests were not the same as those of the Continent, and were not covered by any general system which there prevailed. It was not that its chief object was consolidation within its natural boundaries, because for a long time its military energies were directed to the Continent, and the desire to expand within the limits of the island itself was never of supreme importance to the popular mind. The conception of natural boundaries was the chief cause of the formation of nations on the Continent. It was not so with England, which slowly absorbed Wales, waited for Scotland, and neglected Ireland. Its dominant motive seems simply to have been a stubborn desire to manage its own affairs in its own way without any interference from outside. This accounts in some degree for the failure of other nations readily to understand us. We have not at any time been swayed by the general ideas which have prevailed on the Continent. We have declined to raise abstract questions, or to commit ourselves to ideal schemes. Englishmen stood in the same attitude towards the great ideas of the 11th and 12th centuries as they observed towards those of the French Revolution. At the same time the English have occasionally displayed great capacity for borrowing and expanding abstract theories when it was necessary, an example of which may be found in the doctrine of the Divine Right of Kings. But when that doctrine had served its purpose and was carried too far it was rapidly dropped and exchanged for another which was more practically useful. Indeed, English politics show that the idealism of the practical mind is thorough-going for a brief space, but its very thoroughness prevents it from leaving any abiding trace. Thus the development of English institutions did not come from the expansive power of general ideas, but was largely the result of cautious adjustment to the facts of national life.

THE POWER OF TRADITION.

The abiding result of this temper is that in England no existing institution can be explained without going back a long way. Foreign nations have to come to us to find the traces still remaining of their own historic past, which has been submerged by volcanic eruptions. A witty foreigner once said that if three Englishmen were shipwrecked on a desert island, their first proceeding would be that one would propose, and another second, that the third do take the chair. (Laughter.) The Englishman is content to live under complex and venerable institutions because they have come to fit him, and he resents being pared down to fit them. There is, however, another question of the antiquity of our institutions for which we undeservedly suffer in foreign estimation. The methods of Parliamentary government have been freely copied, but they owe their value in England not so much to the excellence of the finished article as to the long process of forging which it has undergone. Those who have borrowed from us feel a little sore that things do not work so well as they expected. Party government is an excellent thing, but the number of parties must be limited, and it is difficult to limit them artificially. It must, however, be confessed that we have something of the hardness which goes with a long period of steady success. It requires an effort to see how exceptionally favourable has been the process of England's development when compared with that of other countries. It does not bear the marks of centuries of oppression from barbarous aggressors, of long struggles to realize national unity, of eager waiting for some man with a strong arm and an iron will, who might carry out the inarticulate wishes of a suffering people, of passionate outbreaks of national despair, of chimæras of universal happiness madly pursued, of dreams of universal empire ending in exhaustion. As we look around we can see on all sides the abiding traces of these things on the characters of other

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peoples, traces of something fantastic, unreasonable, fanatical. But we should remember that suffering gives an insight into regions where thought cannot penetrate, and the man who has not suffered is wise if he learns some lessons from those who have. We should not be so uniformly and aggressively reasonable in the advice which we tender them so freely.

OUTSPOKENNESS AND INDIVIDUALITY.

Englishmen have always been more concerned with saying what they would than in being or doing what they could. There is more outspokenness and expression of purely individual opinions and judgments in the medieval chronicles of England than in those of other countries. Hugh of Lincoln took Henry II. by the shoulder and gave him a good shaking when he petulently refused to listen to him. Grossteste hunted Henry III. from place to place, as the king fled before the scolding which he knew was in store for him. With this outspokenness went a tolerance of opinions which again distinguishes England from other countries. It was not until the end of the 14th century that England troubled itself to discover heresy, and then the motive was to arrest outbreaks of social disturbance. It has been pointed out that the sufferers under Queen Mary were not more numerous than those under Henry VIII. or Elizabeth; but Englishmen regarded their punishment with horror, because they suffered solely for their opinions as such and not for the maintenance of social order or political security. The truth is that every Englishman likes to express his opinion if he takes the trouble to form one. What becomes of his opinion is a matter of secondary importance. He gives it to his fellows for what it is worth, and he knows that they will not attach undue importance to it. But foreigners who have a different view about the responsibility attaching to opinions and are not accustomed to hold public meetings about the affairs of other countries, are apt to take the separate utterances of individuals as an authoritative expression of national policy. The fact is that all the fire and smoke with us comes from a bonfire; with them it would mean a conflagration. This air of condescension towards foreigners is certainly of long standing. The pages of Matthew Paris are full of this English sentiment, which was directed equally against Italian ecclesiastics and the relatives of a Provencal Queen. And at Osney Abbey the students shot the cook of the Legate Otho, who lost his temper at their free and easy ways. The earliest account of England from outside is that of a Venetian Ambassador in 1497, who says:—"The English are great lovers of themselves and of everything belonging to them. They think that there are no men like themselves and no other world but England; and whenever they see a handsome foreigner they say he looks like an Englishman, and that it is a great pity he should not be an Englishman; and when they set any delicacy before a foreigner they ask him if such a thing is made in his country." Early in the reign of Henry VIII., Sir Robert Wingfield argues in a magnificently English manner:—"As the English nation has always surpassed the French in valour and good faith (I do not wish to speak invidiously), so it cannot be judged inferior to it either in antiquity and dignity or in the size of its territory, or in its learning and capacity." England remained unmoved by the Renaissance so long as it was a foreign importation, and only received it from her own scholars when it assumed the practical form of serious criticism. The national form given to the new learning enabled England to withstand the influence of the Reformation on the Continent and work out its own ecclesiastical change on its own lines. Not till this was accomplished did the literary and artistic impulse of the new learning find an expression in the reign of Elizabeth, modernized and inspired by the vigorous awakening of a new consciousness of national greatness in an altered world. The slow and deliberate way in which England has weighed and valued the productions of Continental thought, literature, and art, and has selected from them just what she needed, stands in striking contrast to the rapidity with which other nations have received impulses from England and have at times been dominated by them. On whatever side we approach English history we find Englishmen always animated by a stubborn determination to manage their own affairs in their own way according to their own needs. The 16th century saw this long-cherished independence of England seriously threatened, and the menace made Englishmen realize as they had never been called upon to realize before, all that their country meant for them. The modern Englishman came into definite existence—not different from his ancestors, but the same endowed only with greater self-consciousness because compelled to adapt himself to larger problems. He takes with him wherever he goes a notion of liberty which is associated with duty and justice, and this is the secret of his success as a civilizing agent. In 1820, Hegel wrote:—"The material existence of England is based on commerce and industry, and the English have undertaken the weighty responsibility of being the missionaries of civilization to the world; for their commercial spirit urges them to traverse every sea and land, to form connexions with barbarous peoples, to create wants and stimulate industry, and first and foremost to establish among them the conditions necessary to commerce—viz., the relinquishment of a life of lawless violence, respect for property, and civility to strangers." Nothing has occurred to diminish the force of these words, which show how England has been fitted for that high destiny and for a due sense of the responsibilities which are inseparable from it.—*Times*, June 18, 1896.

BIBLICAL TREASURES IN ABYSSINIA.

KING MENELIK, of Abyssinia, has, says *Science Siftings*, promised that as soon as peace is restored within his dominions, he will permit a commission of European scientists to make an exhaustive examination of the vaults of the cathedral church at Axum, where the monarchs of Ethiopia have been crowned from time immemorial. A widespread tradition of the Moslem world asserts that it is within the ancient vaults of this structure that the Ark of the Covenant is preserved, along with the tables of stone containing the Ten Commandments, and which Moses brought down from Mount Sinai. The seven-branched candlestick of gold, which figured in the Holy of Holies of the Temple of Solomon at Jerusalem, is said to be immured in these vaults, which are also known to contain a mass of ancient papyri and other manuscripts that are in an excellent state of preservation, but have never been translated or annotated. It is no mere vague tradition handed down from father to son which has transmitted to generations of Abyssinians the story of how these priceless treasures came to repose in the Cathedral of Axum. The story of their procurement by the rulers of the country and of their being deposited within these sacred vaults is specific, particular, and detailed. It is told how they were brought from Jerusalem to Abyssina by the founder of the present

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reigning dynasty, the first of the Emperors, Menelik, who was the son of King Solomon of Israel and of the biblical Queen of Sheba. This original Menelik is frequently referred to in the Song of Solomon. Although, as authentic history teaches, born after the return of his mother to her own dominion, he was brought up at the court of his father at Jerusalem. He remained there until the first destruction and sacking of Jerusalem, and the pillage of the Temple of Solomon by Shishak, King of Egypt. Immediately before the destruction of the Temple Menelik fled back to Abyssinia. He carried with him for safe keeping the treasures of that structure, which were threatened with seizure and defilement. It is positively asserted by Abyssinian tradition that he carried back with him the tables of stone, the Ark of the Covenant, and the seven-branched candlestick. These he deposited in the interior of that huge granite pile which constitutes the pedestal of the ancient Abyssinian temple of Axum, long antedating the Christian era, and where the rulers of Ethiopia have been crowned from the earliest times. The present Cathedral of Axum is built on the summit of a species of granite pyramid, the remnant of a heathen temple that formerly occupied this site. It is within the interior of this pyramid that the vaults are situated which King Menelik has now promised to throw open. The Cathedral of Axum is but one of the repositories of biblical treasures which Menelik offers to open up to the modern scientific world for investigation. It is believed that he will open up for the first time the priceless treasures that have for thousands of years been jealously preserved on the Holy Island of Debra Sinan, located near the centre of the great inland sea or Lake of Zuoi, in the southern portion of the Kingdom of Shoah. This island is reputed sacred not only among the Abyssinians themselves, but also throughout the Moslem world, and it is to this probably that must be attributed the fact that, notwithstanding the innumerable wars that have raged in Abyssinia for at least 1,800 years past, the sanctity of the island should never have been violated by either Christian or infidel. This island of Debra Sinan, the Aybssinian rendering of Mount Sinai, is inhabited and guarded entirely by monks, as ignorant and fanatic as are all the Abyssinian clergy, but who, when once they take up their residence on the island, are never permitted to leave it again. In fact, the soil of the island had never been trodden by the foot of any layman until two years ago, when Emperor Menelik himself, attended by a few of his principal ras or generals, and escorted by a strongly armed bodyguard, crossed the waters of the lake and landed on its shores, the bodyguard remaining in the boats ready for emergency. According to the dusky monarch's own account the vaults of the monastry, which is of enormous size and built upon rock, are filled with papyri and parchments and books of every description. The books are believed to have been sent thither at the time of the Mohammedan invasion of Abyssinia, in the sixteenth century, but the parchments are declared to hail from the world-famed library of Alexandria, which was dispersed in the seventh century by the Mohammedan caliph Omar. The papyri evidently date from a much earlier era, and probably relate to that period when the Emperors of Ethiopia ruled not only over Abyssinia, but also over Egypt, their domination of the latter country being pictured by many a sculpture and painting on the pyramids and temples in the land of the Nile.

ASTONOMERS are about to celebrate the discovery of Neptune.

ISRAEL—BRITAIN.

Some Notes from a Lecture delivered by G. VICARS BROWN, *in Peckham Public Hall, November, 1895.)*

THE lecture was prefaced by a few remarks relative to seeking after the truth along many paths, each of which leading thereto being sacred—*e.g.*, in astronomy and geology we are forestalled in the Word of God, while respecting sociology, whether relating to individuals or nations, it was a Biblical science from beginning to end, particularly in the latter aspect of the study. In this connection our own great race claimed our attention, and the object of the lecture would be to demonstrate that the Anglo-Saxon people were Israel, the witness of God.

After briefly reviewing the points of prophecy upon which the identifications were based (and which had been the substance of a previous lecture for the same Association), figures were given contrasting ourselves with other nations. The following may serve as examples:—

About 1883 the area of the British Empire was something over $8\frac{3}{5}$ millions square miles, while to-day it is over $10\frac{4}{5}$ millions square miles. The population of the British Empire (390 millions) and the United States of America (65 millions) unitedly, at the same date is 455 millions, containing an Anglo-British element over 100 millions strong, sprung within a century from but $20\frac{1}{2}$ millions. The land area and the population of the globe being given respectively at 48,620,000 square miles, and about 1,500 millions of human beings, comparison with single nations under these headings is superfluous.

In commerce that of the United Kingdom and Colonies in 1800 A.D., amounted to £69,000,000, that of the most prosperous of the Continental Powers—Germany—to £36,000,000. In 1889, that of the United Kingdom alone was £740,000,000, against Germany's £367,000,000. The year 1820 saw the carrying power of the British Empire, compared (in tonnage) with the rest of the world, excluding the United States of America, thus:—British Empire, 2,650,000; Alien, 1,904,000 (United States of America, 1,340,000). These figures became 1888: British Empire, 22,895,000; Alien, 16,285,000 (United States of America, 9,620,000). The actual shipping shows the British Empire with slightly over 25 per cent., the United States of America with rather under 25 per cent., Alien percentage being over 50 per cent., the foreign shipping being largely composed of sailing vessels. Be it noted, however, that "over 80 per cent. of the world's shipping is built here" (Mulhall).

Our literature boasts of its high antiquity, and also of its continuity. In this lies much of the force of its testimony to British-Israel truth. Taine, in his "History of English Literature," Vol. I., p. 45, says: "More than any other race in Europe, they (the Anglo-Saxons) approach, by the simplicity and energy of their conceptions, the old Hebraic spirit." Again, on p. 49, he says, after giving an extract from Cædmon: "In this manner will Milton hereafter speak, the descendant of the Hebrew seers, last of the Scandinavian seers, . . . he will add nothing to the primitive sentiment. Religious instinct is not acquired; it belongs to the blood, and is inherited with it." Testimony so direct, and from so high an authority, such as is contained in the above quotations, cannot be lightly set aside.

Closely allied to the spirit which has for centuries animated our literature is that spirit of freedom which has ever asserted itself pre-eminently in our nation, notably in

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1215 A.D., when at the granting of the Magna Charta, was laid, under God, the foundation of the freest Constitution of the world. The British Government has identified itself with this national liberty-loving spirit, alike in its abolition of slavery and its principles of reform. So, indeed, was it foreseen of old by the prophets (Isa. xlix. 9, 24, 25; Jer. xxx. 21).

Reference was made to our military and naval power, enhanced by the possession of the "Gates," which were afterwards enumerated. Attention was called to the great function of the British Navy, foretold in Isa. xviii., etc., of restoring Judah to the Holy Land.

Evidences were given of the priority of the Anglo-Saxon people as a Christian race, as, for example, the extent of foreign missions, the growth of such movements as the Salvation Army, Y.M.C.A., Young People's Society of Christain Endeavour, each of which have had their origin either in England or America. The sign of the Sabbath was emphasized; while it was likewise pointed out that the 365 divisions, or sects, of Protestants, so far from being a reproach, was in truth a very powerful evidence of how widely and deeply doctrinal Christianity was being considered throughout this country, and those of our brethren across the seas.

Prominence was given to the identification of the British Isles with the land of Israel's exile and salvation, foretold by the prophets. In addition to the well-known passages (*e.g.*, Isa. xxiv. 13—15), and arguments in this connection, the lecturer made use of the following points, among others: that learning from the Pu'ra'nas that Israel and Canaan were known to the Hindoo races as Brahmins and Canána, it is not unreasonable to infer that much of the Vedic legends of an earthly paradise may be based upon the scraps of prophecy carried by the children of 'Brahma (Abraham—Totten) the wandering 'Saca. The Vedas (showing the literal and definite view of the prophecies taken by the Israelites themselves) speak of a Sveta-dwipa—*i.e.*, a White Island in the West; while both Confucius and Buddha taught a Western Paradise. Borne by the tide of the earlier migrations westward, the myth reached the Greeks who, either from this cause, or from Danite convictions, believed in a happy, bright, and White Island beyond the pillars of Hercules. With the "Isles of the West" of Isaiah, and the well-nigh universal tradition in the East of a white island in the western seas, standing thus prominently in the mind's eye, it is noteworthy, not to say startling, to find that upon *these* Isles have been lavished, beyond all others, those terms which could best express the fulfilment as it were of this expectation and traditional creed of the eastern tribes. The name Albion, whether derived from Greek, Phœnician, or Hebrew, signifies the White Island, or Mount; that given by the Kymry, "Y Ynys Wen," bears the meaning of "the White Island;" and among a dozen others of similar import, it must not be forgotten to mention Y Vel Ynys (the Honey Isle), which would seem to betray a lingering, though faint remembrance, of "a land flowing with milk and honey."

Several objections were anticipated by the lecturer, who gave a somewhat lengthy reply to that concerning ethnic difficulties. As it contained a few quotations from sources which, though authoritative, are not often read, it may be as well to give a reproduction, in miniature, of the argument.

After touching upon the questions of physiognomy, language, and customs, the lecturer proceeded connectedly to trace the migration of the variously-named peoples of these isles back to their home in Palestine, by a series of quotations (of which only a few can be given here) from high authorities.

In a review (*vide* Arch. Camb., 2nd Series, Vol. III., p. 238) of a "Guide to Northern Archæology," brought out for the Royal Society of Northern Antiquities, Copenhagen and edited by the Earl of Ellesmere, is given a passage from the work, from which is taken the following:—

"'Dan and Angul,' says the venerable historian, Saxo Grammaticus, 'were brothers,' . . . the Danish and English people are originally descended from the same ancestry (*i.e.*, according to tradition.—G.V. B.) . . . The accounts thus transmitted by the old writers are confirmed by the testimony of other literary remains and monuments of ancient times."

Here, in a nutshell, we have the opinion of the above learned body, that the Jute, Saxon, Angle, Dane, and Norman are of one and the same race. Turning to Paul B. du Chaillu's "Viking Age," a work deservedly held in the highest estimation by all, we learn concerning these northern tribes that "The mythological literature of the North bears evidence of a belief prevalent among the people, that their ancestors migrated at a remote period from the shores of the Black Sea, through South-western Russia, to the shores of the Baltic. This belief seems to be supported by a variety of evidence. . . . When we appeal to archæology, we find in the neighbourhood of the Black Sea, near to the old Greek settlement, graves similar to those of the North, containing ornaments and other relics also remarkably like those found in the ancient graves of Scandinavia. The Runes of the North remind us strikingly of the characters of Archaic Greek; . . . the reader will be struck by the similarity of the customs of the Norsemen with those of the ancient Greeks, as recorded by Homer and Herodotus" (pp. 25, 26, Vol. I.).

Here, not only are the Anglo-Scandian tribes traced to the region from the Danube to the Crimea, but a relation is also indicated as being probable between them and the ancient Greeks of Mœsia, known to be Danoi or Danites (*vide* Latham's "Ethnology of Europe;" Gawler's "Dan, the Pioneer," etc.). Concerning the tombs mentioned above, we have the following from Nebauer:—"The old gravestones in the Crimea, which are now recognised as genuine by all men of learning, attest that there were Jewish (Hebrew) communities in the Crimea as early as A.D. 6, and that they held themselves to be descended from the Ten Tribes" (*vide* p. 125 Adam's "Great Britain Rank," etc.). In the same locality, and at the same epoch, Herodotus places the Cimmerioi, whom Arnold, Nebauer, and Rawlinson have identified with the Kimbri of the Romans, and the Kymry of Wales; while the two following excerpts from inscriptions demonstrate the origin of both the Kimmerioi and the Sacae (the progenitors of the Anglo-Saxon tribes—S. Turner) to be Hebrew:—(1) Inscription on second column of the Rock of Behistun: "Queen Esther (who) demonstrated and made evident the cruelty of Haman . . . and the calamity (threatening) the inoffensive Kimiroi-Kibiroi (K'hEB'R)." (2) Cuniform inscription: "Nineveh Ashur. All sojourners—Cimiru (K'hEB'R) the heroic—in the land of Taurica (Crimea?) the great Sennacherib conducted to Chabor (Habor); Israel and the Levi prophets famous above all others. The beautiful Sacæ were placed in a valley" (J. Rankin, BANNER, Vol. XVII., pp. 234, 379). In the latter the Cimiru and Sacæ are coupled together, as they are also in the translation of the record of Stonehenge:

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"The Saca leaned upon and assisted the Cimarim" (Rankin, BANNER, Vol. XVIII., p. 296).

Relative to the ethnic distinction of the British tribes from the Continental races, it is gratifying to find that our contention for their non-affinity is supported by many anthropologists, as the following quotation from Taylor's "Origin of the Aryans" shows. He says: ". . . In two very ingenious papers, whose arguments have convinced many of the French anthropologists, Broca has maintained that there never have been any Celts in Great Britain or Ireland, that no British people ever called themselves Celts, or were so called by ancient writers, and that they do not possess the physical characters of the Celts of history. The real Celts are the people of central France, who are the descendants of the Celts of Cæsar, . . . the true Celts of history and ethnology, as distinguished from the so-called Celts of philology and popular archæology."

And since the late Professor Huxley from a like scientific standpoint classed the Teutons and Celts together as being one and the same race, it is useless to argue and object that Anglo-Israelites are unscientific in claiming the Anglo-British race as being ethnically "a stone cut out of a mountain without hands." Even in ethnology "we dwell alone, and are not reckoned among the nations."

Thus, step by step, has the ancestry of the Anglo-British tribes been retraced, and proved to be that of the Ten-tribed House of Israel. Using the Identity as a logical basis (1 Pet. iii. 15), the lecturer concluded with a Gospel appeal to sceptics and doubters present.

JOHN BULL AS A PARTNER.

MR. P. H. BURTON, who is a well-known representative of the dry goods trade of Toronto, has written to the Canadian *Dry Goods Review* on the subject, "Is John Bull a better partner than Jonathan?" "We naturally think," he says, "that biggest which looms up most to our vision, and we are so near to 'Statia,' and see so much of her people, that we easily follow her lead more than those who are far removed from us. Braggadocio has one advantage; it sets people talking, and, though we may know it is brag, yet some of it is sure to stick. Jonathan teaches his children from the time they leave the cradle, right on to their graves, that theirs is the biggest country on earth—the biggest rivers, the biggest lakes, the biggest mountains, the biggest everything, and the tarnation smartest people in the world—in fact, that smartness would atone for everything, and enable you to get along without honesty and humanity, when these were not convenient. Now, we may admire a smart fellow, and one sometimes admires a smart girl. But to take one as a partner is another matter. There is always the fear that in a short time your partner may have your money, and you will have the experience. One would naturally prefer a partner who was willing to let you have some of the money as well as the experience—to live and let live.

"It was not very long since people across the line thought they would soon transfer the money centre of the world from London to New York. But they forgot they were living largely on borrowed money. Britain is the creditor nation of the world. The published trade returns of countries give usually only the exports and imports. Home consumption is lost sight of, and the movements of money also. It is estimated that Britain receives annually from abroad 400,000,000 dols. in interests alone, not to speak of those investments which pay nothing. Britain does nearly half of the carrying trade of the world, and it is estimated that this in freight and passengers brings her in about 600,000,000 dols. a year. So she gets about 1,000,000,000 dols. a year which does not appear in the usual trade returns, and thus can afford to import a few hundred millions a year more than she exports and still have a nice pile to the good. Now, just here note the difference between her position and our own. We are a debtor nation. Our debt is owned abroad and not at home. Like all young countries we had to borrow money to build our canals, railways, and other public works, and also to carry on many of our other concerns. Therefore we must be careful that the value of our exports exceeds the value of our imports at least enough to pay the interest we owe abroad, and, therefore, every dollar's worth of goods that we can manufacture here instead of importing helps to reduce our foreign indebtedness and hasten the time when we can own our own debt. So it is impossible and impracticable to have free trade as they have in England, and necessary for us to protect our own industries, whether of the field, the farm, the forest, or the factory.

"Jonathan also is a debtor. It is estimated that 'Statia' has to send to Europe 120,000,000 dols. a year for interest, as much more for the carrying trade, nearly all done on foreign ships, and as much more for her folks who go abroad, and live abroad and spend abroad, or say 350,000,000 to 400,000,000 dollars. For, while no one would question the intense conviction dwelling in the breast of every American that one man is as good as another and better—still they really do like a handle to their name and the attention which servants who don't live in the land of freedom are in the habit of giving. And as they have lots of professors, colonels, generals, &c., at home, no wonder they go abroad for other titles. Thus it comes that all their surplus products and their gold are swallowed up by the needs of their outside indebtedness.

"Now, while we should avoid their follies, we can learn from their mistakes. A drop in their tariff on woollens of one-half, stagnated that business for 1894, improved it in 1895 (when they plunged heavily), and 1896 has brought the reaction. Thus, 1894, starvation; 1895, gorging; 1896, digestion. Now, it is better to have a moderate feed all the time, and the best thing for business all round is steady, regular diet, neither disturbed by tariff changes nor speculation. Clearly, then, our best partner for money is Britain.

"Now, then, for commercial character as a nation. Britain's boast is that her word is as good as her bond. The best people in 'Statia' are of the same sort, but politically and nationally they are not so considered in Europe. There is a strong mistrust and not without cause that they will always consider themselves first and their creditors afterwards, if convenient. This is why their securities fell so sharply when Cleveland gave his Venezuelan message. Their buying is often purely speculative, every-one trying to squeeze the other fellow. They will put down enormous orders and crowd other people out if they think the market will advance, and then, if things don't turn out as expected, cancel without compunction. This is, of course, having its effect in this way; that they will not always get the first chance, and manufacturers will not put themselves out of the way to cater for their market. All the same, they make it very awkward for other people, and unsettle markets and hurt legitimate trade. So there is no

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getting over the fact that if we want a partner who has money, who is willing to lend it to decent people on decent terms, who can be trusted to do the fair thing and not squeeze you out of all you have, John Bull is the man every time."

The above is taken from a paper called the *Drapery World*, dated June 20, 1896. The quotation is from the *Dry Goods Canadian Review*, republished, we suppose, in London. The article is valuable to us as showing the reason why the Canadian daughter of Israel will always prefer to depend on her old mother in the West for trade and its profits, rather than look to the American States as her partner. Some facts appear in the above in respect to British wealth and the way and "power to get it," which God has given us, but not to the States or Canada in the same way. Ours is "the creditor nation" of the world, to whom all pay interest and send it here as "imports." We also "carry half the trade of the world," receiving on these accounts no less than 1,000,000,000 dols. a year, or about £200,000,000 sterling, which does not appear in the usual trade returns! Verily the Lord has given us "the power to get wealth," according to Deut. viii. 18, because we are Israel. To Him be all the praise!

AN AMERICAN LADY'S ADDRESS ON OUR IDENTITY.

(*Concluded from page* 360.)

DANIEL WEBSTER once said of Britain: "Her morning drum beat, keeping time with the hours, encircles the earth with one unbroken strain of the martial airs of England."

And Israel was to "possess the Gate of his enemies." For five hundred years Britain has been the Gate-holder in the lands of those who hate her; she controls all the important ports or Gates of the world except Constantinople, and recent events would lead us to expect that would eventually be hers; but her own Gates are open continually: "They shall not be shut day nor night;" no passport is required to enter her Gates or cities.

Israel was to be the great missionary agency in the world: "In thy seed shall all the nations of the earth be blessed." It is literally Britain and America that are engaged in blessing all the families of the earth; they maintain more than twice as many foreign missions as all the Gentile nations put together. They must be a Sabbath-keeping people. In Exod. xxxi.: "The Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Verily, My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations." It is well known that the Jews and the Saxons are the only people that enact laws for Sabbath observance. France, Spain, Italy, have no Sabbaths. At the French Exposition, a few years ago, the grounds were open to the public every day of the week, but the English and American exhibits were covered with canvas on Sunday. God also commands Israel to be kind to the stranger, saying, "Love ye therefore the strangers, for ye were strangers in the land of Egypt." It is well known that England and America are asylums for all political refugees, as well as the distressed of all nations, and especially in our own country is "the stranger as one born among us." Israel must also be found under a monarchy. While Israel was journeying through the wilderness, and had pitched in the plains of Moab, the king of the Moabites sent for Balaam to curse the people, but he could not curse whom God had blessed, and said to Balak, "The Lord his God is with him, and the shout of a king is among them" (Num. xxiii. 21). During the reign of King David God sent the prophet Nathan to him, saying, "Thy house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever." And in 2 Chron. xiii. 5: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and his sons by a covenant of salt;" and 2 Chron. xxi. 7: "Howbeit the Lord would not destroy the house of David, because of the covenant that He made with David, and as He promised to give a light to him and to his sons for ever."

The possible descent of Queen Victoria from King David was first entered upon by F. A. Glover, in 1861; since then the whole subject of her Majesty's Jewish ancestry has been further examined by various students and writers on our Israelitish origin, until, as a result of their research, Dr. Poole is able to give us in his book (quoting the Rev. A. Grimaldi) the genealogy of Queen Victoria, through the line of the kings of Scotland and Ireland, to Queen Tephi, whom ancient legends of Ireland claim was a beautiful Eastern princess, and, Identity writers claim, was the daughter of Zedekiah, the last king of the house of David to reign over Jerusalem, and whom Scripture tells us was carried by the prophet Jeremiah into Egypt after the destruction of the city by the king of Babylon, and the beginning of the seventy years' captivity of the House of Judah.

These are only a few points of Identity; they could be multiplied many times, as the carefully preserved genealogies of the British, and the laws giving the eldest son the titles of his father and the largest portion of the estate; and the lion on the flag of England, which was the ensign of the tribe of Judah; Joseph's coat of many colours, found beyond the recollection of history in the Scottish plaid of the Highlands, and still preserved as a tribal distinction; the stumbling of Ephraim's tongue over the letter H (Judges xii. 1—6)—so that shibboleth would test a modern Londoner, who still stumbles over his H's. And many of the sins of ancient Israel are reproduced in the Anglo-Saxons of to-day, also proving points of Identity—addicted, as regards very many of her people, to all sorts of wickedness and abominations, hateful to God (Ezek. xxxii. 23). Nationally addicted to the vice of drunkenness, so much so that time and again it becomes a question of national politics. Ten times more money is spent for rum than for religion. We must feel that sometimes we almost hear the denunciation of Isaiah, as he cries, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine." These are spots and blemishes showing the trail of the serpent from Eden to our own day, which, in the faith of our father Abraham, and by the strength and guidance of our great Captain, we shall blot out in His good time. And in the interval, whether we believe we are the literal seed of Abraham, Isaac and Jacob, or not, we are as a race doing the work that God gave His servants, His elect, His people, to do, and let us strive to do that work in such a way that the Master, when He cometh, may say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

CLARA OSBORN.

46, East Erie-street, Albion, Calhoun co., Mich., U.S.A.,
Dec. 16, 1895.

DR. JAMESON is said to be spending his time in prison in writing an account of the Transvaal raid.

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ANGLO-ISRAEL DISTRIBUTION FUND.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FIFTY-THIRD MONTHLY REPORT.

THE following subscriptions and donations, from July 18th, to August 15th, 1896, are gratefully acknowledged:—

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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, August 15th, 1896.

SOWING THE SEED.

WITH great pleasure and thankfulness we are able to report the continual dispatch of 274 copies of the BANNER OF ISRAEL each week; and during the month 111 packets of literature were sent out, including, as usual, 200 of the "Covenant People." The places mentioned below have shared the amount distributed.

ENGLAND:—Aldershot, Alvaston, Andover, Annfield Plain, Attercliffe, Basingstoke, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bow, E., Brighton, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chester, Chippenham, Cowes, Crewe, Derby, Devonport, Dover, Dulwich, Eastbourne, East Chorlton, East Grinstead, East Twickenham, Exmouth, Fowey, Goodhurst, Harlesden, Hampton Hill, Harpurhey, Heaton Chapel, Highgate, Horsforth, Hull, Kingsbridge, Leicester, Lewisham, Leytonstone, London, Lowestoft, Ludlow, Newcastle-on-Tyne, Norbiton, Norwood, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, St, Ives, Sandgate, Seaford, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Tottenham, Teddington, Tulse Hill, S.W., Tunbridge Wells, Twickenham, Uxbridge, Wadingham, Wandsworth, Wellingborough, Wilsden, Wolverhampton, Worthing, Woolwich, York. WALES: Dolgelly, Maesteg. SCOTLAND: Burnbank, Cockburnspath, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. EGYPT: Alexandria. S. AFRICA: Cape Town, Bulawayo, Hanover Road, Ograbeis, Port Nolloth. INDIA: Bangalore, Poona, Secunderabad. BURMAH: Mandalay, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Hunter's Hill, Narandera, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay, Street, Opunake, Orepuki, Patutahi, Purekiriki, Puerua, Te-Aroha, Te-Kopua. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Aberdeen, Anacostia, Charleston, Cripple Creek, Denver, Des Moins, Detroit, Philadelphia; (New Mexico) Las. Vegas. CANADA: Gravenhurst, Castright, Toronto. NOVA SCOTIA: Halifax, Yarmouth Wolfville. NEWFOUNDLAND: St. John's.

The letter from a New Zealand Sower referred to last month, I quote from now. It will be welcomed by many, who will rejoice to know that this Sower, Mr. T. A. Finlay, of Purekiriki, is becoming prominent as a teacher of the truths upon which the British-Israel question sheds so much light as we have in like manner, Mr. H. A. Marchant at home. We are thankful to know that both these men are full of energy, and deeply imbued with the gravity and grandeur of their work. They proclaim the fact that we are Israel not merely to *interest* others in the newly discovered truth. If we rest upon *interest only* being aroused, the results for good we may expect to be but few. Their earnest purpose, and deep desire in telling the people who they are, is to lead them to *reverence* the Almighty, to value His Word, to accept thankfully the Gospel of our Lord, and recognise the duty specially devolving upon us, as Israel, to proclaim that Gospel fully to all the world.

As the years have passed we have become familiar with the good efforts of Mr. Marchant. In New Zealand, Mr. Finlay has been pushing his way for some years, and next season he hopes to start lecturing more effectively with a good lantern, and views of the God-given Gates held by the British. In time we hope all our Colonies, Dependencies, and the United States, will possess their own lecturers similarly equipped, and endowed with knowledge and power of utterance.

Mr. Finlay points to a local need, in the opening of his letter, which is also a general need, no doubt. He says, "What we want here, besides public lectures, is a band of visitors who would go from house to house in districts, talk with the people, and leave literature to be studied. These visitors would require to be spiritually minded themselves, possessed with a strong, deep love for the Lord Jesus, and who would in a winning way shew the faithfulness of our Jehovah God, by bringing the people to see that He is fulfilling to-day, before our very eyes, every jot and every tittle of the promises made to our fathers. The people would thus come to look on the Bible as a true book, with an intelligent story in it, and become interested in it in consequence. People in general are not so to-day. It is appalling to see the apathy and indifference that prevails around us, and in a time too, when God's 'people' (Ammi) should be 'looking up' for their 'redemption draweth nigh.' The cause is not far to seek. The air is cram full of spiritualizing dust, which is working sad havoc among a people who ought to be the most spiritual minded in the whole earth. Of course we are, but oh! how low is *our* spiritual life! This spiritualizing is obscuring the minds of our people, so much so that only a few see anything interesting in the Book at all. Oh, for a trumpet voice to tell out Identity Truth throughout our land! The people would listen—they would 'rejoice and be glad!'"

How true this statement is, has been amply proved at home by Mr. Marchant, and those who have witnessed the listening, thankful attitude of the crowds before him in Hyde Park.

Mr. Finlay continues, "The New Year's BANNERS (an extra supply sent for) arrived safely. I am glad to be able to report acceptance of the truth through the reading of them already. I have been corresponding with a man 170 miles from here whom I discovered somewhat accidentally trying to find out something of Anglo-Israel Truth. The correspondence has extended over six months, and has been the means of opening up another district. I have been trying to supply them with literature as I can spare it. I begin to feel like a head depôt; I have so many districts to keep going. The BANNERS continue to arrive regularly, and are much appreciated. I am much indebted to you for writing to Colonel Senior about the lantern slides of the Gates, and am much pleased too at his reply, and think his offer a very satisfactory one indeed; it is certainly better to get copies made from his and sent out.

"I am noting with deep interest everything that is transpiring around us to-day in the world. I wonder men's minds

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do not fasten on the events more than they do, and read in them the fulfilment of the prophecies uttered in the grand old book, but the time is coming; it is very near. Till then let us work, and tell out the truth as it is revealed to us, and thank and praise the God of Israel." Yes, the time may be short to the close of this Dispensation, but there seems yet much to be accomplished, and one trouble after another has cropped up for British-Israel.

A happy thought comes out in a letter from another correspondent in N.Z., known to BANNER readers, Captain Hugh Stewart, another steady, faithful worker. He says, "Writing to me on Feb. 20th, you mention the great difficulties our Government has to face. Is it not wonderful how we glide past them? Just as a person in a train looking ahead sees another train approaching as if to smash up both, if he did not know of the rails, there would be every reason for alarm. We cannot see the rails we are running on, but we know they are there, and in good order, and need not fear." Well may we be comforted through all our distresses, and *trust*, for "underneath are the everlasting arms." Thank God for His love and mercy to His people.

It is a New Zealand budget we give this month, for here is yet another word from a Sower in that colony who generously supports our Fund, and has sent also £1 to be forwarded to the Rev. Marcus Bergmann for his Bible translation work. It may help to cheer and encourage those who may, from the same cause feel faint-hearted. "You will be wondering if I have received the 'Covenant People'—they have arrived safely, and are being handed round; one I give to my sister, who passes it on to her circle of friends. I am afraid I cannot report much progress lately. I had begun to feel disheartened, when I suddenly had presented to my mind this verse, "Cast they bread upon the waters, and thou shalt find it after many days," and I remembered, "*In the Lord's own time.*"

We sow the seed, and "in the Lord's own time," the harvest will be granted, and then He will be glorified. For that let us labour, and delight in it continually.

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

Westgate-on-Sea, August 15th, 1896.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month two members have been admitted, making the total 1,589.

The names of any Identity believers who are willing to join us in searching the Bible, and in prayer to God, will be gladly received.

Subject for prayer on last Sunday in September: "Praise and thanksgiving for the bountiful harvest" Psa. lxv. 9—13.

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

REV. DR. MOORE ON 1898.

REV. DR. MOORE, writing about the students of Eschatology, or "The Science of Last Things," says: "Mr. Dimbleby is undoubtedly a very able chronologist. His latest book, 'The Appointed Time,' is being widely read. It is more lucidly written than works of this character usually are. He has great truths to tell us, from both Scripture and science. He handles with great skill the problem of Daniel's Seventy Weeks. What is of most interest is his calculation of the 'Times of the Gentiles.' This is a period emphatically held up for exhibition by Christ Himself as the term of Jerusalem's oppression by Gentile Powers. When the oppression began is known for certain—viz., when Pompey seized Jerusalem, B.C. 32. Singularly, the Roman occupation lasted for 666 years. This is the fatal number of the Therion, or Beast. Why should it be considered fanatical to see in this historic fact a correspondence with Divine prediction? It is a simple process, devoid of extravagant conjecture, to reckon on from the cessation of Roman tenure of Jerusalem, and the commencement of the Moslem dominion, in A.D. 638, according to Gibbon, down to the end of 'the time, times, and a-half'—a Biblical period of 1,260 years. This brings us down to 1898. If this be the true view of a great prophetic subject, then we are near to great events, which will mark the end of the Turkish woe. Why is Lord Salisbury confused, baffled, impotent, before Turkey? He seems not to know; but any observer of the 'signs of the times' could tell him. The tiger who has torn the Armenian nationality into bleeding tatters has yet a short time to gloat over the despair of the whole of Christendom at his infernal programme. Then for the Sultan will come the fearful and fiery retribution which no human power has been able to inflict."—*From The Christian Herald*, May 14, 1896.

Correspondence.

A REMONSTRANCE.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In this week's BANNER, July 15th, you are requested (I see) to correct two statements in my letter to the *Methodist Times*, simply because they are absurd—viz., "The fulness of the Gentiles" (Rom. xi. 25), and the "Beast" (Rev. xiii. 5).

There was put into my hands this week, Mr. J. B. Dimbleby's "New Era at Hand," 9th edition. It can be had from the Author, 1, Gordon-road, Wanstead, E. Price threepence.

Mr. Dimbleby shows the two disputed points, which I had no knowledge of when I wrote the letter—viz., that the "fulness of the Gentiles" in Romans, and the "beast" in Revelation, refer to Turkey's reign. It appears to me, therefore, that these are questions of opinion, and may not be absurd notions. However, I can well afford to give up the two disputed points because other Scriptural points I name in my letter clearly prove my contention—viz., that the time of Turkey's reign is fixed and settled by the God of heaven; and if so fixed by Jehovah, it is folly, I consider, to charge Lord Salisbury and the British Government with propping up Turkey, and with the 60,000 Armenian martyrs.

We all deplore the state of things in Armenia. But suppose the wish of Mr. Hughes had been granted, and our Government "received the courage of a mouse," and had taken "the blood-stained Sultan by the throat," and sent his Empire out of existence. What would follow? A great scramble among the nations for Turkey would take place. Sixteen millions of men in arms would commence at once to blow each other's heads, legs, arms, and bodies into fragments; millions of fatherless children and widows would be left to suffering, caused thereby.

Thank God, we have at the head of the nation clear-headed, calm, and thoughtful men, with steady, cool heads, who will not rush the nation into such without consideration and thought. If Turkey must fall and die, and I believe it will shortly, let it be at God's appointed time; for He knows better than man what and when to do the thing. I think Mr. Hughes will agree it is better to leave the thing in His hands. Certainly I do.

W. HOPTON.

St. Helens, July 16th, 1896.

THE Queen is being deluged with poetry on her record reign. Her Majesty's subjects now exceed 367,000,000, a greater number than ever before acknowledged a Sovereign.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE DOMINION OF THE WORLD, AND TO WHOM IS IT TO BELONG?

IT is remarkable that the dominion of the whole world is the object which is set before two of the existing nations of the world, exclusively. The Russians on the one hand, and the British on the other, have this national object of ambition before them. We do not believe that our own nation entertains the idea at the present moment, or has done so at any other past period of its history. But those who watch her progress, plainly see that she is rapidly taking up a position over the whole earth, which must end, in the absence of national disaster, or colonial rebellion, in universal dominion.

These small and contemptible islands of the North-west of Europe are placed in a strategic position, giving them the maximum of protection with the minimum of danger in regard to invasion. The coaling stations, or Gates of the world, are theirs, conferring the supremacy of the sea. These united, bring vast commerce, and "the power to get wealth." Besides that, there are the British colonies, most of them "nations" already, protecting the Western flank of the seaway from the island home of the race, Southwards, in the case of the "dominion" of Canada. Australasia, in the far South and South-east, is carrying the influence of the nation to the Antipodes, and far beyond. The colonies at the Cape, Natal, and the protectorates towards the Zambesi, promise by-and-bye to develope into a mighty South African Dominion, as large as Canada, giving the nation a promise of an African Empire larger than all the colonies individually. Besides all this there is the military possession of British-India, and Burmah, immense in size, immensely populated, and with capabilities of trade and wealth, quite beyond calculation now. This Empire is constantly growing. Without the consent or wish of the Parent State in "the little Islands of the North," the tendency is for ever to increase. For the Empire is founded on justice and good government, and men who once have experienced what that government is, have no desire to shake it off or escape from it. The cry of those who have not yet benefitted by its good government is ever, "When are the British coming to govern us?" The tendency of affairs is to make the Queen's dominions larger and larger as time goes on, and at last, if things go on as they are doing now, the Empire will surely be co-terminous with a large part of the habitable globe.

The leading article of the *Melbourne Age* newspaper, published on May 25, 1896, the date kept as Her Majesty's birthday, is remarkable, since it dwells on the extent of her dominions and speaks of them thus:—

> Somebody has calculated that Queen Victoria is a sovereign over a continent, over 100 peninsulas, 500 promontories, 1,000 lakes, 2,000 rivers and 10,000 islands. She waves her hand and 900,000 warriors march to battle in "thin red lines," as stubborn as those in the historic past. She bends her head in acquiescence, and 1,000 ships of war and 100,000 sailors do her bidding on the ocean. She walks upon the earth, and 400,000,000 human beings feel the pressure of her foot. The Assyrian Empire was not half as populous as hers; the Persian Empire not nearly so powerful; the Carthagenian Empire less dreaded; the Spanish Empire not a quarter so wide; while the Roman Empire was weak in comparison, and Greece but as a village. A throne at the best is a dizzy eminence. Surely, then, it is no light thing to have sat on such a throne for almost three score years and to be scatheless of even a scandal.

Such is the growing Power which bids fair to become the dominant empire of the earth, which, without striving to effect the object, is continually getting nearer to its accomplishment. But is Great Britain without a rival in her career of aggrandisement? Nay, she has a mighty competitor for world-wide dominion, a Power which has no conscience in the pursuit of its objects of ambition, and has set before it the task of subduing the earth and bringing it all to submission to the sceptre of the Tzar.

In the *Daily Graphic* of July 4 last, we have a short notice on the subject of "Russia's Ideas," which, dealing

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with "The Apotheosis of Russia," tells us in a few sentences what Russia desires and means to have in the end. The article is as follows:—

RUSSIA'S IDEAS.

More important, though, is a paper on "The Apotheosis of Russia," with especial reference to the manner in which this threatens Great Britain. Russia is advancing in position, and 'twere well, thinks the writer, that Britons should seriously consider the outlook:—

"In the Eastern hemisphere Great Britain and Russia are the only two expansive Powers in any real sense. There are others, such as France and Germany, which resist absorption, and even seek out barren spheres for the expansion that never comes. But the fact that such Powers resist absorption is only the more reason for certainty that the time will come when there will be no room left for the simultaneous enlargement of both. The moment may come in the twentieth century or in the twenty-first, but come it must and will. And however the advocates of an Anglo-Russian understanding may delude themselves or others in London, there is no delusion in St. Petersburg. 'Hostility to England is the alphabet of Russian policy,' says the forward school; 'An understanding if you will,' say even the most moderate, 'but it must be an understanding, not of common interest, but of rivalry.'"

All along the line Russia has been triumphing. Little triumphs they may have been, but significant enough if rightly read. She managed the poor and pitiful Prince Ferdinand until he only wanted permission to abase himself; she schemed with the Porte until Europe witnessed the amazing spectacle of Abdul Hamid throwing himself into the arms of his ancient enemy and combining with Russia against her old ally England; she has plotted and planned in the far East to the end that that stately envoy Li Hung Chang brought sincere and humble congratulations to the new Emperor.

"The truth is that Great Britain and Russia are too big ever to agree for any time. We believe that to our race will fall the ultimate supremacy of the world; Russia believes exactly the same of herself. Sooner or later the two ambitions must collide, and we had better be making ready for that great day at once. To allow Russia to absorb all possible strength before the conflict is to put a premium on defeat and ruin."

As soon as Africa is settled we might begin to think about Russia.

That "great day" when these two mighty Powers will collide and seek by war to settle which of them shall remain "the Mistress of the World" must come at last. But it will happen according to the will of God, and just as He has told us it will happen. The well-known chapters xxxviii. and xxxix. of Ezekiel, which in fact are the Commander in Chief's despatches to his Israelitish war office of that day, tell us all about it; who the parties to the conflict are, where it is to take place, the very spot where the decisive battle will occur, and its terrible result. It represents the last final assault upon the Twelve-tribed nation on the mountains of Israel, and the defeat and destruction of the enemies of the Lord, called "Gog," but known and described in these chapters as the Russian Empire of to-day. From these scriptures it is plain that the last great contest of the world will be the fight of Russia *versus* Israel—and the modern secular writers of the day recognise, as we have seen, that the contest for the dominion of the world now looming in the future, perhaps not the remote future, will be between the Tzar of all the Russias, aided by part of Europe and a large portion of Asia, and the nation and company of nations appertaining to Israel, helped, guided and prospered by the Lord God Almighty, the God of Israel. To Him let us ascribe all the praise and all the glory and all the thanks.

ALMOST LIKE TWIN-BROTHERS.

By Bookworm, of Australia.

The resemblance between the Hebrew and English languages in their structure and usages, though it has been observed by translators and others, has not hitherto, so far as I am aware, been considered critically, with regard to its causes and consequences. Yet the subject should be one of great interest, not only to philologists, but to believers in our Israelitish origin.

John Wilson wrote over fifty years ago, in his "Lectures on Ancient Israel and the Fulness of the Gentiles," p. 143: "One great line of argument has been omitted in tracing the identification. It is that of language." This neglected field of research still awaits cultivation, that it may become fruitful. It might well engage the attention of some of our advocates who are qualified to set in order and draw conclusions from the results to be obtained by comparative examination, a work whereby additional evidence might be supplied to prove that the Bible is indeed our national heirloom, and an armoury be opened to furnish the people of the Book with new and effective weapons against the forces of prejudice and ignorance. Pending the production of such a work, the testimonies of some witnesses, concerning the like characteristics of Hebrew and English, as exemplified in the translation of the Bible, and examples of correspondence and analogy taken from our common speech and literature, may serve to awaken interest, and stimulate inquiry.

The testimony of Tyndale, our earliest translator of the Scriptures from the original tongues, has been repeatedly referred to; but is not, I think, well known, as it occurs in his "Obedience of a Christian Man" (pref.) pub. 1528. Works vi., pp. 148—9, Parker Society's Ed., thus:—

"St. Jerome also translated the Bible into his mother tongue: why may not we also? They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue* agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of "speaking is both one, so that in a thousand places thou needest not, but to translate it into the English word for word; when thou must seek a compass in the Latin, and yet shall have much work to translate it well-favourably, so that it have the same grace and sweetness, sense and pure understanding with it in the Latin as it hath in the Hebrew. A thousand parts better may it be translated into the English than into the Latin."

Of like purport are the words of Hy. Craik in a work on the Hebrew language (Bagster, 1860):—

"It ought to be observed that there is a far closer correspondence between the Hebrew and English languages than between the Hebrew and the Latin. This gave our translators a great advantage over Jerome."

About a century ago Rev. Alex. Geddes, LL.D., published a new translation of part of the Old Testament, with critical notes. In the prospectus, 1786, note on p. 128 he observes:—

"Our language easily moulds itself into the Hebrew form; and it rarely happens that we are under any necessity of having recourse to paraphrase or circumlocution to express

* Evidently the Greek of the New Testament.

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the full meaning of the text. Even when the syntactical arrangement is different, there is a striking equipollence of simplicity, conciseness, and energy to be attained; which perhaps no other modern language can boast of and *which is not found in ours, with regard to any other language but the Hebrew.*"

And in a letter to B. P. Lowth, 1787, p. 36 :—

"Luckily for an English translator of the Bible, he will not be often under any great necessity of departing much from the arrangement of the Hebrew, especially in the poetical parts of Scripture, where *the two idioms are so congenial, as to appear almost like twin-brothers.*" (The italics are mine in these two quotations).

The style and structure of our Authorised Version of the Scriptures affords confirmation of the foregoing opinions. Geddes remarks :—

"Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text or margin. Pagninus* himself is hardly more literal, and it was well remarked by Robertson above 100 years ago (1786) that it may serve for a Lexicon of the Hebrew language, as well as for a translation."

In the words of Selden, "the Bible is rather translated into English words, than into English phrase. The Hebraisms are kept, and the phrase of that language is kept."

And Dr. Adam Clarke in the preface to his commentary observes :—

"Those who have compared most of the European translations with the original have not scrupled to say *that the English translation of the Bible made under the direction of King James I. is the most accurate and faithful of the whole.* Nor is this its only praise; the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy."

Some of these observations apply to the New Testament, which, it should be remembered, was written in what has been called Hellenistic or Hebraizing Greek.

To return to the language of the Old Testament, we have evidence of agreement of the English translation with the original in word, phraseology and spirit. Is not this a clearer mark of linguistic relationship than that afforded by the likeness of a multitude of isolated words, occurring in English and the languages usually classed with it? Philologists are generally keen to trace the parentage, history and distribution of words, but the phenomenon of the reproduction of the features of an ancient dead language in those of a modern living one in harmonious combination appears to have no attraction for the exercise of their critical skill.

King James' Bible, commonly known as the A.V., was, however, rather a revision than a new translation, and may be traced through successive revisions up to the first complete English Bible, rendered, for the greater part, from the original tongues, that of 1537, which bore the name of Matthew (probably a fictitious one), but was really Tyndale and Coverdale's version.† Geddes says of it: "It is astonishing how little obsolete the language of it is, even at this day; and in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version had yet surpassed it," and Rev. E. Budge, observes, "I think if that translation were now printed and put into circulation with the alteration of a very few words, five persons out of six would scarcely know that they were returned to the old original of Henry VIII's days." To introduce as few alterations as possible into the text of the Authorised Version* consistently with faithfulness was one of the principles adopted by our last revisers. The A.V. and R.V. therefore bear witness both to Tyndale's faithful and skilful work, and to the soundness of his judgment concerning the properties of the original tongues in relation to the English.†

High honour and gratitude are due to the many pious, learned, and patriotic men, from Tyndale onwards, who have contributed to the formation and correction of our copy of the Holy Scriptures; but we are especially bound to give glory to the God of the Bible, not only for raising up such men, but for preparing our language in a wonderful manner to become a fit medium for the revelation of His oracles to the English-speaking people.

Anderson in "Annals of the English Bible," 1845, thus comments on our national position with regard to the Bible. After mentioning that our version of the Bible is the only one in existence on which the sun never sets, he proceeds: "What in ancient times was the pre-eminence of the Jews? Did it not consist in this, that to them were entrusted the oracles of God? But were these ever committed to them as they have been to us? Jehovah had not so dealt with any nation; but had He dealt with even that nation, as He hath done with this? If Divine revelation be regarded in its proper light as the voice of God, to what people in existence has He ever spoken so long, so uninterruptedly, and now above all others so extensively? It was said of old that the mighty God, even Jehovah, hath spoken and called the earth from the rising of the sun to his going down, and is it nothing that in our language by way of eminence, this should have been first so singularly and literally verified? Such, at all events, is the present high and momentous position of Britain and her sons."

I conclude with a few words about Geddes, a scholar of some note in his time. He was a Scottish Roman Catholic Priest, said to be the first of that faith to receive the degree of LL.D. from the University of Aberdeen. The Protestant version of the Scriptures had been familiar to him from his infancy, for he tells us: "Although my parents were Roman Catholics, they were not bigots, and the Bible was the principal book in their scanty library. They taught me to read it with reverence and attention, and before I had reached my eleventh year I knew all its history by heart."

In the comments which accompany his translation he displays rationalistic views. Aikin's biography records of him: "Of Dr. Geddes' profound and various learning, acute and penetrating genius, and indefatigable application, his numerous production, and particularly his grand work and the pieces which bear relation to it, afford a very ample testimony."

BOOKWORM.

* Author of a verbal translation of the Hebrew Scriptures into Latin, of which Charles Butler says, "That it is an accurate and faithful translation, all acknowledge; that the Latinity is barbarous cannot be denied," an illustration of Tyndale's remarks before quoted.

† The work of Tyndale comprised the Old Testament from Genesis to 2 Chronicles, and the whole of the New Testament. The rest of the Old Testament was almost the same as Coverdale's version of 1535. The book was edited by John Rogers (the first martyr in Queen Mary's reign), who was officially identified with Matthew (see Eadie and Moulton's works on the English Bible).

* Of course it has faults, but they are not worthy to be compared with its excellence as a whole.

† His remarks on the translation of Greek and Hebrew into English will command the assent of all who are acquainted with the properties of the languages in question. (Professor Moulton).

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NOTE BY THE EDITOR.—We beg to draw our readers' particular attention to the above excellent paper which comes to us from distant Victoria, Australia, from a man of letters, who has been our correspondent for many years. His subject is one on which far too little has been written, namely, "The marvellous capability of the English language to express the meaning of the original tongues of the Scriptures." No doubt the evidence to be derived from the comparison of the Hebrew with the English would become a powerful weapon of attack and defence on our side. We would that some of our scholarly champions would take it up and use it.

Our Victorian Correspondent is no mean authority, and we are glad to know that we may soon expect from him a paper on "The Analogies with Hebrew Occurring in our Secular Literature and Speech."

The full quotation of Tyndale's words regarding the close affinity between the Hebrew and English tongues, which appears in Bookworm's article above, is very valuable and conclusive as regards our Identity with "The lost Ten Tribes."

THE PARABLES OF BALAAM.

A FRIEND to our cause, a reader of *The English Church* and *St. James' Chronicle*, of July 2, last, is much tried by the article on the above subject in the issue in question. He is unable to answer the writer himself, and begs us to take up the cudgels in the interests of truth, and expose the fallacy of the article in *The English Churchman*. The author apparently does not see that the prophet was dealing with the two Houses of Israel and Judah, and was painting the future history of the former rather than of the latter. We have accordingly read the article alluded to, and find it an exposition of the two chapters in Numbers founded on the spiritualizing view of God's dealings with Israel; meaning by the term "the Jews," or "House of Judah." The writer understands, that while the Jews are Israel, there are no Israelites except the Jews. Of course, with that error at the foundation of his remarks the exposition of the passage is bound to be unsatisfactory, and confusing. Quoting the 9th verse of Numbers xxiii., where Balaam said that "the people shall dwell alone, and shall not be reckoned among the nations," the comment runs thus, "Through many vicissitudes they have remained a separate people," meaning the Jews who have remained "a separate people."

The writer had no thought that the Ten-tribed House of Joseph, or Ephraim, had also to be reckoned with, and that Balaam did not forget them. But besides this avenue to error, the writer of the article had another, which runs through the whole of his paper. He took Balaam's prophecy, quoted it, and instantly gave it a spiritual application which it certainly was never intended to bear; and so evaporated its historical teaching. Thus, in reference to verse 9 we have just quoted, the author remarked, "Similarly, Christians are to be separate from the world; God's enemies are there, and if the love of the Father be in His professed children, they will not be found there." The Lord Jesus knew the world, and said of His disciples, "the world hath hated them, because they are not of the world." St. Paul took up the strain, saying, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," and so on with much more to the same effect.

The writer's words are no doubt very true, and very Scriptural. But the question is, was Balaam's object to teach this sort of lesson? or was it not rather, to point out to Balak and to all future students of the Word, that the Lord foresaw the future destiny of His people, and mapped it all out historically, so that men might see that He had foreseen and arranged it from the first, and guided them throughout their course, while step by step they fulfilled His will according to His prophetic Word.

The view which we have taken of the four prophecies of Balaam was published in the BANNER OF ISRAEL so far back as Aug. 4 and 11, 1880, on pp. 307 and 318 of Vol. IV. We looked on the four visions as four consecutive eras in the history of Israel. On the first occasion the prophet saw the Twelve Tribes drawn up before him in their camp. He stood on the top of the rocks and beheld a people "dwelling alone" in the wilderness then, and destined "to dwell alone" ever afterwards, by reason of the presence of their God with them always, separating them from the other nations of the earth. During that first epoch of the first vision, no mention is made of Israel's earthly king. They had none such then. God was their King. The first vision covered the story of Israel from B.C. 1452, to the time of Saul, B.C. 1095. These were the Twelve Tribes, a united, multitudinous, conquering, peculiar race, destined to be a holy people.

The second prophecy carried on the historical narrative. It began with the era of Israel's earthly monarchs, with Saul as the first. It covered the interval between B.C. 1056 to B.C. 975, including the victories of David, and the peaceful reign of Solomon. Reference to Num. xxiii. 19—24, will illustrate this. Then we find in Israel "the shout of a king" (ver. 21). The people being those "brought out of Egypt," with David's rampant lion, and the lion and the unicorn of Ephraim, to indicate that the whole of the original nation is before us. To this nation God repeated the assurances He gave them in their wilderness sojournings, "God is not a man that He should lie." "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them." This was but a repetition of the blessing announced by Balaam in the first vision when Israel was described as "the righteous" by the Lord (ver. 10), and proclaimed to be not His cursed, but (therefore) His blessed people (vers. 7 to 10).

The third vision of Balaam had reference probably to our present Christian dispensation, and to British-Israel as seen to-day. Balaam viewed the British Empire before him 3,300 years ago. And he perceived in the prophetic "wilderness" of the "Isles of the West," a happy, prosperous, populous, Israelitish nation, highly blessed of God, and wealthy to a degree; "spread abroad" throughout the world, "to the West and to the East, to the North, and to the South," according to the prophecies in Israel's favour. He saw this "people" still under a monarchy. "His king," said the prophet, "shall be higher than Agag" (whom we take to be Russian Gog), "and his kingdom" being Israel's, "shall be exalted," as ours verily is (Num. xxiv. 4—9; Dan. vii. 27).

To prevent our spiritualizers spoiling this glorious prophecy (the record dictated by God Himself), Balaam again marked the continuity and identity of the race by describing them, in ver. 8, as those God brought out of Egypt, and as still possessing the lion and the unicorn as their national emblems. Then, too, was repeated regarding them, the blessing originally pronounced by Almighty God on Abram, in Gen. xii. 2, first fulfilled during this third epoch of the people's national life, "Blessed is he that blesseth thee (Israel), and cursed is he that curseth thee."

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That blessing, we see, is the lot of the British nation to-day. Shortly we hope it will also be shared by their brethren of the House of Judah. This third vision covers, we believe, the period since A.D. 1550, the epoch of the glorious reformation, and exhibits our nation as it really is, "a nation" responding to the Seer's description in every possible imaginable way.

The fourth and last phase of national life described by Balaam is yet future as to its fulfilment. It is a prediction of "the latter days" (Num. xxiv. 14), a chronological hint that the four prophecies relate to four distinct eras of time in the history of Israel. The whole was the story of what "this people" Israel were to do, and at the last what would happen to Balak's people at the end of the dispensation at the hands of Israel. Both were to survive as nations, till then; and it is ours to search for, and find the two peoples, now.

Further references to this part of the prophecy may be found on page 319 of Vol. IV. of the BANNER OF ISRAEL; but enough has been said and quoted from the two articles to show that there is more in Balaam's four prophecies than our friend in *The English Churchman* is probably willing to admit. Those prophecies are our nation's consolation, and we praise the Lord for them.

EGYPT.

WE have received the following "cutting" from an American paper of June 21 last, from Mr. J. Cassel, of Kansas, regarding the sayings of an Irish Roman Catholic priest, who has been long employed as a missionary in Egypt. His testimony as to the benefit and blessing of British rule and administration to the people of the country is very satisfactory and remarkable. The report is as follows :—

"FROM DESERT LANDS.

"A visitor from the land of the lotus and the pyramid, Rev. Father D. J. Sullivan, is a guest at the residence of Father Thomas F. Cashman, on Jackson boulevard, near Ogden-avenue. Father Sullivan is a sturdy Irishman of splendid physique. His education was received principally in France, where he joined the African Missionary Society of Lyons some six years ago. Within a year he was assigned to take charge of the society's work at Tantah, a city with a population of almost 100,000, and one of the chief industrial centres of British Egypt.

"But, while nominally attached to the post at Tantah, Father Sullivan has been a missionary throughout much of the Delta country, finding it necessary frequently to extend the sphere of his labours right into the heart of the late Madhi's dominions in the trackless deserts of the Soudan.

"CHARACTER OF THE SOUDANESE.

"Of the Soudanese fanatics, latterly known as Mahdists, the good priest talked interestingly and at length when seen last night by a reporter for *The Inter Ocean*. He said :—

"'They are a very peculiar people, the most fanatically anti-Christian of any I have ever known. While they succeeded in killing General Gordon a number of years ago an almost irreparable blow was dealt to the cause of civilization in Africa. For the Soudanese must be reckoned with by the many European civilizing influences at work in Africa to-day, before any great headway can be made for Christianity and humanity in the great central and eastern districts of the country. The Mahdist sect is the chief bulwark of Mohammedanism in the dark continent. Egypt, it is true, has in the past suffered much from the Ottoman incubus. But all that is now being rapidly changed, and within a very few years the historically fertile country of the Pharaohs will undoubtedly have regained something of its pristine fame as pre-eminently the land of milk and honey.'

"'To what influences is this advance to be ascribed ?' was asked.

"'Exclusively to the fiscal and governmental reforms inaugurated by England,' was the unhesitating answer.

"ADMINISTRATION IS SUCCESSFUL.

"The priest seemed to have half forgotten his Irish descent as he spoke. So he quickly caught his breath as he added, with a smile: 'That indorsement of English methods of government must seem strange as coming from an Irishman and Catholic. But, while I do not wish to in the least condone the governmental misdeeds of the English in Ireland, yet truth and candor compels me to say that the English administration of Egypt has been strikingly successful and eminently beneficent. When England took hold there, the country was bankrupt and everything and everybody seemed thoroughly demoralized. Now, the country's long-standing obligations have all been liquidated, the finances of the government have been placed on a sound basis, and the masses of the people are comparatively prosperous.'

"'Then you are not an advocate of the withdrawal of the English from Egypt ?'

"No, sir. I certainly am not. But on the contrary, I hope to see the present English expedition up the Nile a success in every way. The Soudan must be reclaimed from Osman Digna and his fanatical myrmidons, Khartoum must be retaken, and the evil influences of the Mahdist *regime* eradicated root and branch. For we in Egypt cannot readily forget the ruthless destruction of Christian lives and property wrought by the Soudanese after the fall of Khartoum and that gallant, chivalric hero, General Gordon, with whose untimely death came the reaction that again plunged the great Lower Nile country into a state of hideous barbarism.'

"SHIFTLESS AND UNPROGRESSIVE.

"The Soudanese are described by Father Sullivan as a shiftless and unprogressive people, who are chiefly remarkable for the readiness with which they yield up their lives for the Mohammedan faith. But the priest is not without hope that they may ultimately be won over to Christianity and civilization. Egypt, he says, is already well nigh Christianized and civilized to a great extent.

"The missionary society to which Father Sullivan belongs, has branches in Dahomey, Ashantee, and Matabeleland, and, indeed, among almost every race and tribe on the continent. The average time in which a missionary withstands the pestilential climate of the tropical coast country is only two and one-half years. 'Then all our priests and nuns die with yellow fever, malaria, or some other epidemic,' said Father Sullivan.

"The visiting priest is 38 years old, but looks much younger. He wears a full beard, but in all other respects resembles closely the conventional clergyman. The Egyptian climate is, he says, very pleasant, and not unhealthy.

"To-day Father Sullivan will preach at ten o'clock mass, in St. Jarlath's Church. Within a week he will deliver a

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lecture upon Egypt in aid of the mission work he is engaged in in Africa. Most Rev. Archbishop Feehan has kindly given his approval to Father Sullivan's plans for a series of such lectures in Chicago and throughout the archdiocese."

The testimony of a Roman Catholic Irish priest on such a subject as British good government in Egypt, ought to rank as excellent evidence of its real success in the land. God certainly has blessed our efforts to give peace and prosperity to what was once a down-trodden, unhappy race, but is now prospering as the priest from "Desert Lands" describes. This prosperity attends all our efforts to govern eastern lands. It would attend us in Charterland and Matabeleland also, but for the ignorance and fanaticism of the tribes who in Rhodesia are striving to drive our countrymen out of their neighbourhood. Hitherto the efforts of the emigrants have been but partially successful in consequence of the extent of the insurrection, and the difficulty experienced on the British side, in maintaining an adequate number of fighting men in a country where there is no food, and where oxen and cattle have been cut off extensively by a terrible rinderpest, which has destroyed vast numbers of the flocks and herds of the people, and even of wild animals, which are suddenly disappearing, stricken by the same visitation. We have confidence, however, that the blessing of God, which has followed us in Egypt, will yet enable us to subdue our brave, but savage and cruel foes in the South, who are fighting for the restoration of their bloodthirsty dominion which has depended, hitherto, on the slave trade, and on the awful massacres of the native races subdued by their arms.

LECTURE IN SOUTH AFRICA.

"Mr. A. Tracey Middleton delivered a very interesting lecture on Thursday night, in the Russell-road School-room, Port Elizabeth, Cape Colony, the Rev. Mr. Wynne, presiding. The subject, briefly, was that of 'Anglo-Israelism.' It may not be generally known that there is in existence a Society called the British-Israel Association, which numbers in its directorate no fewer than twenty-one beneficed clergymen. The Rev. Mark Guy Pearse is one of its vice-presidents. Mr. Middleton's object in his very able lecture was to stimulate thought on this important subject. Hence he spake solely with the view of creating a renewed interest in study of the Scriptures. If, he said, Anglo-Israelism is regarded by some persons as a craze, it was a craze that could do no harm, but might possibly do much good by inducing a desire to 'search the Scriptures.' We have no hesitation in saying that the lecture must have cost Mr. Middleton very many hours of study, research and investigation. In regard to the Scriptural promises which of necessity formed the very base or groundwork of the theme so elaborately dwelt upon, the lecturer divided his subject into two heads—1. The promises of which we have a recorded fulfilment, and 2, The promises of which there is no recorded fulfilment. The task undertaken by the lecturer was an arduous one, but, to the gratification of the audience, he was perfectly equal to its fulfilment. His Biblical quotations were numerous, apt, and calculated to inspire inquiry. The lecture must have involved an immense amount of study, and we only regret that the demand upon our space will not admit of the publication which it deserves. In many points an important light is thrown on passages of Holy Writ that are on first reading somewhat obscure. Mr. Middleton clears the way from doubt and difficulty, reconciles apparent inconsistencies, proves that what are sometimes termed contradictions are practically confirmations, and, in fact, his lecture opens up an entirely new field of thought and area of study. As a treatise on Biblical history, and leaving speculation and theorising quite out of the question, the lecture is valuable, and in many respects convincing and conclusive. The amount of research and thought involved in its preparation is simply appalling. Never was a vote of thanks more honestly deserved than that which was unanimously passed to Mr. Middleton at the close of his elaborate lecture."

As far as it goes, the above is very satisfactory and encouraging. We only wish we could glean from the Port Elizabeth Paper the evidence (in outline) relied upon by the lecturer to prove that the British are Israel of the House of Joseph. The second section of the lecture regarding "the promises of which there is no recorded fulfilment," would be the one in which we should be most interested. We should expect the lecturer to tell us that the promises and sworn covenants of the Lord Jehovah to His friend Abraham, and "his seed for ever," as detailed in Gen. xxii. 17, 18, xxviii. 14, and xxxv. 11, belonged to the class having no recorded fulfilment in the Scriptures. They awaited the sacrifice of God the Son, and in His hands they were to become vital and be fulfilled.

The "spreading abroad" of Israel West, East, North, and South, was to take place in the Christian dispensation, and the federation of its "nation and company of nations" is an event which yet awaits complete fulfilment.

The time when "Israel was to take root, blossom, and bud, and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.), dates later still, when the nation of Israel shall have long been settled as a Christian nation in their Isles of the West. The clusters of promises having reference to the multitudinousness of the chosen race could hardly be looked for before the present century, because in connection with it, as Hosea i. 10 teaches us, the nation is to be known as "the sons of the living God," during their "Lo-Ammi" period of existence, and that in the place where they were to be reckoned to be non-Israelite Gentiles. The discovery of the lost Ten Tribes, after a prolonged period of hiding and of disappearance from the knowledge of history, is of course another of the promises of which there is no recorded fulfilment, for, to this very hour, men with the Bible in their hands refuse to believe that Israel is in existence, but maintain that she is utterly lost.

The lecturer, no doubt, made much of all these points and showed that though the House of Israel was "lost," she was yet destined to be "found" as one of the modern nations of the world, domiciled in the Isles of the West, yet "spread abroad" as "nations," in the four quarters of the earth, being the mistress of the seas, because the holder of the Gates (Gen. xxii. 17), Christian in character, entrusted with the oracles of God and sending them with the Gospel, to all nations, families, and kindreds of the earth, blessing them in spiritual things thereby. Proving these things, the lecturer must have found it an easy task to show that the British alone among the nations answer to all the points of likeness God Himself has set down for us, whereby to be able to detect Israel, when the time for the discovery should have come. What men find so difficult to allow at the present day is the idea that any nation or people of ancient times could be perpetuated without their own knowledge, if once mingled and lost among the nations. They disregard the fact that God has said that He will positively effect this

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very miracle and bring it to pass. Also, that there is not one of the nations of Europe now existing which can trace its national descent with accuracy, or prove who their ancestors were 1,000 years, much less 2,500 years ago.

But it was predicted of Israel that she "should not find her paths," because God purposed to hedge up her way with thorns and make a wall that she might lose them. The Cape paper was right in saying that the lecturer's subject "opens up an entirely new field of thought and area of study." It seems, in fact, to present us with a new Bible in some respects, though in the matter of salvation it does not touch that subject, but confirms the fact that "there is none other name under heaven given among men whereby we must be saved" than the name of Jesus Christ our Lord, who has "formed, made, created, and redeemed Israel" His people, to bring Him glory, and "to show forth His praise" (Acts iv. 12; Isa. xliii. 1, 7, 21, R.V.). Experience has shown that the subject of Our Identity, reverently and Scripturally treated, leads men to Christ in penitence, converts, and sanctifies. If men err and are lost, who embrace these truths, it is in spite of them and in direct opposition to their tendency and teaching. We trust that the lecturer in Port Elizabeth made all this very plain, and secured with God's blessing many believers in Our Identity.

THE RESTORATION OF THE JEWS.

It is one of the questions of the day, "What is to become of the Jews?" and "What had best be done about them?" The last suggestion is one which appeared in the *Illustrated News*, "discussing the proposal of Dr. Theodor Herzl, to establish a Jewish State in Palestine." It is admitted this would mean the establishment of a new State, which would have a fair prospect of success seeing that other nations have been started, especially in Australia, by what were originally penal colonies. It is very singular that when men are discussing the future of the Jews, and admitting that there is a necessity that they should somehow be provided for with a locality and a fixed home, no one thinks of going to the Bible to see what is said there respecting the subject. Were that very obvious plan adopted it would be found at once that God Himself has settled the whole difficulty, and has told all who wish to know what the end is to be. In the first place, the Jews are not to go back finally alone. We say "finally" because it appears very probable, from the facts of the day and from certain passages in the prophecies, that there will be a false return, not sanctioned by the Lord, of the Jews alone. Such a return the *Illustrated News* and half Christendom recommends, and would carry out to-morrow if the Jews were willing to go, and if the nations of Europe would be answerable for the expense. When this experiment fails, which it must, and will do, then there will be the final God-honoured one, which will include the Twelve Tribes, not excluding the thirteenth, Manasseh. The proceedings will include the union of the Jews and of the Ten Tribes, called "the House of Israel" in Jer. iii. 18, R.V. The operation is described thus in the passage in question: "In those days the House of Judah shall walk with (to, *margin*) the House of Israel, and they shall come together out of the land of the north, to the land that I gave for an inheritance unto your fathers." The prophets Isaiah, Hosea, Ezekiel, and Zechariah describe various details connected with the return of the united Houses, and nothing can be clearer than the fact that if it be desired that the Jews should be settled in Palestine, they can only be so disposed of when the Ten Tribes are found in their present home and in God's fixed time the Jews are united with their brethren of the House of Joseph and with them proceed to occupy the land of their inheritance "together." It is vain to make plans for the Jews which are directly opposed to those God has already revealed as His final purpose in the matter. The effort, such as that described in the *Illustrated News*, is sure to fail, while at present, as may be freely admitted, there seems no probability, humanly speaking, that such an idea as that prophetically announced can possibly be carried into effect as things are now.

The article in question is as follows:—

"THE RESTORATION OF THE JEWS.

"It is not difficult to understand that recent events should have given a practical interest to the mystical dream of a resuscitation of the Jewish State in Palestine. Not many weeks ago Lord Salisbury spoke of the territories of the Sultan as being likely, at no distant period, to "come into the market," and when that event occurs the fate of the Holy Land will have to be decided. The whole of Christendom would view with sympathy the re-establishment in that country of, at least, a section of the people with whom it is historically identified, not only because it would fulfil a prophecy dear to all the Semitic religions, but because it would assure the neutralisation of a land which, for the commerce of the world and the conflicting ambitions of the Powers, has a considerable strategical importance. Events, too, would seem to be meeting the idea from another direction. Dr. Theodor Herzl, the Austrian publicist, who is responsible for the latest agitation on the subject, bases his proposals on the persistence of anti-Semitism, which is rendering it daily a more difficult task for the Gentile nations to assimilate a certain proportion of the Jewish people. He suggests the revival of the Jewish State as the most practical way of meeting this difficulty—the setting apart of a certain territory whither all persecuted Jews could bend their steps without fear of being met by immigration restrictions or anti-Jewish agitations. This, of course, would mean that the foundations of the State would have to be laid with very unpromising material. But nations have before now grown out of penal colonies—conditions infinitely worse than those which Dr. Herzl contemplates. The Jewish community in London has done well to appoint a committee to study the project."

The "study" of the project will end with a great disappointment to all concerned if it is conducted apart from the prophecies of the God of Israel as revealed in the Book He has caused to be written for the information of His chosen ones. If that source of knowledge be consulted, then it will be seen (as we have already shown) that the Jews will return in triumph to their land as soon as "Ephraim" is found and the two Houses are ready to return "together to the land which the Lord hath given for an inheritance unto their fathers" (Jer. iii. 18). But their joint departure thither must be from "the land of the north," and the Jews must, as the condition precedent, gather together there before they depart with their brethren of the House of Israel (or Joseph), to the Promised Land. As this will be the final settlement of the people, and the arrangement (one sanctioned by the Lord) is to last for ever, and the nations of the earth to whom the Land of Palestine is even now an object greatly coveted, will hardly acquiesce, we can see that the settle

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ment of Israel and Judah will lead to wars and invasions of that country exactly as the prophets have declared. To Russia the matter will be a serious disappointment, and will lead, as Ezekiel declares in chapters xxxviii. and xxxix., to a terrific convulsion and an invasion of the land by a confederation of European and Asiatic peoples, which must be successful, humanly speaking, if the power of the God of hosts on Israel's side be omitted from the calculation. Thank God, He will then fight for His people and defend their interests. For that will be the last great conflict this sin-torn earth is to see, before the return of the King, the Lord Jesus Christ, "to reign over His ancients gloriously," and over His world-wide kingdom which He will administer by the hands of His chosen ones, the children of Israel, Judah, and Manasseh. To Him, then, must be all the praise and all the glory. But we must now and for ever abandon the hopeless task of bringing about the restoration of the tribes after a fashion not sanctioned by the Lord or by the Scriptures of His truth.

THE CORONATION STONE.

THE following appeared in the *Montreal Star* of June 27th last, under the head of "Notes, Queries, and Answers." A friend in Richmond, province of Quebec, Canada, sent the paper to us, signing himself (or herself), "A Sharer in your Belief, and a Constant Reader of your BANNER." Our nameless correspondent is one of a very large number scattered all over the earth, whom we shall never see in the flesh, but who, one and all, feel friendly towards us and our belief, being also constant readers of this journal. We are thankful for the kindly expressions of sympathy we constantly receive from friends beyond sea, and are glad to know that our labours in the BANNER are so widely appreciated. To the Lord be all the praise!

The *Montreal Star* contained the following:—

"LEGEND OF SCONE.

"*To the Editor of 'Notes and Queries.'*

"Sir,—The coronation of Queen Victoria took place on June 28, 1838, and reminds us of the stone which is under the coronation chair in Westminster Abbey. The following legend is taken from Marshall's 'Historic Scenes in Perthshire,' in which county Scone (pronounced Scoon) is situated.

"The outline of the legend concerning the Stone of Destiny is, that it is the stone which was the patriarch's pillow at Luz (Gen. xxviii.); that it was brought from Syria to Egypt by Gathelus, son of Cecrops, King of Athens, a person who entered into the service of Pharaoh, and married his daughter Scota; that, to escape the impending plagues, Gathelus, by the advice of Moses, sailed from the Nile, with his wife and the stone, and landed in Spain; that Gathelus sent the stone with his son when he invaded Ireland; that the kings of Ireland were crowned on it for many ages on the hill of Tara; that Fergus, the son of Erc, who led the Dalriadic Scots to the shores of Argyleshire, brought it with him for his coronation to Dunstaffnage, where it remained till 834; and that Kenneth McAlpine conveyed it thence to Scone, where the Scottish kings were crowned on it, till Edward I. of England carried it in 1296 (Aug. 8th) to Westminster Abbey, where it is still preserved, and supports the coronation chair of the British sovereigns.

"In the treaty between King Robert Bruce and Edward III. it was stipulated that this stone should be restored to the Scots. But the Londoners had taken a fancy for it; [and] when Edward would have fulfilled the stipulation, a mob rose and prevented him from doing so; and Bruce had not much difficulty in persuading his people to waive the performance of this part of the treaty.

"This stone is called the Stone of Destiny, because of its influence on the destinies of Britain, as commemorated in these lines:—

"'Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem,'

which have been Englished thus:—

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

"This stone is [now] in Westminster Abbey, and there, as well as here [in Perthshire] the Scottish race have been reigning ever since the accession [of James VI.] to the English crown. "GILLEMARUS."

RANDOM SHAFTS.

THOSE nihilists of theology, called by courtesy, "higher critics," contend that the books of the Bible were written much later than they profess to be, and Conder has a few words to say thereon which are not only valuable in themselves, but are of interest to us. The modern theory is that the Book of Joshua belongs to the era of Persian domination over Palestine, but Conder assigns its final compilation to the Davidic age, and remarks: "It is difficult to believe that a Jewish writer of later times would willingly have admitted that the first centre of worship for Israel was at Shechem, and this applies to the author of Deuteronomy, as well as to the writer of the Book of Joshua. In Deuteronomy Joseph and Judah are equally blessed, as also in the song of Jacob. . . . The language of the Hebrew prophets regarding Ephraim is very different to that of the earlier books, and Gilgal, which in the Book of Joshua is a sacred centre, was to them an idolatrous shrine. In Samuel's time it was still a sacred place, where justice was administered; and only in the eighth century B.C. is it first noticed with disfavour" ("The Bible and the East," p. 109).

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On the principle that half a loaf is in certain eventualities worth taking, it is satisfactory to have Col. Conder's admission that Joseph and Judah were equally blessed. This is not the opinion of the clergy, for they seem to think that Joseph had no promises at all, although Canon Girdlestone, in a fit of generosity I presume, has conceded that the Ten Tribes possess a promise of "re-union with the other two." It is also satisfactory to know that the equality between Joseph and Judah in the matter of blessings is of service to orthodox religion, Col. Conder's reasoning on this point being quite sound. But a socratic sermon could be preached on his statements, and might be divided, as is usual, into three sections, thus:

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Firstly—Is the language of the prophets regarding Ephraim very different to that of the earlier books? No doubt Ephraim is denounced and threatened with punishment, but so is Judah; yet Judah's blessings were not thereby cancelled, and neither are Joseph's. The predictions of Hosea and Zedekiah concerning Joseph's house are not surpassed by anything foretold of it in the Pentateuch, nor

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are the prophets a whit less liberal with Joseph than with Judah. Secondly—Are Joseph and Judah equally blessed in Deuteronomy, or even in Jacob's song? The answer is, No. In the latter, the Abrahamic blessings are laid on "the head of Joseph;" and in Deut. xxxiii. 7, Moses merely prays that Judah may be helped of God, whereas Joseph is the object of magnificent promises. Thirdly—If Joseph's equality with Judah tends to authenticate the Old Testament Scriptures, what would Joseph's superiority do?

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There is no question as to this superiority—"the birthright was Joseph's." And while it is unlikely that Jewish authors of a late date would have put Joseph on a par with Judah, it is utterly absurd to suppose that they would have set him above Judah. True prophets would, of course, declare what they were inspired to declare irrespective of their personal prejudice or wishes, but the rationalist does not give "Jewish patriots" much credit for inspiration, and we must meet him on his own ground. Fortunately this is easy, as Conder demonstrates; but he would strengthen his argument immensely if he went a step further and taught what is actually the case—namely, that the primitive Scriptures bestow the premier position on Joseph, apportioning the throne to Judah and national greatness to Joseph.

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It is a common retort of our opponents that in claiming a worldly empire for Israel and identifying it with the British Power we "repeat the sin of the Jews, who looked for an earthly dominion instead of a spiritual one." But where do they gather from Scripture that this expectancy of political rule was "the" sin of Judah or a sin at all? Christ did not spare the Jews. He exposed their shortcomings in the plainest and strongest terms; but I cannot remember a single occasion on which He censured them for the "sin" referred to. He denounced the Pharisees for their hypocrisy, their self-righteousness, their formality, and their blindness; but He never once rebuked them for hankering after an "earthly dominion." This "sin of the Jews" was apparently a sin of the disciples as well, for they asked the Saviour when the kingdom would be restored to Israel, and His reply does not convey the impression that their hopes were displeasing in His sight. On the other hand, the Jews distinctly repudiated "earthly dominion" when they cried, "We have no king but Cæsar." Our learned friends are probably confusing the Scriptures with the Commentaries?

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To bring forward proof that the Ten Tribes did not return with Judah from exile is, perhaps, a little out of date. The affair is settled; and those who are not convinced upon the evidence already offered will be convinced by nothing. But as an indication of the completeness with which Biblical facts support our view we may allude to the topography of Nehemiah. He states that the "residue" dwelt "in all the cities of Judah, every one in his inheritance" (Neh. xi. 20); but proceeds to relate that some of the children of Judah inhabited Moladah, Hazar-shual, Beersheba, Ziklag, and Enrimmon, while Benjaminites took up their abode at Hadid, Neballat, Lod, and Ono. Now, if Josh. xix. is consulted, it will be seen that these five cities colonised by Judah were in the territory of Simeon; besides which, the places annexed by Benjamin have been identified and belonged, it is known, to Dan. If, however, Dan and Simeon had come back from Assyria, they would have re-occupied their old homes, and it is obvious that Judah and Benjamin crossed the border for the simple reason that Dan and Simeon were absent.

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That the British should be descended from Israel and have forgotten so many of their Israelitish customs is a circumstance "past believing," in the opinion of some. But 2 Kings xxii. records a piece of bad memory on the part of Judah, which may assist them to see the possibility of a people forgetting a very great deal in the space of a thousand years, although it is only one out of several similar incidents in the history of the chosen race. The chronicler informs us that Hilkiah found the book of the law, so that it had been lost and during the interval—which would not be long—the whole community, including good king Josiah, lapsed into ignorance of the covenant, or of its nature (2 Kings xxii. 13, xxiii. 2). For when Shaphan had read the scroll Josiah rent his clothes, and exhibited other signs of dismay—weeping, summoning a public convention, and sending an embassy to "enquire" of God through Huldah.

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The prophetess pronounced Judah's fate, and if we measure their guilt by their punishment the Jews must have forgotten more than circumcision; indeed, from the account of Josiah's crusade against prevailing evil it is clear that they were not far removed from the heathen they had dispossessed. In this instance they lacked "the book of the law," but they had a priesthood, a temple, and the traditions which are inseparable from a stationary population. Can so much be said of Israel? Contrast the advantages of Judah with the disadvantages of the Ten Tribes, and then let any candid judge decide whether the condition of the Saxons was more surprising than that of Judah in the days of Josiah.

JOHN SHOOTINGHAM.

THE EMPLOYMENT OF INDIAN TROOPS IN EGYPT.

THE subject of the above has been discussed in Parliament, and hotly disputed in the press. It has been settled, as we all know, by a sort of compromise which carries the point of the Government of the day by a fraction of its proper majority; and the matter has been for the future arranged in such wise that after a few months of the loan of Indian troops to the British Government for work in Egypt or elsewhere out of India proper, the cost will fall on the British Government, but not upon the Indian. One who signs himself "An Interested One," well known on the British-Israel side of our controversy, sends us a cutting from the Birmingham *Daily Post* of June 26, in which the subject is sensibly discussed.

The verdict of this country is, we believe, against the Government who seemed to be striving to drive a hard bargain with India and forcing her to pay for the restoration of the Soudan to the Government of Egypt, the fact being that the then Government of Britain, with Mr. Gladstone at its head, found it inconvenient at the moment to retain the Soudan and compelled the Khedive to let it lapse from his authority. We are glad to know that the question will never arise again, but that if the British require the help of Indian troops, as may be the case in South Africa, others will pay the bill, and leave India to supply the bone and

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sinew of the expedition, but not the money. The *Daily Post* published the following:—

"THE EMPLOYMENT OF INDIAN TROOPS IN EGYPT.

"Among the Parliamentary papers issued yesterday was a return of 'opinions' and 'reasons' with regard to the expenses of troops despatched from India to Africa in aid of the Egyptian operations, such opinions being entered in the minutes of the Secretary of State in Council on May 16. The opinions of Sir James Peile, K.C.S.I., and Field-Marshal Sir Donald Stewart, Bart., G.C.B., are quoted. They state, 'We do not find that India has a direct and substantial interest in the recovery of the Soudan by Egypt. The Egyptian Government and the canal were not in any danger. The case simply is that as the power of the Mahdi and the Dervishes appears to be breaking up the moment was thought opportune for striking a vigorous blow. There was no question when the operations were commenced whether India was so directly and specially interested in them that she ought to be a partner with England (or is it not with Egypt?) in the cost. India has come into the matter accidentally. It was found that the forces of Egypt did not suffice both to take the field and to hold Suakim. If Suakim had been blessed with a good climate, no doubt English regiments would have been sent there, and if they had it cannot be contended that India would have been required to contribute, but its climate is more favourable to Orientals than to Europeans, and therefore the Government of India was asked to send troops, and it cheerfully complied by selecting some of the best.' As to the payment, they say, 'Surely there is a great difference between paying your own men for doing your own work in your own country and paying the same men for doing other people's work in a foreign country.' Sir A. Arbuthnot holds that India has a very direct and substantial interest in the safety and tranquillity of Egypt, and in safeguarding that country from attack. 'The position of Egypt, lying as it does on the direct route from England to India, being as it is the highway by which our British troops have to travel to and from, renders it as essential to the interests of India as it is to British interests, that Egypt should be protected from her foes, and that her present peaceful and prosperous condition should be maintained, and if it be, as I believe, it is requisite to this end that the supremacy of Egypt in the Soudan, or in a portion of it, should be re-established, then I submit that the success of any operations which have to be undertaken with this object is a matter which has a direct and substantial interest for India. The truth is that if it were not for her Indian Empire, England would have no practical interests in Egypt. All that India is asked to do is to bear for a limited period the ordinary expenses of the Indian troops which are to be sent, all the additional charges which will be incurred being met from the British or the Egyptian Treasury.'"

The writer remarks in the above that "India has come into the matter accidentally." But in affairs that concern God's providence and the concerns of Israel, there can be no "accidents!" For that race and for the nations entrusted to her charge, God has made full provision, and these He carries out according to His own will. India is a vast repository of military strength to help His "battle-axe" and "weapons of war" to strike the blows He purposes to inflict upon their enemies, and His. Hence the importance of India to Israel and the need that the latter should treat the former with strict justice, and yet with grateful favour and generosity.

It does not look well to see the conquering Power demanding its strict money rights as determined by itself, when the conquered are, in respect to a doubtful point, loudly complaining that it has been wronged by the paramount nation. All this, however, is a part of the difficulty of our position which we may trust the Lord to make clear for us, knowing that "He careth for us."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—By the merest chance, through the kindness of a Hull friend of mine, I received a parcel of BANNERS yesterday. In an old number (Aug. 14, 1895) I see an interesting account of Hebrew relics dug up in the United States, but unfortunately their whereabouts is lost. It will be strange indeed that I—in Egypt, and after this great length of time—should be the means of discovering even a slight clue to the locality wished! I can scarcely think it possible. Anyway, allow me to state that, during the winter of 1890, I was journeying from Western Canada to New York (on my way to Europe), when, on the railroad between St. Paul (Minn.) and Chicago (Ill.), I chanced to meet a gigantic Western cattle-man, also going partly in my way. He, being like myself, travelling alone, and also kind, big-hearted, good-humoured, and, above all, very intelligent and highly educated, it was no wonder we were friendly till we reached Chicago, and dined and parted, I going east and he going south. In those days I took no interest in the Lost Ten Tribes (it is different now), but I well remember this Western gentleman speaking in a most interesting manner of American antiquities, and peculiar and unaccountable "finds." Amongst these "finds" he related what I thought an absurd "story" about some stones with Arabic inscriptions discovered—I can't say where exactly—about fifteen years previously, and then in possession of a Denver (Col.) gentleman of property, a chum of the narrator. Now the fifteen years were approximate, I would say, and the Arabic, if studied by a student of languages, might turn out to be Hebrew. In short, this story, which I laughed at then, may be quite correct in outline, and very possibly the inscribed stones described as required in the BANNER.

I am more than regretful that I can give so very little real information in so important a matter; but perhaps what I have stated as to whereabouts may lead to a surprising result. The editor of a leading Denver (Colorado) paper may be able to give some reliable information. I hope so. Kindly excuse my rough writing materials, but I am packed up, waiting to go up the Nile at short notice; and excuse also the errors.

Yours very sincerely and fraternally,

C. W. ANDERSON NEURY.

Alexandria, Egypt, July 17, 1896.

THE BATTLE OF FERKEH.

THE special correspondent of the *Times*, (June 15th), writing of the battle of Ferkeh, says:—

"Even nature came to our assistance, for on the day of our advance a dense sandstorm obscured the air, veiling the unusual bustle of our camp from the keen eye of any Dervish scout who might be posted on the hills. Curiously enough it was on this very day that the chief Emir of the Danagla contingent at Ferkeh, Osman Azrak, ventured to reconnoitre near Akasheh, saw nothing of our movements through the dust, and unwittingly forwarded our design by lulling the Dervishes into a false security, for on his return he told Hammuda that he had looked into the camp at Akasheh, and that all the troops were asleep; there was nothing to fear."

So we say, "the Lord fought for Israel" at the battle of Ferkeh.

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

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

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

THE BANNER OF ISRAEL.

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

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THE EDUCATION OF THE CHILDREN IN ISRAEL.

AT a time when the subject of education in general, and religious education in particular, is exercising men's thoughts it is satisfactory to know God's mind on the point. He desires the religious education of every child. He prescribes that it shall be publicly given, and that its object shall be to teach them "to learn and fear the Lord our God," from generation to generation. This instruction is given by Moses in Deut. xxxi. 11—13, R.V., in the hearing of the congregation of Israel: "When all Israel is come to appear before the Lord thy God, in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women, and the little ones, and thy stranger that is within thy Gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children which have not known" (which have not known anything, A.V.) "may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." God thus cares for the children of Israel and desires them to be brought under the teaching of His Holy Word; that they may hear it, and learn by regular, constant instruction, to fear the Lord (our God and theirs) perpetually. Surely no other nation on the face of the earth regards this subject of the education of the young with such reverence and earnest desire to see them brought up in the nurture and admonition of the Lord as our own? Our day and Sunday-schools, our public schools and Universities, the facilities our nation affords by law to the young of all ages and of both sexes to hear and learn to fear the Lord our God, are very remarkable and unique among the nations!

A preacher at the Parish Church at Clifton, on a recent occasion, commenting on the texts we have quoted above, made the remark quite apart from our Identity, that "without boasting we may say that our nation makes better provision for the religious education of our little ones and young people than any other nation on the earth." The remark was just and true, but only just and true because the British are Israel, and God has prescribed to them a line of conduct regarding education which we are bound to, and do to some extent, follow, because we are Israel His people. He has also promised to our race exclusively such blessings as these, which we find in Isa. liv. 13, R.V., "And all thy children shall be taught of the Lord (disciples, *marg.*), and great shall be the peace of thy children." The Lord loves His people, and takes care for the children of His chosen ones, that He may instruct them in the fear of the Lord. For He has said in Psa. cxlvii. 19, 20, R.V., "He showeth His word unto Jacob, His statutes and His judgments unto Israel; He hath not dealt so with any nation; and as for His judgments they have not known them. Praise ye the Lord."

In seeing that His people are instructed in the law of the Lord, He has made provision that the children of His flock shall also benefit by the command that they too shall be present when His laws are read and explained in the great congregation, that by degrees, after most patient teaching, they too may learn to fear the Lord, and become the lambs of His flock, to be fed and taught by His servants.

Our Voluntary Schools, with their splendid opportunities for healthy religious influence over the young, must be permanently retained by our people to carry out the will of God in regard to the education of the little ones of Israel, who according to that will must be assembled to listen to the laws and judgments of the Lord that they may hear, and learn to fear Him. As education in all the schools is now free and the parents have nothing to pay for their children's teaching, it behoves the former to contribute their due share towards the maintenance of the schools that supply the teaching the Lord prescribes as pleasing to Him and beneficial to the young.

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The instruction in the Board Schools may or may not include teaching from the Word of God, and can scarcely be said to carry out the will of Him who loves and cares for the little ones of Israel His people. This arises from our unhappy sects and divisions, which are, ere the restoration of Israel to their land, or concurrently with that event, to cease to exist. When the Lord brings again Zion, then shall the watchmen of Israel see eye to eye (Isa. lii. 8). The restoration of the tribes to their land, is the time when the Lord shall give them "one heart, and one way, that they may fear Him for ever" (Jer. xxxii. 39). The knowledge of the Lord shall then be universal in Israel, and neighbour shall have no need to teach his fellow-neighbour to know the Lord (Jer. xxxi. 34). When the nations have suffered the indignation of the Lord, even all His fierce anger, then shall Israel His people serve Him with one consent, without sectarian divisions (Zeph. iii. 8, 9). One heart and one spirit will be God's gift to them, when He recalls them to the land of Israel with favour (Ezek. xi. 17—19). With sectarianism departed, then will education be founded on the Word of God as universally accepted by the nation, and "the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Isa. xi. 9; Hab. ii. 14). To Him then shall be all the praise!

OPEN EYES.

By B. Hailes.

The echo of the joy bells, announcing that we have given back to "the sea-king over the sea," not his daughter whom we proudly call "Our Princess," but her daughter, the granddaughter of our Queen, have hardly died away, and the pageant which called forth such loyalty from the good humoured, orderly crowds who gathered to see their Queen and her royal descendants and guests has only passed to pave the way for talk about a greater pageant next year, when our Queen shall have sat upon the throne for sixty years. Already, says the *Madras Times*, "the announcement that it is proposed to celebrate next year, with unusual pomp and ceremony, the sixtieth anniversary of her Majesty the Queen-Empress's accession to the British Throne, and that the leading princes of India are to be invited to visit England and attend the anniversary function, has delighted the native community of India, or at least the more highly educated portion of it, immensely." There is a strong desire on their part that the pageant in England should not be "inferior to the Coronation fête at Moscow." The Hindoo mind has not yet grasped the fact that the stability and grandeur of the British Throne rests not upon barbaric state, nor yet upon the loyalty of the nation; and though it would be grand and bring home to the British people some idea of the vastness of the Empire over which their Sovereign reigns, to see her "surrounded by her feudatory chiefs of Asia," yet we should wish both the British and the Indian people to know why the stability of the throne is assured, and why when some kingdoms have tottered and fallen, and others have changed their dynasties, England's Queen has sat secure, in her island home, girt by the silver streak, ruling over an Empire which extends through all zones. An interesting diagram of this mighty Empire is to be found in Whittaker's Almanac, 1896, where, by "causing the countries embraced within it to close up from right and left, from east and west, and to concentrate upon the meridian of Greenwich as a central line," we see how, with the United States intervening, the Empire extends from north to south through every zone. We should like to know why Whittaker divides his diagram into "the countries of the Gentiles" and "the Anglo-British World." This very division gives to us the reason of the stability of the throne. "Thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." If, as we believe, the Anglo-Saxon race are the House of Israel, over whom the throne of Judah reigns, having been, according to our Lord's words, taken from the Jew "and given to a nation bringing forth the fruits thereof," then according to God's promise we expect to see the seed of David His servant rulers over the seed of Abraham, Isaac and Jacob, so long as His covenant of the day and of the night endures, and we understand why again according to Whittaker this should be "the greatest and probably (we should leave out that word) the most enduring and beneficent Empire the world has ever seen." We trust that it may please God to spare our beloved Queen to fulfil the wishes of her Indian subjects, and to celebrate among her faithful and loyal people the completion of the sixtieth year of her reign, surrounded by her heirs down to little Prince David of the fourth generation.

How few there be that have found the glorious key to God's promises to the House of Israel, and how earnestly must we continue to offer Elisha's prayer, "Lord, we pray Thee, open their eyes, that they may see." It is a wonderful thing that whenever anyone comes forward with a theory, or so-called science, or learning to prove that any portion of the Scriptures is not authentic or true, immediately he finds many followers, and even those who cling to the Word of God examine the theory or science and take infinite pains to refute or expose the same, but when a truth so grand and glorious, so according, as we believe, to the mind of God, so pregnant with His glory, shewing forth the absolute truth of His promises, as that the ten lost Tribes of Israel are found in the Anglo-Saxon race, how few believe or care; it is cast aside with a contemptuous smile or sneer, each following his own theological theory, and forgetting God's promise, God's oath, to His servant Abraham. Why is it? we are fain to ask.

"Lord, open their eyes, that they may see." We have seen how already "the Anglo-British world" fills a great portion of the earth. And yet it goes on increasing. If we turn to the Book of Daniel we find that thus it is to be with the stone kingdom which is to become a great mountain and fill the whole earth. Is it far fetched to think that this mountain and Israel, who is to be as the sand upon the sea shore, who is to possess the Gate of his enemies, who is to become a multitude of nations, whose branches are to run over the wall, whose blessings are to be unto the utmost bound of the everlasting hills, are one and the same? If so, then, when we find Britain thus blossoming and budding and filling the face of the world with fruit, who, we ask, is she?

No doubt we shall be met with the objection that there is much to be deplored in the state of the Empire, that there is not that unity which we ought to expect if this were the "nation with whom God has dealt as He has not with any other nation." But wait, the end is not yet. There is trouble in South Africa, but out of all this trouble we believe God will make the way plain, and we shall dwell there not, as it is now said, for the love of money grabbling, but that we may even there teach and practice that "righteousness" which "exalteth a nation; nor can we look with complacency upon the way in which we have been brow-beaten in Armenia and Crete. As the *Financial Post* of

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July 16, well puts it, "Time was when England would have pursued her charitable purposes, despite the protests of the Universe; but under modern statesmanship we are controlled by every foreign whim." Yet we know, though by what means we know not, that God has said, "I will lay My vengeance upon Edom by the hand of My people Israel." There is much even in our own little islands to cause grief, rampant atheism and socialism, cruelty and ignorance and vice, many among our millions of whom it may be said, "God is not in all their thoughts," yet hopefully and prayerfully we look for better days. God has blessed the nation, and for His oath's sake He will do so still, till that glorious time when "judgment shall run down as waters and righteousness as a mighty stream." When they shall no more teach every man his neighbour, saying, "Know the Lord, for they shall all know Me from the least of them unto the greatest of them."

Ours be it then while we wait, to proclaim the glorious truth that Israel is found, to teach our neighbour and our brother that God has neither broken nor forgotten His promise. "He has multiplied the nation." The days will surely come when it shall be said, "The Lord liveth which brought up and which led the seed of the House of Israel out of the north country, and from all the countries whither He had driven them." When "Judah shall be saved and Israel shall dwell safely" under the shadow of "Jehovah-tsidkenu."

"Lord, open their eyes, that they may see."

THE "FOURTH OF JULY" IN DOYLESTOWN, BUCKS COUNTY, PA., U.S.A.

In the Doylestone *Daily Intelligencer*, of July 6 last, we find an interesting and patriotic speech of the Hon. Dwight M. Lowrey on the subject of the day, namely, the declaration of American Independence. We republish the oration, because the speaker had much to say respecting the British nation which, from an American, was remarkable and satisfactory. The speech was sent us by our friend the Rev. T. Rosling Howlett, of Philadelphia, who was present and heard it. He says that "he had the privilege of joining with many patriotic citizens in rapturous and prolonged applause over the sentiments of cordial relations with Great Britain." Mr. Rosling Howlett does not think that "the best element of America is unfriendly to the mother country," in which sentiment we cordially agree. We only fear that there is rather a large majority of the American Republic which has no great liking for their British brethren here, and that they have no idea of concealing their sentiments. However that may be, we gladly give our American orator full space in the Banner for the speech which gave such satisfaction to his hearers. The report was as follows:—

"After music by the band, chairman DuBois introduced the orator, Dwight M. Lowrey, Esq., of Philadelphia, whose address in substance was as follows:

"One hundred and twenty years have 'hid in mist their many coloured sides' since the scroll was signed and the bell was rung which ushered this fairest and greatest of Republics into the family of nations. And during all those years, on each succeeding anniversary of their natal day, the American people have laid aside private cares and every personal endeavour, and have gathered themselves together in their local places of meeting, in the grove or in the hall, to testify their reverence for the memory of the men who brought them into being and their devotion to the principles of civil and religious liberty, it is the mission of their nation to illustrate, develop and maintain.

"On Independence Day, wherever the Stars and Stripes are waving, the reaper stands idle in the field, the hammer lies silent on the anvil, the doors of the counting house are closed, the ships in the harbour rock gently on the tide; yet the pulse of life is beating fast throughout the Republic's wide domain, and amid the booming of cannon and the clangour of bells rises strong and firm the triumphant voice of a great nation, exultant in its freedom, proud of its past, and confident of its future.

"This is the sacred day of American patriotism, and where is the generous mind that does not feel the inspiration of that word?

"There is a base and spurious sentiment which coarser souls mistake for patriotism. It feeds upon vain-glorious self-adulation; it parades an ignorant contempt for the judgment, character and wishes of foreign peoples; it commends as alone consistent with the national advantage and honour those measures of foreign and domestic policy which involve an injury to the interests or feelings of some foreign Power; it condemns as pusillanimous and treasonable the courteous conduct of diplomatic relations; and it foams with rage when a fellow-citizen admits the worth and dignity of a distant community or concedes that our own people may not yet have attained in all respects to the final perfection of human nature.

"Far different is the elevated spirit of a true and intelligent patriotism. It is not blind to the national shortcomings, but it endureth all things, it hopeth all things, it looks at those traits of the national character which are truly admirable and at those features of the national institutions which promote great human ends, and these it cherishes with a more than filial devotion; it considers international relations not as a struggle to overcome an enemy or supplant a rival, but as a field in which each nation may make a distinct but serviceable contribution to human progress; it feels a glow of generous sympathy with everything in the character and custom of a foreign people which exalts the dignity of human nature, and it would open the widest avenues of approach to every foreign influence which would make life at home more gentle, more noble and more humane.

"In such a spirit of enlightened patriotism let us consider to-day what was the real motive of our Revolutionary stuggle; what has been our principle contribution to the cause of human progress; and what is the relation in which we now stand to Great Britain and to the different members of the English speaking race.

"I shall not stop to go over again the story of our struggle with King George, to recount the exploits of the brave, to mark the difficulties and successes of our statesmanship and our diplomacy. You are familiar with that story from Lexington to Yorktown. It is a narrative of great privation and of heroic endurance, of obstacles seemingly insurmountable overcome by an unfaltering resolution, of reverses seemingly destructive turned into victories by a fortitude which never wavered, and a courage which cast out fear. In the book of man's progression there is no more inspiring page than that on which is recorded the rise of the American nation. Thirteen colonies differing in habit, and in temper, in ideal and in tradition, in social organization and in religion, bnt united by a common danger and dimly conscious of a common destiny, came together and upon a basis of mutual concession erected the august structure of our nationality.

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Follow the development of the national idea from the congress which met in 1775 to take measures for the common defence to the convention which in 1787 promulgated the Constitution of the United States, and you must conclude that the history of the world affords elsewhere no such striking instance of the dispassionate application of pure reason to political affairs.

"There are three great influences which brought about American Independence.

"1st.—Oppressive commercial restrictions laid by the mother country on the rising industries of the colonies.

"2nd.—Unwise and tyrannical exercise of political power by the Crown and Parliament.

"3rd.—The natural self-assertion of an established and growing community, conscious of its power, impatient of tutelage and eager for distinction.

"There can be no question that the commercial restrictions imposed upon us by the British Government operated powerfully to inspire the colonists with the notion of the diversity of interests between themselves and the parent community. But these restrictions were not even mentioned in the Declaration as a grievance. Owing to the imperfect state of economic knowledge, the colonists seem rather to have contemplated such enormities as part of the natural order, as long as they should remain subject to the Crown.

"But the unintelligent meddling of their distant rulers with their domestic affairs and with their local constitutional forms was instantly resented by the colonists, for it wounded their pride, destroyed their comfort and diminished their importance. The arraignment of royal policy expressed in the declaration is confined almost exclusively to this head.

"There is not in the whole Declaration the slightest allusion to any real popular distress, except the suffering which naturally followed King George's effort to put down the existing insurrection. Mr. Jefferson included in his original draft a mention of the one real misery of the African slave trade, but the Congress struck it out. They were not prepared to made a stand for human liberty; their battle was for colonial liberty.

"Independence was the real motive and issue of the Revolutionary struggle. The people never gave the movement an unreserved support until independence was declared. Time, distance and circumstance, had made the Colonies a new community, differing from the mother country much more that we do now, in thought, interest, tradition and association. Had the provocation been less severe, it is probable that they would still have risen; had the French not intervened it is certain that having risen they would still have been victorious, for the fulness of time had come. The hour had struck for them to assume the control of their own destinies and possibilities, to exercise that privilege of self-determination to which by the laws of nature and the circumstances of their position they were justly entitled.

"It cannot be doubted that we lost something when we severed our connection with the land from which we came. No people can violently break with its past without a certain moral and intellectual impoverishment, and the somewhat dull and heavy monotone of American life is partly traceable to the barrier which independence set up against the continuous inflow of the vivifying stream of ancient English culture.

"On the other hand, with the independence came the resolution and the enthusiasm, the pride, the confidence and the expectancy which have made the American people the most self-reliant, the most sanguine, the most optimistic community on the globe. If we concede, as in truth we must, that our marvellous development has been somewhat one-sided and has been pre-eminently concerned with the exploitation of material resources and the providing of creature comforts, nevertheless, in 1861, we proved to the world that our money-getting, money-loving nation was capable of supreme devotion and of boundless sacrifice to preserve the union which gave us dignity and strength, and to wipe from our flag the stain which exposed us to derision. For we never were truly a nation, and we never were truly a Republic until Abraham Lincoln signed the Emancipation Proclamation, and Lee laid down his arms at Appomattox and the sovereign people wrote the 14th and 15th Amendments to the Constitution of the United States.

"And yet with all our shortcomings, with all our long and ignominious compromise with the wrong and curse of slavery, the American Republic from the hour of its birth has been the hope of the world and a bright example to every people which is struggling to be free. We have gained the applause and enlisted the sympathy of mankind, not because we overcame King George, not because we transformed ourselves from the Colonies into an independent State, but because we took our stand upon a new far-reaching principle, the doctrine of popular sovereignty, the principle of democracy. The illustration and enforcement of this principle is our chief contribution to advancement. When we rose in arms, we proclaimed it to an expectant and eager world; when we rested in victory, we made it the corner-stone of our Constitution. The influence of our example has affected every civilized country and quickened the progress of that general democratic movement which has made itself felt on every modern government outside of Russia, and has changed the face of modern civilization. Even the mother country has not remained exempt. The government of the British Isles to-day is a kernel of pure democracy held in a bursting shell of monarchical and aristocratic institutions.

"Indeed there are some points in which English policy to-day is more justly and genuinely democratic than our own.

"And if you ask the British people to-day what has wrought in them this mighty change, they will answer by the voice of their best qualified historians and of their most enlightened statesmen, that the most potent factor has been the lesson of 1776 and the influence and example of the United States.

"Time brings changes and triumph to the right. We are wonderfully near England to-day in time; we can pass from Broadway to Piccadilly in a week; we can send a message from New York to London in an hour; but we are more wonderfully near her still in the strength and constancy of a common democratic purpose.

"The American people will never surrender one jot or one title of the independence which they so hardly won and which they have so nobly justified.

"But the movement of their advance in civilization and in true mental and moral culture may not improperly be measured by the progressive decay that sentiment of distrust and dislike of our transatlantic kinsmen, which even at this late day is a pervading though diminishing characteristic of our people, and a most pestilent, beclouding and dangerous factor in our political life. Americans will never be intellectually free, until they have emancipated themselves from this prejudice; until that happy day shall come when it shall be no longer possible in this country for an ignorant demagogue to conceal a domestic issue and befog an argument by violent diatribes against British policy and British

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power, when no American will feel himself reconciled to vicious and unnecessary taxation, because he knows it tends to embarrass the free and easy interchange of commodities between this country and the British Isles, nor look with suspicion upon an honest dollar because he knows it to be coined from the metal in which the notes of the bank of England are expressed to be paid, nor shout unreflecting applause to the so-called vigorous foreign policy of excitable and ebullient statesmen, because he forsees that it may bring us into conflict with that kindred power which of all the nations of the earth has the greatest interest and desire to abide in relations of peace and amity with us; a conflict too by the way which, should it come in our day to the clash of arms, would entail its blighting and benumbing burden on our children's children and turn back the wheels of civilization in this country and in the world at large for full one hundred years.

"If those vain babblers who love to blow upon the dying embers of international hate were capable of reflection they would perceive that our interest in cordial relations with Great Britain is quite as positive as hers; nay, if anything ours is the greatest interest. She is our best customer for what we have to sell and our best purveyor for what we want to buy. We ship to England; but England ships to all mankind; we cannot hope to rival her commerce until we are ready to adopt the liberal maxims which define her policy and explain her superiority. England is a lending nation; we are a borrowing nation; we build our railroads with her capital and move our products with her exchange. We have been pre-eminently an industrial people, and we are just beginning to put forth our energies in other directions. Our artists still go to Paris and Rome for sympathy and light, our men of science and philosophy still seek guidance and instruction in the universities of Germany and of the British Isles; our men of letters still find in the old world their inspiration, and in very many instances their most congenial surroundings. England on the other hand has a manifold and a diversified civilization, and she spreads the treasures of her intellect before us with lavish hand. Her literature is our consolation and our fountain of life. In truth her literature is our literature and ours is hers.

The accomplished scholar who occupies the chair of Belles Lettres in the University of Pennsylvania, Mr. Felix M. Schelling, instructs his students that they have to study not American literature, but English literature in America. With fine critical insight he has laid hold upon, and in that phrase he has indicated, the continuity and the substantial unity of our forms of thought. England's common law is our rule of action. The safeguards of our constitution are the fruits of her experience. Her religion is our form of conduct here and our promise of life hereafter. When we meet in the house of worship, the Bible which is opened is King James' version; if prayers be read, they are English prayers; the hymns we sing are English hymns; the psalms we chant are English adaptations. With English rites and formulas we baptize our infants, we marry our brides and bury our dead.

"To an American who is intelligent as well as patriotic, England may well be a distinct, she can never be an alien nation.

"Our independence is assured—it can never be taken from us. There is not power enough in any modern nation, nor in any possible combination of modern nations, to subjugate the millions who in the hour of danger will rally to the defence of the Stars and Stripes.

"But independence is purely a political condition. It secures to us a proper control of our domestic affairs; but it does not remove, on the contrary it rather increases our responsibility toward those other communities which are of our blood and language, and toward those larger human interests which depend for their advancement on the intelligent and kindly co-operation and interaction of all races and of all States.

"On this day, therefore, it is proper for us to join with our rightful self-congratulation some considerations upon our necessary relations to the different communities of our English speaking race.

"Think for a moment where that race is planted. We have 70,000,000 of people in the United States. There are doubtless boys in this audience who will live to see the number rise to one hundred millions; and there is room and sustenance within our borders for millions upon millions more. We are not all of one race it is true; we are not even all of one colour, but it is more than probable that for a period far beyond the point to which the imagination can carry us in prophecy, the Anglo-Saxon will be the dominant, absorbing and determining type. And we are but a part of the Anglo-Saxon settlement in North America; that masterful race has already secured to itself and to its uses this entire continent, from the Gulf of Mexico and the Rio Grande to the regions of eternal ice and snow.

"Australia is a continent in itself, with a territory about equal to our own. It, too, has become the home and heritage of another branch of our race. To it must be added New Zealand and Tasmania, with an aggregate territory equal to that of Great Britain and Ireland, and afterwards the myriad isles of the Polynesian archipelago. To this dominion will eventually be joined New Guinea, the largest island on the globe.

"Then in Southern Africa there is steadily but surely rising a mighty empire, which in time, I firmly believe, will extend from the desert of Sahara to the Cape of Good Hope and from ocean to ocean, with an open line of communication all the way from Cape Town to the Isthmus of Suez. And this new empire will rival, if it shall not exceed, in resources, in dignity and in power, its kindred community on this western hemisphere.

"And finally, the mother-land herself, pregnant hive of nations, gathering within the circle of her influence countless isles of the sea, dotting every ocean and illuminating every clime. England, the home of constitutional liberty, the ancient champion of religious freedom, the modern apostle of unrestricted commercial intercourse, the reservoir of the world's wealth, because she has made her martial ardour subservient to the arts of peace. For of all that stream of wealth which is steadily pouring into her coffers not one penny of it comes as tribute, but all as the reward for the services she has rendered to mankind. Firm upon her white chalk cliffs Britannia stands; her locks are grey with the changes of a thousand years; but in her eye is flashing the light of an eternal youth, for she is young again in her children.

"I do not mention the places of merely strategic importance, like Gibraltar, which this race holds in its grasp, nor the instances of conquest and military occupation like the Indian Empire of the Queen; but I ask you to consider only the vast territories which this race is colonizing and reclaiming from the wilderness, territories approximately as great in extent as the whole of the Western Hemisphere of North and South America, yet distributed so as to touch and dominate every division of the earth's surface.

"Think of the influence on human destiny and on human

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thought which this race is ordained to exercise from its position of vantage in these rich and ample domains. No empire that has ever been set up among the children of men has equalled it as it is to-day in its beginning; no empire that the imagination of man has ever pictured has equalled in dreams what it will be in its fruition. Think of the boundless acres which will yield their increase to its sowing, think of the mines which will give up their treasures under its hand, think of the machinery which its ingenuity will perfect, think of the products which its industry will bring forth to minister to human comfort and satisfy human need, think of the ships that will carry its associated flags, think of what its men of thought will do to unveil the secrets of nature, to systematize the results of investigation and reflection, think of what its statesmen will do to perfect government by the people and to lift the burden from the oppressed, think of the songs its poets will sing by Northern fountain and under Southern palm, think of the myriad presses from which will issue the common thoughts of men who live on different sides of the globe, think of the schools and universities which will rise on the plains where the cannibal once held his fiendish revels, think of the churches which will nestle in the valleys through which the slave driver once led his infamous caravan.

"Think of these things and remember that the countless millions which will inhabit these vast regions will speak one language, will cherish one tradition, will cultivate one ideal, will practice one custom and will enforce one law. Remember, too, that whether the flag of our Yankee nation shall continue halted at the Great Lakes or be ultimately carried forward by voluntary consolidation to the Arctic circle, we of the United States will ever remain but a single member of this vast confederacy, which no mere political division can hold asunder in its great effort to speed the march of human progress and to ameliorate the sum of human condition. It is written in the book of fate that the race to which we belong shall occupy a wider empire, shall develop a nobler civilization, shall exercise a more profound and enduring influence on the destinies of mankind than any race which has moved on the face of the earth since the morning stars sang together over the advent of man.

"It is not an upstart race; it has had a place in history for full 1 000 years. It is a religious race, living in the fear of God and in devout subjection to the power which makes for righteousness. It is a moral race; neither the Roman nor the Jew have surpassed it in the force and constancy of its sense of conduct. It is a pacific race; terrible indeed in battle, but cultivating and preferring the arts of peace. It is a reflective race; poetry, science and philosophy embellish its leisure and prepare its mind for action. It is a political race; instinct with the love of liberty and with respect for law. It has shown to the world by long experiment that governments deriving their just powers from the consent of the governed are man's best protection against the miseries of anarchy and the ignominy of despotic rule.

"Thinking of these things, remembering these things, having in view the past, the present and the future of our race, its struggle, its achievement and its mission, tell me from your hearts if I speak not true when I say that there is a principle in which as Americans we have a peculiar interest of greater importance to humanity than the independence of these States, an interest more precious than the memory of the signers of our great declaration, and that is the peaceful, harmonious and friendly co-operation of the scattered members of the Anglo-Saxon race.

"Union is more precious than separation; helpfulness is more noble than independence. This is the great truth which gave dignity and sanction to our mighty struggle of 1861. In this direction are moving all the forces of modern civilization. In this direction lies the promise of the most liberal culture, the most enduring prosperity, the highest prestige. The Stars and Stripes, always the standard of a noble and puissant nation, shall be advanced to yet more transcendant glory if they be carried in the van of this humane and fraternal movement. America must be foremost in the common effort, holding her military prowess and political autonomy in conscious and deliberate subjection to her office as a leader in the encouragement of liberal sympathies and in the advancement of civilization.

"Short-sighted men are telling us of the United States that a primacy of the Western Hemisphere is the proper end of our ambition. But this is a mere political supremacy of doubtful possibility and of still more doubtful value.

"Others more short-sighted still are urging us to industrial and intellectual isolation; but these are self-imposed bonds which the rising tide of our national life will eventually burst with volcanic force.

"As we increase in wealth, in population and in culture, our points of contact with the outside world will increase in number, and then we shall need and seek the moral support of the men of like fashion and feeling with ourselves.

"We shall begin with a treaty for a permanent tribunal of arbitration, we shall end with a moral, intellectual and industrial partnership of all thoughts, of all goods and of all service, in the interest of a higher and more magnanimous civilization than any which man has yet known.

"There is the true destiny and the future position of the United States. May heaven send us wisdom to hasten the coming in of that time, for in that greater union shall we and all the nations of the earth be blessed.

"Loud and continued applause greeted the speech at its close.

"Rev. W. Hayes Moore, of the Presbyterian church, offered the closing prayer, and after a selection by the band Mr. Grim led the audience in singing 'America.'"

"YOUR BROTHER ISRAELITE."

THE following correspondence appeared in the *Jewish World* of August 21st, in reply to a letter by L. T., the answer being from the pen of our friend Mr. H. H. Pain, of the Stock Exchange:—

"YOUR BROTHER ISRAELITE."

"*To the Editor of the 'Jewish World.'*

"Sir,—Allow me to intrude again on the space of your valuable paper, with the object of telling Mr. H. H. Pain that the Jews do not pray for the return of their brethren of the House of Israel. What they do pray for is for the return of the House of Israel, under which name they mean themselves and nobody else. In their prayers the Jews style themselves Israel.

"Though Zechariah prophesied about eighteen years after the return from the Babylonian captivity, nevertheless, those prophecies which Mr. Pain has probably in mind refer to a time when Assyria and Egypt strove for the mastery of the ancient world; at which time the northern tribes had a separate government. But in those prophecies which refer to a time subsequent to the fall of Samaria, the prophet, in

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speaking of the people ruled from Jerusalem, uses indiscriminately the name of Israel and Judah, as can be seen from chap. xii.

"Yours obediently,
"L. T."

"YOUR BROTHER ISRAELITE."

"To the Editor of 'The Jewish World.'

"Sir,—Whilst I fully appreciate the kindly spirit in which 'L. T.' has noticed my letter to you on the 'Return to Palestine,' I cannot accept either his correction, or his interpretation of the subjects referred to in his letter of last week.

"I am informed by a friend who is a Jew, that the following prayer is offered up in the synagogue every morning: 'O Rock of Israel, rise up to the assistance of Israel; and ransom (as Thou hast said) Judah and Israel. Our Redeemer, the Lord of Hosts is His name, the Holy One of Israel. Blessed art Thou, O Lord, who hast redeemed Israel.' Here the two Houses of Judah and Israel are unmistakably mentioned.

"Then, again, as to Zechariah. In his days the Ten-tribed House of Israel had been carried captive to Assyria some two hundred years previously, and become 'wanderers among the nations,' and had not, as 'L. T.' contends, 'a separate government.' They had in fact become, as Hosea predicted they would, 'Lo-Ammi,' 'Not My people, and I will not be your God.' They were divorced or cut off from the Mosaic covenant, and thereby became—like the nations among whom their lot was cast—Gentiles. For the distinction in those days between the chosen people and the Gentiles was, that one was under the Mosaic Covenant and the other was not.

"I may briefly observe, in connection with this point, that Jeremiah (xxxi. 31—37) foretells that the Lord 'will make a new covenant with the House of Israel and with the House of Judah;' but it is of great importance to notice that in ver. 33, where the promise is repeated, no mention is made of the House of Judah, but only of the House of Israel, the inference being that Israel of the Ten Tribes was to first come under the new covenant. If the British people be identical with the House of Israel, as I believe, then this is undoubtedly a correct interpretation.

"Chap. liv. of Isaiah shows that the 'cast-off wife' (as contrasted with her sister of Judah, who still remains under the Mosaic covenant) was to be the mother of more children than that of the married wife, whilst colonial expansion is foreshadowed in the second and third verses, and freedom from their enemies in the concluding portion of the chapter.

"To return to 'L. T.'s' contention about Zechariah. Chap. xii. has not been fulfilled, but awaits its accomplishment in the future. It is certain that, in the Roman siege of Jerusalem, the Lord did not 'save the tents of Judah first;' on the contrary, they were utterly destroyed.

"If space permitted, I could show that the 'inhabitants of Jerusalem,' upon whom the Jews will, on the future occasion, put their trust, are their brethren of the British House of Israel, but that is beside my present purpose. Zechariah does most certainly draw a marked distinction between the two Houses of Israel—*e.g.*, 'I will strengthen the House of Judah, and I will save the House of Joseph.' Again, in chap. xi.: 'That I might break the brotherhood between Judah and Israel,' a prediction which had its fulfilment at the time of the raising of the Roman siege, when certain Jews who had accepted Christianity made good their escape. These, we 'Anglo-Israelites' believe, were Benjaminite 'Jews' of the House of Israel, but who were in political union with the House of Judah for the time being, 'that David My servant may alway have light before Me in Jerusalem.' They belonged, strictly speaking, to the House of Israel, not Judah. These (Benjaminite) Jews, according to Eusebius, escaped to Della in obedience to the warning contained in Jer. vi. 1. By accepting Christianity they were naturally excommunicated by their Jewish brethren, and excluded from the temple worship, &c.

"'And I took My staff Beauty and cut it asunder, that I might break My covenant (the Mosaic) which I had made with all the peoples.' 'Then I cut asunder Mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.'

"The ultimate result being (chap. xiii. 8, 9) that 'two parts (Judah and Levi) shall be cut off and die . . . and I will bring the third part (Benjamin) through the fire, and will refine them as silver is refined, and I will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people, and they shall say, The Lord is My God.' These Benjaminites arrived in England as the Normans.

"If any of your readers care to read the arguments on which I lay claim to the distinction of being 'your brother Israelite,' may I refer them to our official text-book, 'British-Israel Truth,' 1s. (R. Banks & Son).

"In conclusion, may I express to you, Mr. Editor, my heartfelt appreciation of your kindness in permitting me—a 'Gentile-Hebrew'—to enter into a correspondence in your columns on 'The Return to Palestine,' a subject in which I take a keen interest, as I am justly entitled to do, by virtue of my claim to subscribe myself,

"Your brother Israelite,
"H. H. PAIN.

"The Stock Exchange, Aug. 17, 1896."

"THOSE SILKEN BONDS."

AUSTRALIA AND THE EMPIRE.—SEPARATION SPEECH BY A PRIEST.

"THE annual dinner in connection with the Warragul branch of the A.N.A. (Australian Natives' Association) was held on Tuesday night in the Masonic Hall, and was the scene of an enthusiastic demonstration in support of the union of the Empire (says the Warragul correspondent of the Melbourne *Argus*). The incident was quite unexpected, and arose in consequence of an impassioned separation speech delivered by the Rev. Father Hallinan, to which Mr. Kirton, M.L.A., replied in a spirited and patriotic manner, at times raising the company to a pitch of great enthusiasm.

"In prosposing the toast, 'Prosperity to the A.N.A.,' the Rev. Father Hallinan, referring to the national feature of the association, alluded to the statement recently made at Ballarat by Mr. Purves, that he looked forward to the time when this country would be erected into a nation independent of Britain, and said that the greatest critic of his words could not say anything harder of him than that he was premature, for the time would come, and must come of necessity, when Australia would be a nation as proud and as glorious as England was in all her might to-day. They would then need no 'silken bonds,' no ties of affection even, to bind them to England. He did not wish to deny that the present state of Australia was such as should induce

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them to look kindly and with affection and love on the old country. But the moment they in Australia became a nuisance and a bother to England, much as she loved them, she would leave them in the lurch, and let them stop there. ('No,' and dissent.) She did it to America, and it was only the growing strength of the democracy in England that prevented the same autocratic notions and tyrannical laws ruling them in Australia that were sought to be imposed by England on the patriotic people of America. They had serpents here worse than the cobra in the form of landlordism, and if that landlordism was permitted to grow Australia would meet the fate of Ireland. They didn't want to be bound by silken bonds. The Australian wanted no bonds but the bonds that bound him to his native land—the truest bond of all, patiotism. Let that thought inspire them, and then they would assuredly develop a robust national spirit, and insure the abiding prosperity of the land that gave them birth. (Cheers.)

"Mr. Kirton, M.L.A., replying on behalf of the board of directors, said he felt justified in saying that their society had ripened the federal sentiment in the colony, and trusted that at no distant date the union of the colonies would be consummated. Federation meant strength, federation meant fraternity, and he rejoiced to think that their contemplated federation would be a union under the Crown. (Cheers.) Father Hallinan had dwelt on the severance of the silken bonds which bound us to the mother country, and, whilst crediting him with being sincere, he ventured to suggest that his judgment was very much at fault when he referred to the relationship which at present existed between these colonies and the mother land. He alluded to a speech delivered by Mr. Purves, in which he did not deliberately advocate separation, but in which he said that the time would come when separation would be inevitable. He (Mr. Kirton) was present at the meeting at which the speech was delivered, and he ventured to ask then, and he repeated the question now, 'Why should we sever this silken bond?' (Loud cheers.) Why should they cut this tie which bound them to the mother country. (Renewed cheers.) If he gloried in anything at the present time, he gloried, primarily, in the fact of being an Australian, and rejoiced at the work done by his father and their fathers in the past. (Cheers.) They were the old pioneers who had so honourably and so worthily acquitted themselves in a critical time in their country's history, when good men were necessary to shape the national life and found the institutions of Australia. (Cheers.) The Australian natives were thoroughly loyal. (Loud cheers.) They revered the work done by their fathers, and were proud of the traditions of the old country. And as a member of the board of directors of the A.N.A., and one who spoke as an officer, he desired to say that night that the Australian Natives' Association would lend no countenance at all to the demand for separation from Great Britain. (Great cheering.) He trusted that the people of this colony would always be found working hand in hand in the interests of Australia, working as members of the British Empire, and hastening that time when they shall have a union of all the scattered sections of the Anglo-Saxon race. (Loud cheers.)

"At the close of the proceedings the National Anthem was sung with great vigour."

The above appeared in the *Evening Observer* of May 18th last, published in Brisbane, Queensland. It is highly satisfactory as showing that in Queensland there is a strong patriotic feeling in favour of the Unity of the Empire, but against "separation" in any shape. This appears to be the feeling everywhere, and save in Rhodesia and Charterland there is no sign of discontent in any direction. The uprising there, of course, was caused by the desire of a brave but savage race to get rid of the restraints of civilization and Christianity and to recover the power to domineer and destroy the native tribes around them, in order to acquire possession of their lands and property, including their wives and children. The defeat of Dr. Jameson's foolish attempt to overpower the Boers by a raid which never could have succeeded, gave hope to the Matabeles and has been the cause of all the murders and losses our race has since sustained in that now wretched country. The necessities of the case will force us to recover the control in the land, of course, but at what cost in human life and national treasure, who can tell? The remarkable thing about the condition of feeling in Australia is that while there is a section of the people who expect to see the colonies separated from the mother country for reasons stated by the Rev. Father Hallinan, an Irishman, the majority are loyal to the mother country. In spite of that discordant note it was plain that the tone of the meeting was against any separation at all, but rather for the maintenance of the British Empire wherever it exists, with a federation of the scattered units which constitute it now, and are united by ties which seem too feeble to hold it long together. As British-Israelites we may lay aside all anxiety on the subject. The Lord has promised "to Abraham and his seed for ever," that the great and mighty nation which was to develop from his posterity, was to become "a nation and a company of nations," "a mother and her daughters," united and yet separated, the one within, and the others running over, the wall of the well, which continues always to sustain them all as a perennial fountain springing from the throne of God Himself, who blesses them (Gen. xlix. 22 to 24, R.V.). The God of Jacob, by His own hands strengthens the hands of His people, and blesses them with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb, blessings of every imaginable kind; all poured out without stint and without condition, on the head of God's favoured "firstborn," Joseph and Ephraim, now developed into the Anglo-Saxon race (Jer. xxxi. 9). It is a great consolation to us who are living in troublous times to know that vast and unmanageable as our Empire appears to human vision, it nevertheless has been built up to its present condition by the Almighty God of Jacob, and that now at the present hour, as well as for the future, we can confidently look to Him to sustain His own work and promises, never leaving us or forsaking us, but bringing us to our appointed end. In Isa. xlii. 16, R.V., we have His express promise to that effect in the following comforting words: "I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them and crooked places straight. These things will I do, and I will not forsake them." The future of Israel as depicted in the Scriptures, is not to become disintegrated and dispersed. On the contrary, they are to be "a fulness of nations" (Gen. xlviii. 19; Rom. xi. 25), and in union, the world will be theirs, as the heirs thereof (Rom. iv. 13, R.V.). God's gift to them will be according to His promise in Dan. vii. 27, "the kingdom and dominion and the greatness of the kingdom, under the whole heaven." There is no hint here of separation or contraction in the existing Empire of the British-Israelites, but on the contrary, a full promise of their enlargement and world-wide expansion, sustained by the power of God.

To Him be all the praise.

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THE GOD OF SHEM, OR JAPHETH?

A letter to the Editor of the "King's Own" (the Rev. John Urquhart), re article "King's Own" for May.

By H. A. Marchant.

Dear Sir,—For some time past, I have read "The King's Own" of which you are the Editor, and am very pleased with the majority of articles which appear in what I may truly call an excellent and useful magazine, devoted to the service of the King of kings; exposing infidelity and unbelief in whatever quarter it may shew itself.

When we attack infidelity, is it wise that we ourselves should become the preachers and teachers of that which we seek to destroy? I am one of those who have made a special study of the promises which God made to Abraham, Isaac, Jacob, Joseph, Ephraim and Manasseh, and am astonished to find that those who profess in the "King's Own" to defend Holy Writ against the assaults of the enemy, seem in a great measure ignorant of the blessings which God promised in this line of descent.

Was what God promised to this people, who were of Shem, previously promised to Japheth? And is God mindful of His promise to Japheth and forgetful of His promise of Joseph's birthright? (Gen. xlviii. 15—21; 1 Chron. v. 1; Jer. xxxi. 9, last two clauses).

How is it that the defenders of Holy Writ are in such a fog that they can say, as you say, "Japheth has dispossessed Shem," and that the Japhetic race has spread north, south, east and west, when God promised to Shemitic Jacob that his seed should be as the dust of the earth and should spread west, east, north and south? Did He forget that He had previously promised all this to Japheth? In my Bible I read (Gen. xlviii.) that "Ephraim and Manasseh should become a great people and a multitude of nations." This looks very like colonising. Where are they? You say, "The kingdom of heaven has been taken from the Jew and given to the Gentile." Where do we learn that doctrine either in the Old or New Testament? The "nation bringing forth the fruits of the kingdom" (Matt. xxi. 43), must be Ephraim, whose name means "fruitful." "Israel shall blossom and bud, and fill the face of the world with fruit." When did the Gentiles get their wonderful fruit-bearing capacity? Of Israel we read: "I will be as the dew unto Israel, his branches shall spread as Lebanon." Can you shew us a few texts in which God has said the same things about Japheth, to corroborate the idea which you have put forth, that God would cast away His people? "God forbid," said Paul 1,800 and more years ago. Eighteen hundred years after Paul, defenders (?) of Holy Writ say that God's people have been dispossessed! We must have grown wiser than Paul, or else Paul was wiser than the moderns. If Paul was wiser, where is the good olive tree with its Gentile grafts which were not to boast that they had dispossessed the roots and branches? "Thou bearest not the root, but the root thee;" and is that tree still standing, or has it withered away? For Paul said the unbelieving Hebrew branches were to be graffed into their own olive tree again; and Moses prayed (Deut. xxxiii. 7): "Hear, Lord, the voice of Judah, and bring him to his people." "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers" (Jer. iii. 18).

Micah tells us (chap. v. 3): "Then the remnant of His (Christ's) brethren (Judah) shall return unto (or with) the children of Israel." One would almost imagine that Peter made a mistake if the modern theory is correct about Japheth dispossessing Shem; for Peter said the elect strangers of the dispersion (God's Ten-tribed Israel) were an elect race, a royal priesthood, a holy nation, a people for God's own possession, nothing whatever about Japheth's dispossession of them, instead of which it is Lo-ruhamah and Lo-ammi, or the Ten-tribed House called back again during the Gospel age (Hosea i.), according to the new covenant which God made with the House of Israel in Christ's blood (1 Peter ii. 9, 10; 1 Cor. xi. 25). Isaiah knew nothing about the "treasures of Divine grace" being taken from Shem and given to Japheth, for in his 59th chapter and 21st verse we read: "As for Me, this is My covenant with them, saith the Lord; My Spirit which is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." When God committed the "treasures of Divine grace" to the Hebrew race, where are the predictions to be found which lead Bible students to believe and to teach that Japheth was to supersede that race? Was the law Japheth's schoolmaster to bring Japheth to Christ? and according to your mode of interpreting the Japhetic prophecy, may I ask if you can explain how it was that God overlooked that Japheth should dwell in the tents of Ham? For if we British people are Japhetic, we not only dwell in Shem's tents, but we dwell in Ham's also, and that to a very considerable extent. You will find a large number of texts where God says He "will dwell with the children of Israel and be their God." You will find that even Samuel said, "The Lord will not forsake His people, for His great name's sake; because it hath pleased the Lord to make you (Israel) His people." Ezekiel explains who the Lord's people are (chap. xxxiv. 30): "And they shall know that I the Lord their God am with them, and that they, the House of Israel, are My people, saith the Lord God." Can you point us to a few similar texts concerning Japheth? If God intended such good things for so many generations, He would not have left us in the dark as to the glories He intended to bestow upon the Japhetic race. I read something in my Bible about Gog and Magog which does not foreshadow those wonderful blessings of which you speak as being bestowed on Japheth's descendants (see Ezek. chaps. xxxviii. and xxxix). If God devoted whole chapters to describe the destruction of a Japhetic race, are there not a few verses somewhere informing us of the transfer of Israel's blessings to Japheth? Of course not, for God had chosen Israel to be unto Himself "a peculiar treasure" (Deut. xxvi. 18, 19), and never did any prophet or apostle dream for a single moment that God's purpose concerning His chosen race had altered in any way. "Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend." "I have chosen thee, and not cast thee away" (Isa. xli. 8, 9). We can find you many like precious words. Why do the propounders of the Japhetic theory find themselves shut up to a solitary text and their own imagination? And how is it that none of these people who believe so much about Japheth, in their efforts to convince sceptics of the truth of God's Word, never, no never attempt to shew that the birthright was Joseph's, that Ephraim is God's firstborn, and that Joseph's House was to "multiply as fish do" (marg. of Gen. xlviii. 16) and become a great people and a multitude of nations? Statements such as I read in the "King's Own" for May are and can only be prolific in making Atheists, for they flatly contradict God's unconditional covenant with the Hebrew fathers as contained in the Word of God.

Bradlaugh thus put the case: "God a God of truth! why He promised to Abraham in the most solemn words; He repeated His promise; nay, this Book which reveals the attributes of Almighty God, tells us that God condesce to swear to a weak, puny man, that He would establi kingdom for ever, and that his seed should be a as the sand upon the sea shore. That promise and sworn by God, and I ask where Where? Don't tell me it was fi not literal. God swore that it lished it, and now it is a thin the God of the Bible always

If a Bradlaughite should "This just confirms what answer that you could give to such a pass that it matter to bless Israel and to remem teach that God has blessed Ja Japheth. Professing Christian

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in Church: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." "Yea, let God be true and every man a liar." It has come to this to-day!

I trust you will re-consider the Japhetic theory, which brings gross dishonour upon the oath which God swore unto "our fathers."

60, Upper Lewes-road, Brighton, Aug. 8th, 1896.

IMPRESSIONS OF SOUTH AFRICA.

By J. Brice, M.P.

The following statement, from the *Centenary* Magazine for July last, contains only a portion of "the impressions":—

"It is the magnitude of the prize that makes the present contest exciting, and draws the eyes of Europe to these few square miles of barren upland, of which no one had heard fifteen years ago. Whatever be the political outcome of the contest, whether the 'strangers' obtain votes or not, and whether or not the present form of Government is maintained, there cannot be much doubt as to the ultimate result.

"The Transvaal, therefore, and all South Africa, with the Transvaal, seems destined in the future to belong to the English type of civilization, and to speak the English tongue.

"But the Dutch tongue also will hold its ground for many years, and Boer traits will, no doubt, powerfully affect the South African character, as it acquires, after a generation or two, a settled and distinctive quality.

"The wish and hope of everyone who knows the country must be that the fusion which will (almost certainly) come at last, may come peacefully, and come not by a victory of the one element which could leave resentment in the breasts of the other, but by a process of gradual assimilation, similar to that which turned English and Scotchmen from enemies into friends, and is welding Flemming and Walloons into one Belgian people."—From a correspondent at Preston.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—May I ask the members of the Prayer Union, and all who are interested in the spread of British-Israel truth, to take into prayerful consideration the contents of the accompanying letter? I am ready, if the Lord will and the door is open, and the way made clear, to respond to the summons, and to start in March next on a tour to the colonies of the British Empire, taking advantage *en route* of my correspondent's kind offer to help me as far as he can in Western Australia. I have no doubt that when such a tour is widely made known through the Banner, and other British-Israel journals, I will receive similar invitations from various localities, which I would avail myself of as far as circumstances and funds would admit of.

Yours truly, H. Senior.

oklyn, Osborne-road, Clifton, August 24th, 1896.

To Col. Senior, Osborne-road, Clifton, Bristol.

Permit me to approach you in regard to the ing out here to lecture upon the literal Israel in the present day. out-and-out believer in, and ritish-Israel truth, and at the elieves that he is, a humble Lord and Redeemer from , whose coming again he d expects.

n constantly in my mind to believe I am influenced by

lead; a godless, devil-serving place in all phases of human life. There are now said to be 30,000 souls here, and at —— 20,000 more.

"A few exceptions to the general mass, from amongst the Wesleyans and Brethren, show an aggressive Christianity in holding the banner of the Cross up before the people; but I have not yet, after a year's residence from N. S. Wales, found a Christian brother with whom I can read, and pray, and work, using our Master's key, the distinction now between the two Houses of Israel, by which to unlock the meaning of our God's letter to us men and women. The moment I speak of a literal, not a spiritual Israel, we clash directly; hence, you can imagine my loneliness spiritually, and how I miss the sweet, helpful companionship of a brother —— in Sydney, with whom I met every week to study these matters.

". . . Now, sir, will you come over and help us? My daily prayer is that God would prepare me for what He is preparing for me, and show me in what special way I can serve Him; and it has been much borne upon my mind, that your coming would be the means of setting me to work, and that you may be instrumental also in turning my wife's mind, as I am sorry to have to say that she is as yet indifferent and antagonistic to this grand truth. Were you to come, it would be my pleasure and endeavour to assist you as assiduously as I could, and beg that you will make our house your home as long as it is convenient for you to stay, where you will be an honoured guest, welcomed, I feel sure, by my wife as well as by myself, for she is a hospitable, genial woman . . . Should you visit N. S. Wales before returning to England I can, I feel sure, speak of the pleasure it would be to —— to have you in his house to stay, and a few other earnest souls you would there find.

"Now, my dear sir, I trust you will make it a matter of prayer, and consider the matter well before you say "No" to this my call for help. I can understand the matter of want of funds for the trip may be an obstacle, but I trust not insurmountable. I regret, however, that my salary and means make it impossible on my part to assist pecuniarily as I would, if able, love to do.

"I am, dear sir, yours, &c.,

"————.

"Western Australia, July 20th, 1896."

WIDOW PAYNE FUND.

To the Editor of the "Banner of Israel."

Dear Sir,—I desire to return my heartiest thanks to you, and the kind friends who have so generously contributed to the fund on behalf of myself and children, through the medium of your paper. When I think of the strangers from all parts of the country thus assisting, I can see the gracious hand of One, who is "the Husband of the widow, and the Father of the fatherless."

I have also great cause for thankfulness to the firm of Messrs. Booth & Co., in whose service my husband had only been four days when the sad event took place, for their kindness in extending to me half-payment for three months after the occurrence, which has proved a great blessing to myself and children; also their kind remembrance at Christmas-time.

To the North Liverpool British-Israel Identity Association, and the friends in Bootle, Birkenhead, and Southport, I also tender my warmest thanks, which I would extend to Mr. C. R. Colquhoun and Mr. Theodore S. Hill, for their labours in connection with the fund.

Yours faithfully,

Widow Payne.

Liverpool, August, 1896.

In British South Africa, though we cannot yet record the final and complete pacification of Matabeleland and Mashonaland, hostilities appear to have ceased with the chiefs and tribes who made their stronghold in the Matoppo hill district.

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

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

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

THE BANNER OF ISRAEL.

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

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THE SUPREMACY OF ENGLAND IN THE MATTER OF COMMERCE.

THE Penrith *Observer*, of July 14th last, quoting the Paris *Soleil*, notices the hostility of the French Press to the admitted supremacy of Great Britain in commerce. Our nation, it is declared, is at the height of her commercial prosperity. "The value of her maritime trade surpasses that of all other nations of the world together!" Finally, "all the other nations are tributary to England for international telegraphic communications."

The *Soleil*, we suppose, despairs of remedying this unfortunate state of things (for them), and, therefore, recommends a very trenchant remedy. Great Britain must be destroyed somehow. What better way than by watching for the time when she is at war with France, and then hurling against her ocean trade a host of privateers, which will avoid all contests with our men of war, but only prey upon our commercial fleets. The French privateers would be fast ships and cruisers regularly commissioned. If this were done, and due notice given at once to our nation that the French would no longer regard the Declaration of 1856, by which they promised and engaged to abolish that mode of warfare, then the *Soliel* observes the British would have more consideration for the French, and would be ready to grant them concessions if we knew they were equipped with privateers to destroy our floating commerce on the outbreak of war.

This is, of course, all very easy and satisfactory for the French, from their point of view. But from ours, there are other considerations which will certainly influence the result. In the first place, we are Israel, God's people, whom He has promised to guide, guard, and protect, but never to forsake (Isa. xlii. 16, R.V.). In the next place, in the coming time of wars and revolutions, which all seem to expect and dread, there will be no war to give our opponents now the opportunity of destroying our commerce by their privateers, since the Lord has said, "He will ordain peace for Israel," because He has wrought all their works for them and in them (Isa. xxvi. 12, R.V.). He has told us the attitude we (being Israel) must assume in the midst of the European turmoil which is going to surround us. "Come My people," He commands us in Isa. xxvi. 20, 21, R.V., "enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For behold, the Lord cometh forth out of His place, to punish the inhabitants of the earth, for their iniquity; the earth also shall disclose her blood and shall no more cover their slain." The terrible passage in Zeph. iii. 8, R.V., also is full of trouble to the nations, non-Israelite in origin; but of peace and comfort for Israel, who are "the daughter of the Lord's dispersed." Then shall the Lord "take away the judgments" of Israel, and "cast out our enemy," "for the King of Israel, even the Lord, will be in the midst of His people, and we shall fear evil no more!" (ver. 15, R.V.). There being no war in which we can possibly be entangled, according to the above, and the wars that are to be being entirely between our would-be adversaries of to-day, we do not see that we have need to fear these continental commotions, which will be their punishment from the Lord, but not ours! Besides, even if it could be imagined that we should be at war once more with France, we may be sure the contingency has not been left unprovided for by our rulers and naval experts. Our position at sea gives us the command as to numbers, and we cannot imagine that our mercantile cruisers will be idle or that our mercantile fleets will be permitted to pass to and fro, save under proper protection and convoy. Our commerce is far too valuable to be left to chance, and in those days of steam privateering revived, there would certainly be found, with our great preponderance at sea, some efficient means of neutralizing the efforts of the French in their suggested plan of restoring a barbarous and cruel mode of attack. In estimating the power of the French to do us material injury at sea in the

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manner suggested, it is well to recollect that their population is dwindling, while ours is fairly retaining its wonderful power of increase. The French population now "is not much greater than it was in 1815, and for ten years past it has been virtually stationary. In 1800 the French were double in number to the British of the United Kingdom. To-day our population is larger than that of France! Ninety-six years have made the difference! They console themselves with the hope that as our British birthrate is apparently falling, comparing 1864 with 1894, so our turn will come next and that theirs is no abnormal decrease to lead them to despair.

One of their own writers, however, Abbé Fortin, tells his country that with their small birthrate and few children, their manhood, fit for war, will become the country of old or mature men. This will affect the navy as well as the army, and in this respect we believe the French are too sanguine when they imagine that with the help even of privateers, they will be able to do our commerce material harm. Those who indulge this hope are again reckoning without the God of Israel, who has promised to His people that they should remember the "Lord their God, for it is He that giveth thee power to get wealth, that He may establish His covenant which He swear unto thy fathers, as it is this day" (Deut. viii. 18, R.V.). Israel's commerce is the basis of their wealth, and if the power to acquire wealth is destroyed by the French privateers, is it conceivable that God would stand by and allow it when He assured His people by Moses, that by their wealth He would establish His covenant which He swore to fulfil as it is this day? The answer to the inquiry, of course, is that it is not possible or even conceivable! For in that case the Lord's sworn promise would be found a lie, and no further trust could be reposed in His faithfulness, truth, or oath, which God forbid! Let the British people praise the Lord then because of their Israelitish origin; and because of His goodness and mercy and truth towards their undeserving race.

MOSES AND THE PROPHETS—THEIR UNCORRUPTED PRESERVATION PROVED BY BRITISH-ISRAELISM.

By H. A. Marchant.

Most readers of the Banner of Israel are doubtless aware that many "Higher Critics" and Sceptics in general maintain that the Pentateuch is a compilation or forgery of certain Jews after the Babylonian captivity. It is also generally argued by such writers that the prophecies and Old Testament Scriptures have been corrupted and altered to suit the thoughts and prejudices of later writers. A work has recently been published which claims to be the "People's Bible History," "prepared in the light of reason and investigation," edited by the Rev. G. C. Lorimer, LL.D. with an introduction by the Rt. Hon. W. E. Gladstone, published in twelve 6s. parts, or two 2 guinea vols., by Sampson Low, Marston and Co., of London. A review of the work appeared in the *Review of Reviews*, of June, showing that it was the work of many minds and a great many opinions; some opposing others are expressed in its pages. Amongst the writers we find Professor Sayce, who complains very much of some things which are said by the "Higher Critics" against the Bible; and as he has broken somewhat with the "Higher Critics," I am astounded to find that he or any other careful Bible student could be the writer of the following quotation:—

"The words of a prophecy might be modified and changed so as to adapt them to the circumstances of the day. Passages might be admitted or added, and alterations made in the proper names. A prophet might revise his own prophecies in this way as well as the prophecies of others." I never read a more astounding or baseless statement of the case than the above, which any man who knows the distinction between "Israel" and "Judah" and the separate destinies of the two houses can prove, not only to his own satisfaction, but to the dumbfounding of Infidel objectors as I have done when I have heard them attack the Pentateuch and declare that it was written or altered by the Jews after the Babylonian captivity. I will now, God helping me, show to the readers of the Banner the kind of argument which I adopt when dealing with the above objections and have always found to be unanswerable.

I ask these objectors if they can tell me who the Jews are? those who they say forged or altered the Old Testament Scriptures; and, as British-Israelites are well aware, I am sure to find there is a great lack of knowledge, not only on the part of orthodox Christians; but of "Higher Critics" and Infidels as to who "Jews" were and are! I generally find they think the Jews of 500 years B.C. represented the Twelve Tribes of Israel! I then force them from this position and make them acknowledge that there was a distinction between Jews and the Ten-tribed House of Joseph, and that consequently the Ten Tribes with Joseph at their head had no part whatever in either altering or forging or preserving in a corrupted or uncorrupted manner the Scriptures of the Old Testament. Hence, if they say the Jews forged it or altered it, we must see in favour of whom they forged or altered it, themselves or their enemies. I have a pamphlet before me at the present moment entitled: "The Ten Tribes, Where Are They? By one who has been among them;" supposed to have been written by a Jew, and emanating from the Operative Jewish Converts' Institution, against British-Israelism; the writer's object evidently being to prove, against all Scriptural and historical evidence, that Israel and Judah amalgamated and became one people. But, like most of our opponents, he presently hangs his own argument with his own rope by quoting a passage from the Talmud in the Hebrew, which he says "denies to the Ten Tribes political restoration as a body, and eternal life to every individual of them," abundantly confirming what we read in Ezekiel xi., that the Jews excommunicated the Ten-tribed House, saying: "Get you far from the Lord; to us is this land given in possession." They not only preserved the record of their own uncharitableness without alteration, showing that they would not tamper with the words once written by the prophets of God, but also allowed to stand God's reversal of this excommunication and His promise to be a sanctuary to the Ten-tribed House, and that He would give them the land of Israel.

This does not look like an alteration of prophecy to bring it up to date as to the expectations and prejudices of those who were then living. But this same prophet Ezekiel, speaking to Judah, says: "Thy sister, Samaria, hath not committed half thy sins." Neither does this look like an alteration to suit popular prejudices or ideas.

And what can we say concerning the prophet Jeremiah? The people so hated by Judah are spoken of as being more just than treacherous Judah; and that the day would come in which Judah would have to go to these very hated people, and as the "Speaker's Commentary" says, "take the lower

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place." And in chap. xxxi. 9, did the Jews forge or alter the Scripture so as to make it read: "Ephraim is my first-born?" To Judah's lasting credit let it ever be known that though passage after passage in the prophets opposes what they would have liked to be the truth, they never wilfully altered a single word, however much it exposed their own wickedness or spoke in favour of their enemies (Jer. iii.).

But what shall we say when we go back to the Pentateuch, when we find in the Book of Genesis the description of the characters of two men: one Judah, the father of the *bona fide* Jews; the other Joseph? Had the Jews forged this book would they not more likely have made it Joseph and Tamar, and Judah and Potiphera? Do people generally give their enemies' ancestors a glorious character and forge scandalous stories about their own parentage? Much as some people may be shocked and horrified at these narratives appearing in the Scriptures at all, they are positive witness to its antiquity and uncorrupted preservation! or here at least is one of the places where we should have found, as Professor Sayce teaches, alteration made in the proper names. Not only so, but did the Jews forge the story how Judah said: "What profit is it that we slay our brother and conceal his blood?" "Come, and let us sell him;" and then after they had made a little profit out of the transaction, go on to forge the character of the one to whom they should bow down, and show that in spite of all the prejudices and hatred they had towards this people, that after all, God had given Joseph's sons, Ephraim and Manasseh, the birthright (Jer. xlviii.; 1 Chron. v.).

And did they forge, in Deut. xxxiii., the text which says: "Hear, Lord, the voice of Judah, and bring him unto his people," whilst they showered on the head of Joseph, their enemy, the blessings of heaven and earth unto the "utmost bounds of the everlasting hills?" Does it look as though there were any alteration in proper names when we come to exercise a little common sense? Does it not rather show that the Jews of the House of Judah, with Benjamin and Levi, carefully preserved what had been written from the days of old, not allowing one single text of the Word of God to be wilfully marred? I may also ask the "Higher Critics," from the standpoint of the difference between the House of Joseph and the House of Judah, whether the story of Benjamin at Gibeah (Judges xix.) has had alteration in proper names? If proper names might be altered, why did not Judah, Benjamin and Levi, obliterate from these books (which were taught to the people as ancient and national records) the record of their own sins, shame, and ignominy? and how was it that they so faithfully recorded the virtues of those whom they hated? Is it according to human nature to take the curses to yourselves and give the blessings to your enemies? Therefore we can justly conclude that whatever sins Judah, Benjamin and Levi's prejudices against their brethren of the Ten Tribes may have led them to commit, there was one sin at which they never did or would connive, namely, tampering with the oracles of God which had been committed to their care. They carefully preserved them and handed them on to the Christian Church; and even now they cannot understand why the judgments written have been executed against themselves. Consider this, ye "Higher Critics" and Sceptics, and find out what the Scripture says concerning Joseph, the stick of Ephraim (Exek. xxxvii.) before you charge the Jews with dishonest acts of which they never were guilty. Cease ye, yourselves, from fouling the waters and treading down the pastures and then charging it on others who were not guilty. This article does not ignore the fact that the Ten Tribes had many sins against God and their brethren of Judah. May God hasten the day of their re-union! Let us love as brethren those who had the oracles of God to preserve for us,—all lost sheep of the House of Israel now found by our good Shepherd Jesus.

60, Upper Lewes-road, Brighton.

A KNOTTY POINT.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Once more may I solicit your permission to intrude upon your space? You have been very kind to me on more than one occasion, particularly in giving my long letter of Nov. 13th, 1893, a space in the dear old BANNER. For that, and all other favours pray accept my sincere thanks. And now, in an hour of perplexity, I apply to you for aid. Presuming then, that I have your permission, I venture to enclose herein (for your perusal), three letters, written to me by a young lady friend I have known for many years, and one I much esteem and respect; one who often sat by the bedside of my dear wife in her dying hours. I merely mention this, that you may know what a dear and beloved friend we have always had in Miss W——. Now, what I want to ask you, sir, is this: Had the enclosed epistles been addressed to you by my young friend Miss W—— (or any other young lady), what reply would you have returned to the fair correspondent? But permit me to acquaint you with the circumstances that influenced my friend to pen those lines. They originated thus:—On Sunday, 17th ult., at St. John's Church, Launceston, the Rev. Canon Kelly, M.A., gave us, as usual, a very long sermon, the subject of which was, "The Church and kingdom of Christ upon earth." From the commencement, to the conclusion of his discourse, he most strenuously impressed on the minds of his congregation that the said "Church and kingdom of Christ on earth," was made up of "no one particular people, or nation, but of all nationalities," to wit: French, Germans, Spaniards, Portuguese, Dutch, Turks, and all the rest of our continental friends.

Now, sir, this is a theory I most emphatically deny. I maintain, that "Christ's Church," and "Christ's kingdom," are synonymous, that at its first organisation it consisted of no other people on the face of this earth, but those whom the Lord Jesus Himself chose, and ordained to form His Church." I have written a brief essay on this momentous subject, in which I have carefully followed the Church from the day that Noah built an altar unto the Lord, until I came to Abraham; on, right on, have I kept with it! From "the friend of God;" down into Egypt with Jacob, back into Palestine, through the wilderness with Moses; on, on I say, have I travelled with it until like the star of Bethlehem it led me safe to Christ. But did I stop there? Nay! my journey did not end at Jerusalem. No! I must march on still, forward with the brave Galilean Benjaminites, onward from Jerusalem in Palestine, to Britain. No rest! no rest! till the flag of Christ is planted firmly on British soil. And well those gallant soldiers did their work, well they obeyed their Captain's commands in conveying His message of salvation to their brethren, the "lost sheep of the House of Israel." Yes, ye Anglo-Saxon men, women, and children, ye seed of Abraham, Isaac, and Jacob; ye people whom the Lord hath blest! Ye British race! Ye "chosen generation!" Behold your Church! The glorious Church of England! A

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pure Church founded by Christ and His apostles alone. The bride He came to seek, and find. Oh! "blessed be the Lord God of Israel: for He hath visited and redeemed His people," and,

"When peace shall descend like the dew on thy shore,
And a halo of beauty shall circle thee round;
The trumpet of Israel shall sound as of yore,
And proclaim to the world that the lost heir is found."

The Jews were never lost, neither were the Gentiles; so it could not be either of those people that our Lord came to seek. In fact we have His own word for it, "I am not sent but to the lost sheep of the House of Israel." Again, St. Paul tells us, "When the fulness of the time was come, God sent forth His Son, born of a woman, to redeem them that were under the law." Now the Gentiles never were under the law, and as the Jews would not receive Him, why He went to His other sheep—viz., the House of Israel. "Go to the lost sheep of the House of Israel," said our Lord to His disciples. Now I think this is all pretty plain English, and all the spiritualising in the world will not alter it one *iota*.

Although the Bible was originally written in Hebrew, it has been so beautifully translated into our language, that any school boy or girl may both read and understand it (that is, if they will only read the dear old book as it is written). If they do not, but will still listen to the spiritual interpretation of the present day teachers, why then the Bible will be to them what a man in this town the other day told me it was—viz., "The greatest puzzle that ever was written." I know there are passages difficult to comprehend; they have been so to me in years past; but now (thanks to the writers of Anglo-Israel literature); thanks to you, sir, to dear Miss Lawrence, Miss E. M. Rush, and to those who are asleep in Jesus! and I must not forget one who will ever be dear in the memory of all who knew him—viz., our late beloved and respected pastor, the Rev. Canon M. B. Brownrigg. 'Twas from his lips I first heard the glorious news of my birthright, and although that voice is silent now, and we shall never hear its tones again, or see that dear face until we meet at the "midnight cry," yet, the torch that he kindled in this good city of Launceston, shall never be extinguished, while Edward Lovell Dwyer lives to keep it burning. Once more I thank the living, and the dead, for all they have taught me. The Bible is a new book to me. I know now the true meaning of God's Word, uttered by the mouth of His holy prophets and apostles, and if I only read the dear old book as God has written it, taking nothing from it, or adding anything to it, it will be no puzzle or enigma to me. Once more I emphatically repeat, the Church of England is the Church of Christ, the Church of Israel, founded by Israelites alone. Israelites were the first clergymen in Britain, they built the first Christian Church. Aristobulus was the first Lord Bishop, ordained by St. Paul himself. The Church has one foundation: Christ and His apostles, and they were Israel. This is the faith I shall live and die in, and all the spiritualising ministers may preach to the contrary will make as much impression on me as a puff of wind, or a spray of the sea on the rock of Gibraltar.

When I wrote to my friend Miss W., in reference to Canon Kelly's sermon on the "Kingdom of Christ," I made no comment on the reverend gentleman's version of that subject, then, but merely referred her to several passages in Scripture of which I enclosed a copy for her perusal, asking her whether she thought the homily she had heard on the Sunday was at all in harmony with those passages, to which she replied in letter number one. I then posted a second missive to my fair opponent, something after the style of what I have herein written; thereupon, I received letter number two. Epistle number three came in answer to my third address to my adversary. You will see, sir, the battle has been a resolute one, and I must compliment my antagonist for being a brave and valiant warrior.

The quotations I sent for her to study were Deut. xiv. 2, vii. 6; Amos iii. 2; Psa. cxlvii. 19, 20; 1 Peter ii. 9; Isa. xlix. 3, and many more. But I need not recite them to you, who know them all well. You will note her answer in letter No. 1, page 2. And now, dear sir, you know the sentiments of my heart, and all the world may know them too. The hero of Acre's nephew is not afraid to say what he means, and what he believes to be the truth. However, to you, and to all those clergymen whose names I have before me, in the BANNER and *Covenant People*, I submit myself. If I am wrong, tell me, and I will sheathe my sword, and yield to your decision. I am well aware you are not prophets, but I firmly believe that God has revealed a great deal to you. Judge, therefore, between me and my fair and energetic opponent, Miss W.

But ere I conclude, I will just briefly comment upon two remarks of my friend, in reference to Englishmen. Being one of that chosen race myself, I cannot let her assertion pass unanswered. She writes thus:—"Englishmen are very exclusive, and they would like to be so in heaven." To the first affirmation, I reply in the affirmative, taking my authority from Num. xxiii. 9, "Lo! the people shall dwell alone, and shall not be reckoned among the nations." To the second observation, I answer: Well, I think my friend forgets that in "heaven all are to be as the angels." However, I must leave that query for some wiser head than mine to decide.

Nevertheless, there is one thing I beg to add, and it is this: When the "Holy City," new Jerusalem, comes down from God out of heaven, the wall of the city will have twelve foundations, and in them will be the names of the twelve apostles. It will also have twelve Gates, and "the names written thereon, will be the names of the Twelve Tribes of Israel." From this it seems to me, that even in the "new heaven, and the new earth," the name of Israel will not be blotted out. And now, let me sign my name in full, to all I have written; and that God will bless you all in the battle. Believe me ever faithfully yours in Christ and Israel,

EDWARD LOVELL DWYER, *Hon. Local Sec.*

Mulgrave-street, Hampden, Launceston, Tasmania, June.

LETTER I.

DEAR MR. DWYER,—I must apologise for not writing to you before. First, the Rev. Canon Kelly's sermon. I saw nothing wrong with it, except perhaps the politics. I think they ought to be kept for week-days. Politics and religion may go hand in hand, but one may relax one's hold on them on Sundays.

Now about the other. I have carefully read those verses, and I will give you my idea of them. Jesus Christ was a *direct* descendant of Abraham; and when the Lord said, "In thee shall all the kingdoms of the earth be blessed," and other verses which you have quoted, they were meant spiritually: that through Jesus Christ the seed of Abraham should be blessed. Jesus was a descendant of Israel; and through Him, who was about to die for His people, they (the whole world, not one particular portion of it) should be blessed. I am sorry to disagree with you, but that is the meaning those words have for me; and I prefer to think I owe my salvation to the Lord Jesus Himself, and that, if I

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am a penitent sinner, He who said, "Him that cometh to Me I will in no wise cast out," will not first ask me if I am an Anglo-Israelite or a Gentile. I prefer, I say again, to think that, than to think that the merciful Father would make any difference between one of His children and another, for we are all His children. I cannot think that those promises point to anything else but to Jesus, the "Saviour of mankind." I think, too, that ought to be enough for us! The fact, in short, suffices that we have a great High Priest, who is ever making intercession for us. I know you won't agree with me. I am sorry, but I cannot help it! I hope you will still believe me to be, &c.

D. M. W.

High-street.

LETTER II.

DEAR MR. DWYER,—I think there is a little misunderstanding somewhere between us about the Anglo-Israel theory. We will put the spiritual idea on one side, and accept the worldly. I grant you that we are Israel; where are we then? What is the difference? are we any better than our neighbours, who, by the accident of birth, are Spaniards, Germans, Portuguese, Dutch, or any other foreigners? Remember Luther was a German, and we owe him a great deal for the work he did at the time of the Reformation. And there are Frenchmen as good as any English. Englishmen are very exclusive, and they would like to be so even in heaven. When the Lord said, "I am not sent but unto the lost sheep of the House of Israel," He said it to try the faith of the woman; for you must remember that Jesus Himself was a descendant of the Gentiles as well as of Israel. Ruth the Moabitess was a Gentile; so was Rahab. Israel and Gentiles are thus connected, or should be, in one holy bond of fellowship. The Lord Jesus taught His narrow-minded disciples a love and faith that was wide as the world, of a God who was the Father of all, irrespective of racial prejudice: "one Lord, one faith, one baptism, one God and Father of us all." And why should we set so much store by the thought that we are the children of Abraham, and therefore entitled to all these blessings? "Seek ye first the kingdom of God." Christ Himself is the only Son. We are they (Israel and Gentiles) who have received the Spirit of adoption. As there is one only Son, so all the rest of the world are the adopted children of the one Father. Why should the doom you spoke of come upon Germans, Spaniards, and other foreigners? There are in Germany some of the cleverest, deep-thinking, scientific men of the day. Not only that, but some of the most God-fearing. I myself personally know several German gentlemen, for whom I have as much respect as I have for any other of my friends.

And now about the ministers. Nobody, without an exception, has ever biassed me in any way as regards the Anglo-Israel theory. I suppose it is true. But it is not that. What appeals to me is this: that they seem to think that, because they are Israel, they are in a much better position, here and hereafter, than those who, by "the accident of birth," are not Israelites. Now that is the part I don't like. You say there is no Gentile Church now. I think that is wrong. As I said before, Christ is a lineal descendant of both Israel and Gentiles; and I should not like to say that, because a nation happened to be a Gentile nation, the doom you have mentioned was theirs. Remember the "Inasmuch as ye have judged these." Launch Anglo-Israel literature in such a country as Germany (one of the nations spoken of), and see what effect it would have. Why, our own Royal family is more than half German.

You also spoke of the ministers receiving purses of sovereigns. They have earned it. St. Paul says: "Even so hath the Lord also ordained that they who preach the Gospel should live of the Gospel." And if I had time and money, which I have not, I would rather spend it on showing to those who do not know it that they, whether Jew or Gentile, are children of God, and joint heirs with Christ, than by trying to prove that we are Israelites, and entitled to earthly glories. "For what shall it profit a man, if he gain the whole world, and lose his own soul?" Hoping you will excuse all mistakes,

Yours very faithfully,

D. M. W.

High-street.

LETTER III.

DEAR MR. DWYER,—I think it is a pity that we should quarrel, so I will just send you a few words, and then we will bury our religious differences. I think you might have done yourself the justice to think that if you, a personal friend, could not convince me, no man, even though he be an "Oxonian," could do so. No, I have often told you that. I think that if we are Christians—and that should be our first thought—then, "*Cui bono?*" If we are Christ's, what can anything else matter? And we are His, bought at such a price! He came to "redeem the world," not a portion of it; and He wasted no time proclaiming His own identity! No! "He went about doing good," giving "full and free salvation" to all who would accept it. And that is "the Master" I worship. If I am His, I am content to try and do His will, to "do to all men as I would they should do unto me." And you may make use of my name to anything I have written. Hoping I have not offended you,

Yours very faithfully,

D. M. W.

P.S.—By-the-bye, I do not consider my ideas confused.

High-street.

NOTE BY THE EDITOR ON THE ABOVE.

The correspondence to which the above refers, opens up a subject with which we are all familiar, namely,—the favour which God declares that He bears towards His people Israel, and that that favour remains now as it did before.

Our friend, Mr. Dwyer, we see, rather confounds "the Church of England" as it now exists with Christ's Church, the Church of Israel, chosen in Abraham and his seed, and the Israelite Church in the wilderness. There are many senses in which the Scriptures use the word "Church," and one of the chief is the national. Israel was the chosen, selected, separated nation, and in that sense, God's "Church," or "Ecclesia." The Church of England at present hardly represents the nation, save in a forensic sense, though in the blessed future we believe it will. Just now, there are many other religious bodies besides the Church of England among the British, and these refuse to submit to the latter or obey her form of worship. The nation, in fact, is divided, and "the Church" has not in her fold the nation. But in regard to "the kingdom of God," our Lord's words in Matt. xxi. 43 should settle the question, as between Canon Kelly and Mr. Dwyer. "The kingdom of God" (that is of Christ) was, He declared when on earth, about to be taken from the Jews (a portion of the children of Israel), and given to "a nation"—"the fruit-bearing nation." The idea of several, or all nations, believing of course in Christ,

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being this "kingdom," must be given up. Wherever this "kingdom" now is, we must find it represented by a single modern, Christian nation, and one that brings forth "the fruits of that kingdom." The evidence is conclusive that the modern nation in question answering to the description given, is the British, Anglo-Saxon nation, or race, which has been clearly shown, and not denied by Miss W., to be the House of Israel. That people, nationally regarded, must also be "the Church," or chosen ones of the Lord; the nation He has "selected" out of all the nations of the world, to show forth His praise and glorify Him in spiritual things. Miss W. prefers to take all the promises given to Abraham and his seed, in a spiritual sense, but not in a literal, because she "would rather not think that the merciful Father would make any difference between one of His children and another, for we are all His children." We may grant that He is merciful and that all believers are His children. But it does not therefore follow that He will not, being a Sovereign, use the fittest agents among His children to do His work in the world! Men act thus in the affairs of this life, and no one accuses them of partiality. India is governed by Great Britain. But only a selected and trained few out of Britain's sons are sent there to do the nation's work! Does God show partiality in selecting among His national children the one He deems best fitted for the purpose, in educating and training them, and then sending them forth to evangelize and bless the world? Surely not. He does not leave us in doubt about His plans. In Isa. xliii. 1, 7, 12, 21, R.V., He declares that He has made, formed, and created Israel, and constituted them "His witnesses," "that they might show forth His praise." They are "to blossom and bud," and they are "to fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). The Bible is full of God's electing grace, whereby He appointed this favoured race to be His messengers of mercy to the world; and woe be to us if we refuse to recognise either His right to do as He will with His own, or fly in the face of His providential arrangements by which He declares He will dispense His mercy to the nations. Miss W. seems to have fallen into an error respecting our teaching with regard to Israel's functions. Our Israelite origin cannot save a single soul any more than it saved Ahab, Judas Iscariot, and the many Israelites and Jews who have died in their sins, unsaved! The chief "good" we recognise as the result of the choice of the House of Joseph to be God's ministers, is that it has educated and sent forth a people, chosen by the Lord as the fittest agents to proclaim the Gospel, and invite the adhesion to it of all the nations, families, and kindreds of the earth. This invitation opens to all Gentiles the whole of the spiritual blessings which God gave to Abraham and to his seed, for themselves first, and to communicate them to, and thus bless all the nations in Christ, in spiritual things only. As to temporal blessings, those were in the nature of things reserved for "Abraham and his seed for ever," and could not be communicated to the nations, except that such individuals, or families of those nations, who joined or may join the House of Israel, and so become naturalised among them, and share with them in such temporal gifts, become themselves "Israelites by adoption." These temporal gifts were: 1st, the land; 2nd, a great and mighty nationality; 3rd, a great and constant population-increase attached to it, conferring "Empire;" 4th, the Gates of their enemies, as their own possession; 5th, abnormal wealth; 6th, a colonial empire; 7th, a heathen empire great beyond comparison; and 8th, the privilege of Gospel evangelization among all the nations, which is the end and object of all the rest, being specially needed to qualify them for their glorious ministerial functions. Miss W. would apparently be satisfied with her own personal salvation, but dreams not that God needs something beyond that. He needs her help, and that of all her race to take the Gospel to all the world besides. As a fact, she must see that God uses the British and American nations, nationally, but not the other non-Israelite nations, nationally, to execute this glorious function. What other nation is fitted, *quâ* nation, for the work? None in Asia, none in Africa, being mostly savages and Mahomedans; none in Mahomedan or in Roman Catholic lands; since the latter teach rank idolatry. Not the German race, who refuse obedience as to the Lord's Sabbath, and to His commands as to the Sacrament of the Lord's Supper. We are reduced thus to the Protestants of the Anglo-Saxon, British race, and these are just those we detect to be Israelites because they have all the gifts in possession which God promised to His people to enable them to go out and evangelize all nations in all lands. Miss W. has some idea that because we make these claims for the British as Israelites they must or ought to be holier and better than their neighbours. Alas! Israel is no better now than they were when God selected them in the times of Moses and the patriarchs before him. Abraham, Isaac, and Jacob were far from perfect characters. Israel was always a stubborn, evil generation, as Deut. ix. 7, 13—29, and 2 Kings xvii. testify. David's character was very faulty, and on one occasion his crimes were heinous. Yet the Lord chose the nation and the man, and loved both to the end.

A few words on another objection raised by Miss W. and we conclude. She demurs to our esteeming our nation to be in an exalted position because we are Israel. We do not say so. God declares that "Israel obedient" shall inherit all those earthly blessings enumerated in Deut. xxviii. 1—14, xv. 6; Jer. xxxiii. 9, xxxi. 9, 31—34. We have proved the British to be "the remnant of Israel," and Miss. W. does not deny the fact. Can she venture in the face of Scripture to refuse to the Lord's people the position of superiority on earth, which He who cannot err has assigned to them? Earthly supremacy is requisite for those God deigns to employ as His world-wide missionaries, to enable them to preach the Gospel to the heathen. Without the protection of the British flag the Gospel could not be preached to the natives at all. The flag having ceased to avail in Matabele and Mashona lands in South Africa, the Christian missionary's power is in abeyance. The Gospel as a rule, like trade, follows the British flag.

Christ certainly came to redeem the world, not Israel only. But He has decided to do it in His own way. "Go ye," He said to His Israelite followers, "and preach the Gospel to every creature." "Lo! I am with you always, even unto the end of the world." "Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6; Mark xvi. 15; Matt. xxviii. 20, R.V.).

THE Editor of the "Anglo-Israel Almanack" would remind the secretaries of Colonial and American Anglo-Israel Associations, that particulars of their Societies should be sent at once to the Publishers, 5, Racquet-court, Fleet-street, London.

THE heir to the present Sultan of Turkey is not his eldest son, but his brother, who is fifty-two.

MESSRS. CORNISH AND CO., the well-known organ manufacturers, have opened a central London show-room at 36, Farringdon-street, where their organs and pianos can be tested and catalogues obtained.

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THE NEW REVELATION.

By T. Reay, Gosforth.

It is so rare to meet a man who knows aught of Israel except the Jews, that the old ground must be gone over again and again. It cannot be too often repeated that in Scripture the term Israel refers, for the most part, to the Ten Tribes, and the term Judah to the two.

Solomon was king of all Israel. At his death his son Rehoboam was to be crowned king, but the Ten Tribes revolted, and set up a separate kingdom, with Jeroboam as their king. God Himself then owned Solomon's son as no more than king of Judah. Judah fought unsuccessfully with Israel to win her back, and in proof that Ten-tribed Israel was not the insignificant people we are sometimes told, it may be noted that in this war with Judah, because God was against her, Israel lost 500,000 men, the greatest slaughter in any one battle either before or since (2 Chron. xiii. 13—18, R.V.). 217 years after the separation, after Judah had passed through the reigns of 10 kings, the word "Jews" first appears and refers to Judah only—never once was it used with reference to Israel, who all this time was also existing as a separate nation. After outliving altogether 19 kings, Israel was driven by the Assyrians to beyond the Euphrates.

Judah continued a kingdom for 133 years after Israel disappeared; 467 years from the accession of David, and 387 years from the revolt of Israel. She was then driven captive to Babylon, but returned and inhabited the holy land in our Saviour's day, but Ten-tribed Israel never joined her, for she never returned.

About 120 years after Israel had ceased to occupy a place in history, Jeremiah said, "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." St. Paul explains, in Heb. viii., that our New Testament is precisely that new covenant. Jeremiah further says, "The House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance to your fathers."

The return of the Jews to Palestine is freely discussed to-day. Israel is still missing, but anybody can easily identify the one nation of the world that is to restore the House of Judah to the inheritance of their fathers, and that is the nation which to-day possesses the heritage, and is doing the work of Ten-tribed Israel.

The Jews were Judah, and Judah was of Israel, just as a Welshman or a Scotchman is British; but nobody can point to the Welsh or the Scotch as "the British nation," so it is equally absurd to point to the Jews as "the Israelites." The Scriptures make no such blunder! With regard to the term Jew, a born Welshman or Scotchman will ever be Welsh or Scotch and proud of his origin, being always at the same time British. A descendant of the tribe of Judah will likewise always be an Israelite. The foregoing is the A B C of Scripture, or what the notes are to the musician. They are the first steps to the new revelation, and the Scripture is unintelligible without them.

In 1843, the Rev. Maximilian Geneste, M.A., incumbent of West Cowes, Isle of Wight, published in two elaborate, and, doubtless then, very costly volumes, dedicated to the Lord Bishop of Winchester, what he describes as the gordian knot of sacred chronology, the intricacy of which all the chronologers have complained of, but none have been able to unravel. He entitles them the Parallel Histories of Israel and Judah. The work was subscribed for by Her Majesty and other royal personages, the leading clergy, H.M. judges, &c., &c., some 900 copies being subscribed for, previous to publication. The volumes in question must be lying snugly in the libraries of many and many an English home, and yet, after more than half a century, how refreshing it is to meet a man, pastor, teacher, or Bible student though he may have been for a lifetime, to whom the sound of Israel conveys any idea beyond that of the Jews. Men will not trouble to grasp the A B C of their Scriptures, without which an intelligent understanding of them is impossible, nor learn the notes by which the music of restored Israel is shortly to glorify God.

"Surely to God we are boastful enough, as a nation, without getting this idea into our heads," said our leading Church paper, some years ago. Is it not boastful, then, to attribute the marvellous position of this nation to our own natural strength, to anything and to everything in fact, rather than to God? but it is not boastful, in the face of the assertion of sceptical writers that God made certain specific promises to the Jews and never kept them, to say, that on the contrary, God is, and has been faithful, and has kept all His promises.

What good will it do? is constantly asked. Much every way, as St. Paul would reply. It will prove that God really exists, and is very near to us this moment. It will transform the half-hearted "I believe" of our Apostles' Creed, a phrase ordinarily used otherwise to express doubt, into something more nearly approaching the original "credo," and thoroughly vitalize our already Israelitish worship. This new revelation is to the theologian what the electric light is to the scientist. Secularists and publications that pander to them often speak of the Scriptures as the Jewish writings, the Jewish histories, &c.; this is their polite way of insinuating that apart from the historical portion the rest is a cunningly devised fable. Now, the new revelation reveals the fact that if a fable the Jews are not the authors, because the Scriptures contain nothing that is in any way creditable to the Jews, and certainly no such promises as we hear so much about. There are promises in and through Christ, but we have only to consider the attitude of the Jews towards Christ to perceive that they are not the inventors of the fable.

The Roman Catholics, then, as the accredited custodians of the Scriptures, Are they the inventors of the fable? The new revelation again says, Certainly not; for they would not have told us, as St. Paul tells them, that they only owe their position in the Christian world to the enforced salutary, but temporary absence of others. Israel's vacation ended, she must resume her duty; she can neither divide honours with or become absorbed by Rome. She must stand first—the first and not the last.

The British are the only people to-day who could, with any show of reason, be charged with inventing the fable, but their sublime indifference to their heritage dispels the idea, and forces the stamp of eternal truth upon the Holy Scriptures.

To those who are familiar with Scripture, the new revelation lets in a flood of light on our doings in Egypt and South Africa at this moment. We cannot understand —and it is not blasphemy, but pure candour to admit that we nationally, do not agree with very many of God's ways; but we cannot, like some people, say, "If that is your God, we will have none of Him." Our childhood's life was not lived in vain, and we cannot forget its lesson. We well know now that what was the very best for us was just what ran counter

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to our highest judgment, and was what we most condemned in our earthly father. We cannot get beyond childhood in our relation to God, and to seriously criticise His doings, if it were nothing else, is to repeat the error of our childhood.

Israel has never been forgotten in her captivity; her own God-sent messages of love and promises of restoration are reiterated throughout the pages of Scripture, all clearly addressed to her, but by the translators and commentators divided between Judah and the Church. Although the missives have missed her, Britain stands to-day arrayed and bedecked in all the finery of Israel's presents, and in the full enjoyment of Israel's promises, shaking her head in response to God's overtures of reconciliation. "Truly, the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider."

WHY THE NATION-CHURCH EXISTS AND WHAT IS ITS OBJECT.

WE are often asked in what "The Church" consists and how our nation, being Israel, is interested in the blessings which the Scripture attaches to the Church of Christ, that is His body. Of the various senses attached to the word "Church" in the Scriptures, there is one which clearly applies to the nation selected by the Lord. Thus Stephen, just before his martyrdom (Acts vii. 38), spoke of Israel as "the Church in the wilderness." To the nation of Christ's choice (and, therefore of God's), "the kingdom of God," taken from the Jews, was destined to be given.

That nation must needs be the House of Israel, God's selected people, therefore His sanctified ones, or "Church," set apart to show forth His praise (Isa. xliii. 21, R.V.). For Israel was "to blossom and bud, and to fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). That Nation-Church, blessed with all spiritual blessings in Christ, and early set apart to become a blessing to all the nations outside the circumference of Israel's nationality, as well as to all those within its bounds (Gen. xxii. 18, R.V.), has a work to do which is entirely unselfish. It has to deal with all the inhabitants of the earth, and in and through Christ, to bring them blessing.

The Moderator of the General Assembly of the Free Church of Scotland, in his address at its sitting in June last, reported in *The Scotsman* of the 3rd of that month, speaking of the Church in a sense differing from ours, gave expression, nevertheless, to views on the subject we have mentioned which exactly express our idea. He said—

"THE COVENANTS.

"In external form the covenants have passed away; but it is only as the water has passed away when it is seen no longer separately on the ground, yet is nourishing the more effectively because unseen the daisied grass and ripened corn with which the earth is clothed. (Applause.) So far have the words of the Covenant's first martyr been fulfilled. He saw the storm that was bursting on his Church and country, but he saw the clear shining after rain which would also come, and he died with this prediction about Scotland on his lips:—

> "They may scatter their dust on the winds of Heaven,
> To the bounds of the utmost sea;
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(Applause.) But that reviving needs to go further than it has gone as yet. Let us have clearly before us the ideal for which our fathers strove. Let us understand that the Church exists not in any sense for its own sake, and not even for the benefit of the individuals that make it up, but as the chosen means of carrying out the divine purpose for mankind. Let us understand that a foremost part of that purpose is to make the people of each land aware that they, as truly as Israel of old, have special things to do for the God of all the earth, special aspects of the truth to develop, special kinds of good to embody in tangible and effective forms in order that they may thereby work out spiritual benefit for all mankind.

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"Let us understand that the honour and success of a national Church lies not in securing advantage of any description to itself, but in making the nation aware what its particular duties as God's servants are, and in sending them forth both determined and well equipped to do them. (Applause.) Let us understand that such ends cannot be gained by might or power, not by sudden strokes of any kind, only by patient walking along that lowly path of service and self-effacement which our Head deliberately chose when He refused to have the kingdoms of the world and all their glory put into His power at once. Let us understand such things as these, and will not all common duties be in large measure transformed for each of us in whom spiritual life exists at all? Will not each of those common duties be felt to be a part, and a means of awakening and moulding a thousand other parts, of a collective national life which will draw communities and nations to submit to a heavenly guidance which has shown its transforming power in actual experience? So there may come to be spread wide and far among us that intensity of personal piety which is the root of everything good and hopeful, and side by side with it the constant sense that the common details of common life are holy because inseparably inwoven in the plan according to which God is effecting His loving purpose for the nation and for all mankind. So may the ancient vision be fulfilled in more glorious fashion than could be understood either by those who first shaped it into words or by our Covenanting fathers whom the rude sketch of it that came before them so greatly uplifted and inspired—the vision with which, as it stands in the writings of Micah and Isaiah, the proceedings of this Assembly may, I trust, not unfittingly be closed:—'In the latter days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and peoples shall flow into it. And many nations shall go and say, 'Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth instruction, and the word of Jehovah from Jerusalem.'

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* This was affirmed by Lycurgus, Archbishop of Syra, in conference with Bishop Harold Browne, at Ely, where also the Immaculate Conception was condemned as blasphemous!

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JEWELLERS' GOLD, AND ISRAEL'S WEALTH.

"In England alone £33,000 worth of gold a week is used by the jewellers; and this nearly all new gold, which, being required in certain forms and quantities, is mostly supplied from London. A curious chapter might be written on the preparation of jewellers' gold. There is watch-gold, for instance, which is of 18-carat; while for the more decorative smaller articles there is grain-gold, which is fine gold above the Mint standard. Although the metal is prepared in London, by far the larger portion of articles of jewellery are manufactured at Birmingham and Sheffield. Birmingham takes half the gold and silver used in British jewellery, the silver alone used in the capital of the Midlands averaging over £350,000 a year. England's £1,720,000 a year is said to be a third of the world's goldsmith's work, although, of course, all gold statistics are for many and obvious reasons but approximate and none too favourable estimates."—*London Paper.*

* This was affirmed by Lycurgus, Archbishop of Syra, in conference with Bishop Harold Browne, at Ely, where also the Immaculate Conception was condemned as blasphemous!

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"Sir John Puleston handed the casket to Princess Maud. The wedding ring, which is of gold from the Trawsfynydd Mines, was enclosed in a silver casket, which is formed of panels supported by beautiful carved Corinthian pillars. The back panel has engraved upon it the following inscription:—'Presented by the Gorsedd and National Eisteddfod Association to her Royal Highness the Princess Maud of Wales, on her marriage with his Royal Highness Prince Charles of Denmark, July 22, 1896.' The front panel, which is of solid gold, has a similar inscription in Welsh. One of the end panels is ornamented with the Arms of Wales, surmounted by the Dragon, and underneath the Eisteddfodic motto, 'Galon with Galon' ('Heart to heart'): the other bears the Union Jack crossed with the Danish Flag. The lid is formed of an oval crystal centre, bearing in the central portion the appropriate Eisteddfodic and Druidic emblems with the motto, 'Dan Nàwdd a'i Dangnef' ('In God's protection and His peace'). On either side are the monograms of the bride and bridegroom, surmounted by the crowns of the Royal Houses of England and Denmark. The corners are decorated with the Red Dragon of Wales in enamel and wreaths of oak leaves and acorns entwined with mistletoe.

"The Prince of Wales graciously acknowledged the present on behalf of his daughter, and expressed the greatest gratification with the continued kindness and loyalty of the people of Wales and the pleasure they had in visiting the Principality. Sir George Osborne Morgan, the Hon. Hanbury Tracey, Mr. Milbank, M.P., the Arch Druid, and other members of the deputation were then formally presented. The little Prince was a great attraction, and his grandfather, the Prince of Wales, informed the party that he was always called David."
—*London Standard*, July 21, 1896.

Correspondence.

PROGRESS OF THE CAUSE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am making time to report to the readers of the BANNER something of the work which it has pleased God to enable us to do during the year 1896 up to the present date. Not that my year's work is done, as the autumn is often an important time. During the first quarter of the year I gave six addresses in the country chapels and two in local mission halls. During the second quarter I gave six addresses in country chapels, three in Carlton Hill Mission Hall, one at Worthing, one in Hyde-park, and thirteen on Brighton beach, distributing an enormous quantity of literature in all these places, and causing a considerable amount of interest to be stirred up. During July I worked in the country, in Hyde-park, St. Leonard's, and Brighton, having given no less than sixteen addresses during the month.

Among other pleasures with which August has opened, I received an invitation to lecture at Mrs. Seaman's boarding-house, 117, Marine Parade. This Christian lady has become very interested in the subject, and it was a great pleasure to me to go and lecture and sell seven "Handbooks." May it please God to abundantly bless Mrs. Seaman, and may many receive the "light" in her house.

Mr. Mackworth has reported concerning the Hyde-park meetings, but he omitted to state what a splendid banner he had made and fixed on a pole, which stood well over the head of the speaker, and how he himself left no stone unturned to make the meetings as successful as possible. The first afternoon we had three decided Christian opponents, but after their first warming they stood aloof. Of course, their opposition was limited to the usual stock-in-trade text (Gal. iii. 26) and logic, which is all well-exposed in Mr. J. G. Taylor's "New Testament Truth on the Anglo-Israel Controversy," a pamphlet which all aspirants to open-air advocacy would do well to commit to memory. Several Jews listened with great attention; one stood at my elbow a whole afternoon, as though he would not lose a word, and was the first to buy a "Handbook." I beg to thank all the friends who kindly sent literature for our London meetings. Mr. Mackworth has doubtless written to them all, but my time is so fully occupied, they will excuse me from writing to thank them personally; besides which, I do not know whom the different parcels came from; but we had a good supply with what Miss Rush sent, and what I sent up from Brighton.

Several friends have asked me what I would charge to go and lecture in their localities, and they speak as though the cost keeps them back from doing something for this cause. I think it is time that friends in other towns and villages knew that I charge nothing; and if they will only communicate with me, and help to get up the meetings, either indoors or out, I will see that they suffer no personal loss. The British-Israel Association and other friends will back me up if we can only find the doors open for meetings. The first thing is to find the room, as winter will soon be upon us—church, chapel, or mission hall, wherever they are willing to accept of our services. This only applies to the south of England, as I can only pay flying visits. I may mention that, when I have been absent from Brighton, my place has sometimes been taken by my friend Mrs. Richardson, who is an indefatigable "sower," and speaks fluently upon this subject.

So we can truly report progress, and praise the God of Israel. Yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Aug. 10, 1896.

P.S.—My report will be sent with list of subscriptions to be printed in January, 1897. I am just about to order another supply of literature for my autumn and winter work. "Handbooks" sell freely wherever I go.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—You will, no doubt, be pleased to hear that a few Anglo-Israelites residing in the Camberwell District, S.E., have met together for friendly intercourse, the outcome of the same being the unanimous desire for the following:—

1. That a Local Association should be established as soon as possible, for the purpose of providing periodical meetings, mutual intercourse, lectures, prayer, and study of the Identity question, and the promulgation of this grand and momentous truth.

2. To invite all British-Israelites resident in (or near to) Camberwell, Peckham, Dulwich, &c., to become members of this Association.

3. To intimate that it is proposed (D.V.), to hold a drawing-room meeting about Sept. 15, next, at which it is hoped that our good and esteemed friend, the Rev. Marcus Bergmann, will preside and give an address.

Several names have already been obtained, and any other Identity believers residing in the districts referred to are cordially requested to co-operate, and the undersigned will be pleased to receive and reply to communications on the subject.

Thanking you in anticipation, and with best wishes,

Believe me, dear Philo-Israel, yours faithfully,

HENRY G. LOCKE, *Hon. Sec., pro. tem.*

115, Choumert-road, Peckham, S.E., Aug. 22, 1896.

HERMANN WARSZAWIAK, during his preaching tour in America, publicly stated, "The two great nations of the world are the United States and England. These will be the victorious countries in the coming of Christ, because they have been kind to the Jews. I believe that the Anglo-Saxons are the Lost Tribes of Israel. It is positive to me, the Jews, two millions of the eight millions in the world, have come to you, and in the coming day they will say, 'Our brethren, we have come to you; we have found you; let us worship our God together.' I plead for your sympathy and prayers for our people." Addressing, by invitation, the ministers of Lincoln City, Nebraska, he urged the importance of the study of Hebrew, claiming that the time was coming when ministers would need a good knowledge of it. H. W. is a converted Polish Jew, who is head of the New York Mission to the Jews, and is collecting the necessary funds to build a synagogue for them. 73, Bible House, New York.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"BRITAIN'S POSITION, PRESENT AND FUTURE."

THE above is the general description of a lecture delivered in Adelaide, Australia, and published in the *Adelaide Observer* of April 26, 1896. The Australian friend who sent us the notice cut out of the paper, declares that the lecture cannot be termed even "Blind Evidence;" but we regard it as very remarkable evidence of our nation's Identity with the lost Ten Tribes, when it is known that the lecturer was no other than the late Edward Hine's opponent at the Exeter Hall discussion, some years ago, named Mr. Robert Roberts. The speaker boasted that in the three nights discussion he had proved the falsity of the Anglo-Israel "theory," since it was, in his opinion, an artificial and unscriptural invention. While he declared that the idea was untenable in character, he allowed that "England" was possessed of almost all the blessings we assign to her, as believers in Our Identity! We had these gifts, according to Mr. Robert Roberts, not because we were Israel, for we did not belong to that race, but because "we were the most Bible-honouring, and enlightened of the Gentile nations!" Where Mr. Roberts finds that statement in the four corners of the Word of God he has never stopped to explain. It is a pure invention of his own! It is not only not in the Book, but it is in direct contradiction to the Word and promises of God Himself! He, the Lord, allotted them all to Israel, His chosen people; but those who tell us that He gave them on any ground at all to one of the Gentile, non-Israelite nations, and that because they were the most enlightened and Bible-honouring of the Gentile races, has the burden of proving that idea from Scripture, and of showing us how such an assertion does not dishonour God, and make Him a liar (which God forbid)! In His Word we find that a nation such as that answering to the description of the British given by Mr. Roberts was distinctly indicated to be Israel. Before we proceed further, it is fair that the reader should see what Mr. Roberts himself said. It was this:—

BRITAIN'S POSITION, PRESENT AND FUTURE.

The series of free lectures by Mr. Robert Roberts are drawing to a close, the fifth having been delivered in the Trades Hall on Friday night, on "The greatness and maritime strength of the British Empire considered as an element in the political combination characterizing the end of the present dispensation." It was a significant fact that a cluster of small islands should exercise dominion over half the globe, and be "monarch of the deep." British ships everywhere outnumbered other nations ten to one. His contention in previous lectures was that "the present condition of the world had neared the events given by prophecy, and that a divine revolution was close upon the world." The question was whether such a state of affairs corresponded to the prophetical indications as regarding the situation of the "latter days." This was borne out by Scriptural quotations, which required that a maritime power of wide dominions situated in islands would figure in the restoration of Israel's nationality, as ancient Tyre figured in the establishment of the kingdom of Israel under David and Solomon. "Tarshish" was the name bequeathed to that power, and he traced it in its primitive applications, showing that every part of the surface of the globe to which it could be applied was under British rule. Britain was undoubtedly the tin islands of Greeks and Phœnecians, from which Tyre obtained her tin supply mentioned in Ezekiel xxvii. 12. Other passages were submitted to prove that after Britain had been humbled Britain would become the ally of the new kingdom of David, assisting in the restoration of the Jews (Isaiah lx. 9). The Anglo-Israel theory was false, being an artificial and unscriptural invention, and had been fully exposed in a debate between himself and the inventor in the Exeter Hall, London, for three nights. Such an idea was untenable in its character. England had been assigned a place in the latter-day prophecy, not as a part of Israel's race, to which she did not belong, but because she was the most Bible-honouring and enlightened of the Gentile nations. After being humbled she would submit to a new Constitution and new rulers at Christ's hand, and give up the dominion of the sea, but first the war of the great day of God Almighty would break all

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human governments of the world. Such facts as he had stated might appear to some fanatical, but if examined they would be judged to be found true, and he commended them as worthy of consideration by all, seeing that we were now in the time of the end and nearing the time of trouble such as never was.

Mr. Roberts here describes the British people as occupying the islands, as "dominating half the globe," and as being "monarch of the deep." Now in regard to the latter fact, no nation can be "monarch of the deep," in these last days (the period Mr. Roberts especially refers to in his lectures as a prophetic period about to witness a divine revolution), without being in the possession of "the Gate of their enemies." These are the many Gates of their many enemies (Gen. xxii. 17, R.V.). The Gates are the ports of their enemies; their stategic positions, giving dominion over their neighbouring land and seas (Psa. ix. 14; comp. Prayer Book Version). Our nation is the only one in possession of the Gates, and, therefore, is the mistress of the sea. But the Scriptures give these very things to Israel—namely, the dominion over half the globe, "the kingdom and dominion and the greatness of the kingdom under the whole heaven," the heirship of the world, and the supremacy of the sea (Gen. xxviii. 14; Dan. vii. 27; Rom. iv. 13; Gen. xxii. 17). All these, it will be seen from the Scriptures quoted, were gifts from on high to God's chosen people Israel.

Since the Scriptures require, according to Mr. Roberts, that a maritime people, like the British, should carry out the purposes of God, such people being situated in islands, we reply to him that the Scriptures distinctly indicate Israel to be the people God set apart, as islanders, with wide dominions to carry out His purposes of restoration of the children of Israel generally to the land of their promised inheritance. This appears from Isaiah xli. 1, *et seq.*, and xlii. 4, where the contexts show that the Lord was describing Israel of the Isles as His servant, His chosen, the chief of nations, whom God helps and defends. In regard to the wideness of the dominions promised to Israel and to that people exclusively, in the Scriptures, we need only to refer to such a passage (beside those already noted) as Isa. liv. 2, 3, R.V., which clearly points to Israel: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on thy right hand, and on thy left, and thy seed shall possess the nations, and make the desolate cities to be inhabited."

Mr. Roberts maintains that the British Empire is the Tarshish of Scripture, and is the Gentile power destined to assist in the restoration of the Jews to their land! The lecturer was strangely ignorant of the Scriptural fact that the Jews are not to be restored alone, but that they will be restored and accompanied in their return by their own brethren of the House of Israel, called "Joseph," or "Ephraim," in the Scriptures. Many Scriptures assert the fact, and nothing whatever can be made of them but that—Jer. iii. 18, R.V., is one such. See also Hosea i. 11; Ezek. xxxvii. 15—28, &c.

When Jerusalem shall be called the throne of the Lord, and all nations shall be gathered to it to the name of the Lord to Jerusalem, "In those days the House of Judah, shall walk to (margin) the House of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers." Here is the return of only two peoples described. Israel and Judah together return, but no interference of a Gentile people like the British according to Mr. Roberts, is admissible. It would be a destruction of the promise and of the prophecy if it happened. The fact as stated by Mr. Roberts, however, is true enough. The British will indeed restore the Jews, and return, themselves with them to the land; but it will only be so because they are Israel, their stronger brethren. As the British are proved by hundreds of lines of proof to be the lost Ten Tribes, or the House of Israel, it is quite correct to say, as Mr. Roberts declares, that they will help the Jews to return. But he is wrong when he tells us that they will do so as a Gentile, Bible-honouring, and enlightened nation. Were it so the Bible could be proved to be false, and the prophecies unreliable. Mr. Roberts adopts apparently all our views respecting the British nation, and its future Scriptural destiny, in respect to the Jews, but endeavours to show that she will act Israel's part because she honours the Bible and is "enlightened." But where he finds in Scripture that Israel is ever to be superseded, or a Gentile nation is to take her place, he does not tell us. The report of his lecture is deficient in this respect. But were it otherwise, we are confident that he could not prove his case, or that our nation is such as it is, responding exactly to the prophecies, for any other reason than the rational one—namely, that she is Israel, and therefore, responds to all the promises and predictions of God concerning the House of Israel and the Jews. Let the British, therefore, being Israel, praise the Lord.

A.D. 1897, IN ITS RELATION TO PROPHECY.

By A. A. Bridgman
(*Vicar of Lezayre, Isle of Man*).

PART I.

"Prophecy! Hm! And do you mean to tell us at the end of this nineteenth century, that you are going to speak about that worn-out fable, prophecy?" Such a question as this is one that would probably be put by nine hundred and ninety-nine persons out of every thousand, and they would suppose they were saying something very smart and unanswerable. Well! notwithstanding the self-complaisant superciliousness, the contemptuous sneer, the scorn, or vexation with which the question might be put, my answer would be, Yes; because, when one considers the unbounded, the absolute ignorance of men on the subject of prophecy, who are well, and even thoroughly informed, on many and great subjects, there is no reason that can be assigned why one should not speak with positiveness about prophecy, seeing that it is not a matter of mere opinion, but one of demonstration; of demonstration as complete as that of a proposition of Euclid. Before speaking of A.D. 1897 in its relation to prophecy, I propose to say a word or two to shew that the above is not an empty boast, but a matter of fact.

In the first place, let me put a question to be answered quietly, and by every one to himself. If one of the weather prophets of the present day, who profess to foretell the general character of each month of the coming year, should, year after year, give a generally correct description of each month, would you not say, that he knew what he was talking about; that he had some solid ground to go upon; and that he was not merely making guesses, which now and then happened to be correct? You could not with truth say otherwise, and you would have no wish to say otherwise. Now, if a man 1,800 years ago, others more than 2,000 years, and one 2,500 years ago, foretold what would take place in these very days in which we are living, as well as trace out, very briefly, but quite correctly, the course of

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events which were to take place in a then far distant future; and if these events took place in the way that had been predicted, then let me ask another question. Why is a different rule to be adopted in regard to the acceptance of these predictions, from that given to the weather prophets, simply because they are given in the Bible? Why is their being found in the Bible at once assumed to be a proof of their absurdity, and a reason for their rejection? Yet this very absurd way of proceeding is almost universally adopted now with regard to the prophecies in the Bible. No doubt, men have a kind of pretext for rejecting the Bible prophecies, because rash interpreters have meddled over and over again with them, and brought them into disrepute by reckless assertions founded upon nothing but their own crude, unsupported opinion. If science had been tested only by the failures of scientific inquirers in their search for truth, science would not now be held in very high estimation of mankind at large. So it is with prophecy which has been tested only by the innumerable failures, and rash assertions of searches for the key, with which to open the symbolical language in which prophecy has been written; and because of these failures, prophecy has been foolishly derided; but when others have successfully interpreted prophecy, and have shewn the truth of their interpretations by its fulfilment in the way they had interpreted it, these proofs have been wilfully set aside, and men have attributed them to happy guesses, and fortuitous coincidences, forgetting that if they were happy guesses and fortuitous coincidences they would be infinitely more improbable, as could be easily shewn by applying to them what is known to mathematicians as the "Theory of Chances," than that men could predict more than 2,000 years ago what should happen, or that others could unlock their dark sayings couched in symbolical language as unintelligible to all others, as were the Egyptian hieroglyphics, until modern research had supplied a key, which has enabled hard-working enquirers to read them with facility. What has just been said can be easily proved to be true. Suppose, for instance, the case of the youngest child of a family of twelve. Then consider how few women are the mothers of so many children. Then ask how many such women are there out of ten thousand? What then was the chance, when the mother of those twelve children was born, that she should live to have twelve children? First, the chance has to be calculated of her living to the age; then, the chance of her having any children at all; and then again, that she should have twelve. Combine all these chances as the "Theory of Chances" teaches, and it will be seen that the chances against any newly-born female child's having twelve children are something stupendous. But these chances are absolutely as nothing to the chances against a man's predicting 2,000 years ago what has happened in my lifetime; nevertheless this has been done. In 1701, Robert Fleming, an English clergyman, published a book, in which he gave as an interpretation of Daniel's prophecies, that the papacy, or temporal power of the Pope, should be destroyed in 1848. Fleming wrote thus in 1701 in his "Rise and Fall of the Papacy:" "If we may suppose that Antichrist began his reign in the year 606, the additional one thousand two hundred and sixty years of his duration, were they Julian or ordinary years, would lead down to 1866 as the last period of the seven-headed monster. But seeing they are prophetical years only (of 360 days) we must cast away 18 years to bring them to the exact measure of time that the Spirit of God designs in this book. And thus the final period of the Papal usurpations (supposing that he did indeed rise in the year 606) must conclude with the year 1848." Barnes, the American commentator on Daniel, asks if this is to be "considered as merely a happy conjecture, the one successful one among thousands that have failed, or as the result of a proper calculation respecting the future. No one in comparing it with the events of the year 1848, when the Pope was driven from Rome, and when a popular government was established in the very seat of the Papal power, can fail to see that it is remarkable, considered as having been uttered a century and a half ago. Whether it is the correct calculation, and that temporary downfall of the Papal power is to be regarded as the first in a series of events, that will ultimately end in its destruction, time must determine." Time has determined. It was the first in a series of events ending in the destruction of the Papal power. The next event in order was the driving out of the Austrians from Lombardy, followed immediately by the overthrow of the duchies of Tuscany, Parma and Modena; as also by that of the Papal power in all its provinces except the small territory of the Patrimony of St. Peter secured for a time for the Pope by the bayonets of French troops. Then came Garibaldi's conquest of Sicily, and of the continental provinces of the King of Naples, all culminating in the unification of the kingdom of Italy, with the exception of Venetia, and of the territory held for the Pope by the French. After all this, the war between Austria and Prussia gave Venetia to the kingdom of Italy; and when at length Louis Napoleon challenged Germany to stake her territories on the left bank of the Rhine against Alsace-Lorraine, God declared against him, and his fall enabled the Italians to take possession of Rome, to depose the Pope, to place on His throne Victor Emmanuel as king of all Italy, and so to fulfil to the letter, and to the time, the prediction uttered by Daniel 2,500 years ago, as interpreted by Fleming more than 150 years before its fulfilment. And all this is a happy conjecture! Men say so, but may we not justly say, they talk bosh; still they say so. I have been told so several times, and always by very intelligent, highly educated men; but, who spake without reflection. Nay, one said, "If we may make ducks and drakes of dates in this way, we might so manipulate them, as to prove anything we pleased." Yes! if we were speaking after the predicted events had taken place. The objection would in such a case be a fair one, and would need to be shewn to be inapplicable in the given instance. But when the prophecy has been made more than 2,000 years, and the interpretation has been given nearly 150 years before the predicted event takes place, the objection can only be designated as silly, for what man ever lived, who, uninspired of God, could tell what was to happen more than 2,000 years afterwards; or what man could interpret any but a divinely inspired document, so as to say it meant that a certain event would happen 150 years afterwards; and both prophet and interpreter should be correct as to the event and to the time at which it should take place? Let anyone try his skill by foretelling some most improbable event shall happen in exactly a month, or a week, from to-day; it would need a very fortuitous coincidence to make his words come true; but 2,000 years, or 150 years, bah! it is only talking drivel to speak of fortuitous coincidence after such lapses of time.

In this first part I have confined myself to shewing there is no *à priori* reason why prophecy should not be true, and the interpretation of it correct. In next week's continuation I shall endeavour to shew the connection between 1897 and prophecy.

(To be continued.)

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THE NATIONAL RIGHTEOUSNESS OF ISRAEL.

By the Rev. Denis Hanan, D.D.

This is admittedly a difficult subject, and one upon which much indefinite thought exists even amongst those who recognise its existence. In Isa. liv. 17 it was foretold that recovenanted Israel, the once barren and desolate, the firstfruits of the travail of Messiah, should receive from the Lord of hosts, the Redeemer and Holy One of Israel, a "righteousness which is of Me," saith the Lord. Because of this, "My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee." This is a position promised to one nation, a national righteousness granted to Israel. We ask, What does it mean?

There are extreme statements made in reply. On the one hand it is supposed that national righteousness is the resultant of the collective right doing or justice of each member of the body politic; on the other, that it is the endowment of a favoured people, apart from right doing. Our object now is to endeavour to ascertain wherein the truth that may be found in each statement can be separated from error, and, as far as possible, to learn what may be the revealed will of God.

Under the Old Testament dispensation God dealt with the nation which He formed to be the exemplar of His rule in such a way that great principles were defined. There were periods when the nation was righteous in the sight of God, and when national prosperity and peace was given. This national righteousness was not the resultant from the absolute individual right doing of every member of the community; and yet the continued wrong doing of the community often culminated in producing a state of national unrighteousness which brought sore distress. Where is the boundary-line which, when crossed, caused the nation, as a whole, to be unrighteous and subject to punishment? To answer this, we must ascertain what was required of the nation in order that it should be reckoned righteous; and then, when and under what circumstances the sin of individuals was reckoned to be the sin of the nation.

The first requirement was the legal recognition of national covenant with God. This was acknowledged and maintained by the practice of the initiatory rite of circumcision, which by the admission of each unit brought the whole body into the Abrahamic covenant.

The next was, that the governing power, whether patriarch, judge, or king, should worship the Lord God of Israel and Him only; obey His holy law; and by example, as well as enactment, maintain truth and justice between man and man.

The third requirement was the national obedience to the ordinances of sacrificial worship. (There were certain ordinances which were expressly national in their character, as, for instance, the ceremonies of the great day of atonement.) Individual wrong doing caused the nation to become inimical to punishment, only when it was sanctioned by the sin-produced inability of the State to suppress it, and by the general connivance which fostered it. Then it was when the prophets prophesied falsely, and the priests bare rule by their means, and the people loved to have it so, the sinful acts of the ruling powers, of the religious teachers, and of the people, produced the position of national unrighteousness and the national punishments that followed.

As the wrong doing of individuals did not in itself produce national unrighteousness, so also the right doing or justice of individuals did not avert calamity when the nation became unrighteous. The seven thousand whom God foretold would not bow the knee to Baal, shared the miseries of the Assyrian deportation. Then, as now, national mercies and national judgments, come like the rain upon the just and the unjust. And hereby is evidenced the fact that in the government of God there is such a thing as national righteousness and national unrighteousness, as apart from the acts of the units which make up the nation.

There are many instances where the act of the king is regarded as the act of the nation—*e.g.*, when David sinned, and a national judgment fell, he said, "These sheep, what have they done? let Thy hand be on me, and on my father's house." Then, also, the king's act procured pardon for the people by the sacrifice offered upon the threshing-floor of Ornan; and the energies of the State being directed towards the preparation for the temple, we find that during the later years of David's reign and the earlier years of King Solomon, the nation was righteous in the sight of God, and the peace and prosperity which blessed the whole community evidenced as well as resulted from the national position.

There are instances in which the ruling house was judged, while the people were not involved. And again, when the people or the priests suffered, while the king was personally unaffected. But, nevertheless, the broad outline of God's will, as revealed in the earlier history of Israel and Judah, manifests the recognition of the positions of national righteousness, and of national unrighteousness.

Under the Christian dispensation we must expect to see the same judgment applied, the requirements for national righteousness being the same:—

1st—The State and legal recognition of national covenant with God, by the acknowledgment of the Christian faith, the practice of the initiatory rite, and the legal observance of the ten laws.

2nd—The public and national acknowledgment of fealty to God by rulers and people.

3rd—The effort to maintain truth and justice by purity in the administration of just law, both civil and international.

But the new covenant gives to Israel, when Christian, and to Judah, when brought under it, a gift of national righteousness which is of God. This does not clash with the requirements just stated, but is the cause of their existence. It is based upon the principle under which the nation was looked upon in their king. Israel is nationally re-covenanted in Christ Jesus the Lord, and this re-covenanting is through the redemption wrought by Him, and is the efficient cause of her Christianity and national acceptance. We repeat that British-Israel's Christianity is not the cause of her re-covenanting, but that her re-covenanting is the cause that brought the grace of faith to her. Her righteousness is of God, because she is accepted in Him, who "visited and redeemed His people." But this primary cause does not make unnecessary the requirements beforementioned, rather they become imperative because of it, and their observance obtains the sanction, which is of the new and not of the old. The nation is to follow after right doing, because she is re-covenanted and righteous in the sight of God, and accepted in her King, and not in order to obtain or retain that position. The laws of what I may call the kingdom of God's grace in the world, as existing in the universal Church, apply to His grace to His

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firstborn nation, Ephraim-Israel; and if any would deny the gift of national righteousness in the Messiah, they must also deny the possibility of the reckoning of a righteous position to any in Christ.

It may be objected, What about the status of other Christian nations? Is there this national righteousness for them? It is plainly revealed that all of every race who are in Christ are righteous and accepted in Him, and not for their own works or deservings; but we cannot be wise above what is written, and in reply, I ask for any statement, or promise, or prophecy, which gives to any but Israel this national grant: "Their righteousness is of Me, saith the Lord;" for "this is the heritage of the servants of the Lord," even the once barren and desolate, but now redeemed and re-betrothed, according to that glorious 54th chapter of Isaiah.

A practical conclusion follows. That the efficient means whereby national right doing is to be maintained is by a knowledge of our national position. That the effort to maintain what is right in the State will be prompted by the right motive, and therefore be effectual, when each member of the body knows his or her true position as a member of "the covenant people." That a true worship will be maintained in the Church when we know that we are Israel, and not Gentile; a natural branch, and not a graft.

The knowledge of the national re-covenanted position in Christ, the King of Israel, will be the means whereby, as never hitherto, national and personal right doing and service will be produced, and at the same time, necessarily, the efficient cause from which we learn that we continue to be accepted, not because of our own worthiness, but only because of the grace which has been given to us through the righteousness of the Righteous One, in whom nationally, as well as individually, we stand. Thus, the knowledge of the Identity of our race with Israel must tend to the glory of the Redeemer, and the national right doing of the State.

NOTE.—Although I have referred to but one passage, perhaps it may be well to state that it is not unsupported. The new covenant mentioned in xxxi. Jer. 34, and Heb. viii. 10, &c., is, firstly, the cause of the national standing in Christ, and secondly, the means whereby it will be brought about that every individual in that nation will know God, from the least to the greatest.

A TESTIMONY FROM BOSCOMBE.

OUR friend, Mr. J. J. Snow, when leaving Boscombe recently, became possessed of a copy of "Trew's Guide" to the place, and was very much surprised, and yet gratified, to read the following on pp. 25 and 26. Whether the writer was a "British-Israelite" by conviction we cannot say, but it seems probable, since he distinctly states his conviction that "the Ten Tribes of Israel came to this country," and landed at or by Aggleston, near Boscombe, before migrating to Stonehenge:—

"From here we will make our way across the downs or common to Aggleston, or the traditional Devil's Night-cap; a curiosity which should not be missed. It is an inverted pyramid, cut out of a solid block of iron-stone, on the top of a barrow or mound, about 80 feet in circumference and 70 feet above the level of the ground. There are many absurd theories as to its origin; one thing we may be assured of is, that it was a work of great magnitude, and therefore of significant importance to its designers. The most general belief is that it was a 'Druidical Altar,' and that its name is derived from the Saxon 'Haelig,' holy, and 'Stan,' a stone, or 'Hyleg,' giver of life, or the Greek 'Helios,' entering into the light of the sun. Each and all these derivations may be right when we consider that the Druids were learned both in astronomy and astrology: they were the priests of the ancient Britons, the pioneers of the Ten Tribes of Israel who came to this country; this was their first landing-place; from here they migrated to Stonehenge, therefore it is just as reasonable to suppose that this inverted pyramid was used for astronomical purposes and to commemorate their landing, as that it was used as an altar of sacrifice. This monument of antiquity must at least be about 3,600 years old.

"The scene from this spot at sunrise is magnificent. As the sun pours his rays across the sea it flashes upon this altar of stone, and everything in and around is enshrouded in a sea of glory."

Of course the guide must be a good deal out in its dates to suppose that the Druids, as the pioneers of the Ten Tribes, were the builders of this "inverted pyramid" 1800 B.C., or 3,600 years ago. However that may be, the writer in the guide boldly asserts that the Ten Tribes of Israel "came to this country," and this is the point which strikes one as remarkable, for it is true!

SCRAPS.

FORWARDED BY L. P.

THE following paragraph is from the *St. James's Gazette* of a few days ago:—

"Last week there was sold at Christie's (says the *Builder*) the reputed lock and key (of brass and steel) of the Star Chamber, Westminster Palace, being the King's judicial court, which was abolished by Statute 17, Charles I. The chamber stood at the north-east end of the hall, and was built *temp.* Elizabeth. Over the doorway were carved 'E. R.,' an open rose on a star, and '1602.' The original decoration of the oak ceiling is by some supposed to have given the court its distinctive name. By another account, 'Star' is a corruption of the Hebrew 'Shtaroth'—the contracts or agreements, for the greater part of the twelfth and thirteenth centuries, entered into between Jews and Christians, which the parties were required to deposit in the then Court of Exchequer. The deeds were executed in triplicate, so that the third copy might be kept there; the King taking a silver 'besant' (about two shillings) for each pound of every sum that passed under the deeds. Similar repositories were established in provincial towns; but we understand that the only Shtaroth that have been preserved are some of those originally deposited at Westminster. The Star Chamber and Exchequer buildings were finally pulled down in 1836."

In an article signed "H. T. M." in the August number of the *Sunday at Home*, he says: "Before the year 1840 I was employed in a shipbroker's office in an old seaport on the east coast of England. . . . One item in *Lloyds' List* used to interest and puzzle me at first; it read something like this: 'Sailed on the 4th inst., H.M.S. *Meanaer*, with supplies for the *Homeward Bound*.' I asked my grandfather the meaning of these words; and he told me that, when easterly winds prevailed, dull sailing ships felt it hard to get hold of the land in the chops of the Channel, and the Government kindly sent supplies of bread, water, roots, &c.,

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to supply any who were in need. These were the days of sailing ships. . . . These merciful trips of British men-of-war are, we believe, unrivalled in the history of the navies of the world."

I remember, some—I might almost say many—years ago, it was suggested by an Identity writer that Nahum ii. 3 referred, in its chariots and shaken fir-trees, to our railroads and trains. I see, by an article signed "H. H. Pain," in the last number of the *Covenant People*, that he takes the same view of the prophetic passage. May I now suggest that the proposed motor carriages for town and country are referred to in ver. 4? I note the following advertisement in the *Times* of the 3rd inst.:—

"Last day but eleven of the International Exhibition of Motors, 'Horseless' Carriages, &c. Gas and Oil Driving Engines in Action. Display of Motor 'Horseless' Carriages and Cycles in Operation."

If the horseless vehicles increase with anything like the rapidity of cycles during the last year or two, we may well believe "the chariots shall rage in the streets, and shall justle one against another in the broad ways."

It appears to me that some writers in the newspapers are trembling with alarm as they announce their belief that Great Britain is being "isolated." They do not imagine how this very probable circumstance is calculated to cause joy, not fear, to the believers in Our Identity; for Israel, it was prophesied in Num. xxiii. 9, was to "dwell alone." Therefore, shall it not be well if other nations are led to force this our destiny upon us?

These timid writers doubtless feel, if we are isolated, then every Western nation envying and hating us, uniting together, will rise up and crush us into helplessness and obscurity. Do these fearful ones believe what someone said, that, if all the world was against him, but God was on his side, he had a majority of one? And if this be true of an individual, it is assuredly true of a nation.

August.

ANGLO-ISRAELISM.

Some Reasons Against the Assumption that the British Nation Represents the Lost Ten Tribes of Israel.

Being a Reply to Certain Writings of Those Putting Forth that Claim, Addressed to a Christian who had Lent the Author Some of their Books.

"1. The raising of the question appears to be a snare of Satan to bring about confusion in the Church of God.

"2. It places a wrong object before the soul.

"3. It places a wrong hope before the Church.

"4. It is an attempt to claim in this dispensation blessings from God by another way (see John x.)—the way of the fleshly seed of Abraham—earthly blessings, too, in earthly places; instead of blessings through faith in Christ—heavenly blessings in heavenly places (see 1 Pet. i. and 1 Ephes. i., and contrast Deut. xxviii.

"5. It is an attempt to substitute the British nation for the Church of God!

"6. It is a substitution of the British nation for Christ! Thus, for the Seed possessing the Gate of His enemies (Gen. xxii. 17), which is Christ (see Gal. iii. 16, where the apostle distinctly calls attention to the fact that it is 'Seed,' not 'Seeds'), this new error says it is 'Seeds,' and alters the word 'Gate' to 'Gates,' thus putting England blasphemously in the place of Christ.

"7. It is to confuse the present dispensation of grace, which is a calling out of Jew and out of Gentile a people for His name—the assembly of God, the body of Christ, the heavenly Bride, with the House of Israel as Israel, which is restoration to their land and earthly kingdom (see *e.g.* Acts i. 6—8), both of which will be fulfilled after the Lord Jesus Christ has taken His Church to the heavens. He will then come to the earth with His saints and establish His earthly kingdom, and then will Israel be the head and the nations will be the tail. It is thus a deliberate attempt to cheat the Lord and to cheat His people out of the enjoyment of their heavenly blessings in Him.

"8. It is an attempt to prove that, apart from the atonement of Christ, earthly blessings can be inherited by fleshly Israel, which is a lie of Satan (that this is so, see *e.g.* Isa. liii. and Zech. xii., xiii.).

"9. It is a blasphemy to seek to apply to the British nation the Scriptures which can only be applied to Christ. So likewise with those Scriptures which alone appertain to the believer in Him: to apply them to the British nation is blasphemy. To call the British nation 'the elect,' 'chosen of God,' 'peculiar people,' 'royal priesthood,' whereas these words are only applied to the saved souls now in this dispensation, is indeed a lie of Satan. It is on a par indeed with the sin of Korah when he said all the congregation were holy and aspired to the priesthood.

"10. The utmost which would result were all the statements proved (which they are not)—namely, that the ancient settlers in Britain were of Israelitish origin—would only amount to this, that in England, as in other places, there are those having Jewish blood in their veins.

"11. If this even were so, how comes it that circumcision is unknown amongst them? And the Passover? And how comes it that the Feast of Purim is likewise unknown?—a feast which was to last for all the Jews' generations?

"12. The word 'Saxon' comes not from 'Isaac,' I believe, but from the Latin word *Saxum*, a rock—perhaps because they were originally a people from the mountains, or because it described their hard and fierce nature.

"13. Finally, to listen to such teachings as these is to turn away one's ears from the TRUTH, and to have them turned unto FABLES.

"Read John xiv. 2, 3; there it is THE FATHER'S HOUSE, not the land of Palestine, our eyes are directed to, and the Lord Himself, not earthly blessings, we are to have before us.

"P.S.—It may be added that it is a presentation of the wrong ground of acceptance with God (see Rom. iii. 9, 19; note, too, Matt. xii. 48—50). Even when Israel after the flesh are restored to their land, it will be only on the ground of the atonement of Christ, the true Joseph, the true Lion of the tribe of Judah, too (see Rev. v.). It is only through redemption, and that of blood. We find from Luke xxiv. 21 and other Scriptures that the root error of the Jews (Israel) was that the Messiah would redeem Israel apart from death and resurrection by His incarnation. The Lord calls all such who thus are mistaken 'Fools, and slow of heart' to believe all that the prophets have spoken. Death and resurrection were necessary before Israel could be redeemed. Note the use, too, of the word 'Israel' in this verse: 'We trusted that it had been He which should have redeemed Israel.' This, too, is pretty well a universal error in Christendom of to-day—redemption without blood.

"G. W. C.

"Gisborne."

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The foregoing is a little list of objections to our BANNER views which comes to us all the way from New Zealand, with the request on the part of the sender (a British-Israelite believer) that the objections might be answered. The writer of the leaflet is said to be one of the Plymouth Brethren, whose objections to the Identity we have often had to encounter, and who, fighting as they do on an entirely different plain from ourselves, are hard to persuade, because they misunderstand our subject and refuse to see the scriptural distinction existing to-day between Israel and Judah, the two Houses by which prophecy describes the children of Israel in these our last days.

In regard to Notes 1, 2, and 3, we are, of course, quite unable to meet our opponent, because he does not definitely state his objections, but deals in generalities. Our subject, he says, "appears to be a snare of Satan" to bring confusion into the Church of God, that "it presents a wrong object before the soul," and "a wrong hope before the Church."

Now, we present no object before the soul or before the Church in respect to salvation, because our subject does not touch the one or the other, the former or the latter. We hold that salvation is wrought out for every saved individual by the precious blood of the crucified Son of God, who is God the Son, and without that blood and the atonement founded on it, there could be no salvation and no blessing either for Israel, Judah, or Manasseh. We point out that God promised to the fleshly seed of Abraham certain earthly and spiritual blessings which were to come to them through the one "Seed" ("Christ"), and that in the hand of Christ as the fruit of the atonement, and of the shedding of His blood, those blessings have been given to the British people, whom therefore we recognise to be the House of Israel, once "lost," now "found." These blessings come to us by promise and grace, and through faith in Christ, earthly blessings in earthly places and heavenly blessings in heavenly places, in order that we may dispense the latter to all nations, according to Gen. xxii. 18 and Isa. xxvii. 6.

In regard to Notes Nos. 4 and 5, no one can justly accuse us "of attempting to substitute the British nation for the Church of God," or "the British nation for Christ." The latter statement is particularly monstrous. It has not a shred of proof to support it, and the opponent (G.W.C.) wisely produces none.

In regard to the promise of "the Gate of his enemies" in Gen. xxii. 17, it is true that St. Paul in Gal. iii. 16 teaches us that "to Abraham were the promises made, and to his seed. He saith not 'and to seeds,' as of many, but as of one, 'and to thy seed,' which is Christ."

No doubt all the promises of God to Abraham were given into the hand of the Mediator, and till He appeared, and bled and died, the promises could not become vital. Therefore they were dormant, as far as the great mass of them were concerned, till Christ came and gave them out of His own and of His Father's fulness. So St. Paul, too, teaches us in Rom. xv. 8 (R.V.): "Christ hath been made a Minister of the circumcision for the truth of God, that He might confirm the promises given unto the fathers, and that the nations (Gentiles) might glorify God for His mercy." But when the Seed came He gave forth the promised blessings, and those were meant not only for Abraham, but for "his seed after him," who were to be not like Christ—one—but like the stars of heaven, the dust of the earth, and like the sand which is upon the sea shore, for multitude. Hence the promise was Abraham's development into "a nation," "a great and mighty nation," which the Seed (Christ) was not; also a seed "possessing the Gate of their enemies." The enemies were many, and the Hebrew idiom allows—nay, demands—the meaning that as each enemy had "a Gate," and there were many of these enemies, their several Gate or Gates should be in possession of that national, multitudinous seed. The Gates in this sense the Lord Jesus had not, and has not; but the British hold them because Christ confirmed this promise too, according to Rom. xv. 8 (R.V.), as a promise to Abraham.

Note No. 7 brings to our notice the objector's peculiar views. This, he says, is the time of "calling" out of Jews and calling out of Gentiles, a people for God's name, which is to be the body of Christ. By-and-bye the House of Israel as Israel will be restored to their land and earthly kingdom, &c., &c. The Lord is to have an earthly kingdom, and then Israel (meaning, we suppose, the Jews?) will be the head and the other nations the tail. All this seems to be an invention of the opponent's imagination, but we fail to see whence he derives it—certainly not from the Scriptures.

In what we hold regarding the present dominion of Ephraim-Israel, we see no attempt to "cheat the Lord," or to "cheat His people of the enjoyment of their heavenly blessings." Nay, we admit that Israel, now possessing some of the temporal promises, may, as regards the majority of her people, be without enjoyment of heavenly blessings. We cannot see, therefore, how our teaching is an attempt to "cheat the Lord" and "His people," as stated.

In regard to Note 8, we find our opponent, as usual, is quite unaware of the character of our belief. So far from alleging that earthly blessings can be inherited by fleshly Israel "apart from the atonement of Christ," it is in consequence of the atonement and sacrifice of our Lord, we believe Israel has become the heir of the promises and entitled to the earthly and spiritual blessings, both by grace and both by faith.

In reply to Note 9, we affirm that no one on our side "seeks to apply to the British nation the Scriptures which alone appertain to Christ" or "to the believer in Him." If we be held so to offend when we speak of the British (being Israel) as God's elect or "chosen ones," "His peculiar people," "the royal priesthood"—then we say that in Isa. xlv. 4 "Israel" is described as "God's elect," and, as He never changes, they must be His "elect" to-day (see also Isa. lxv. 9, 22).

Israel, the seed of Abraham, God's friend, were God's servant, and His chosen. These so described are not Christ, but the chief men of the earth, and, as God changes not, they are His chosen still. It is no sin to describe them as God does (see Isa. xli. 8, 9). So, in regard to the terms, "peculiar people" and "royal priesthood." These are Israel's God-given names, and they are so applied in 1 Pet. i. 9. Our objector has no right to object to our use of the terms applied to Israel, for God changes not.

No. 10 shows that our opponent has not yet learnt to distinguish Israel from Judah, since he speaks of British-Israelites, "the ancient settlers" in this land, as proofs that such "had Jewish blood in their veins."

In regard to Note 11, G. W. C. wants to know why circumcision has disappeared among us, if we be Israel? We reply that when Ephraim was cast out of the land for sin, and disinherited, they became God's "Lo-Ammi," no longer under the Mosaic covenant, cut off from circumcision and reduced to the condition of the Gentiles or nations. Under the circumstances, we would ask G. W. C. why he expects the rite to appear among those whom God had removed from the Mosaic covenant and reduced to the con-

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dition of outcasts? The Passover has gone, but it is revived under Christ in the sacrament of the Lord's Supper. As to the Feast of Purim, it had nothing at all to do with Ephraim of the House of Joseph, who had gone into captivity 212 years prior to the institution of the feast among the House of Judah (or the Jews exclusively). Our opponent's views are quite distorted by his ignorance of the scriptural distinction between Israel and the Jews.

With the *post scripta* of G. W. C. we have nothing to do. We quite agree that acceptance with God of Israel, Judah, or the non-Israelites, is wholly through the blood of the atonement; and that, as for G. W. C., he knows really nothing of our views, but is beating the air. Redemption without blood is what we abhor. We as Israelites are saved only by blood, and that of Jesus Christ, our divine Lord, as we said before and now solemnly repeat.

Reviews.

What is Great Britain doing for God's glory, and why is she called to this work, more than other nations? No. 1 of a series of six tracts, by J. Wesly Rigby. Price 1d. each. 3, Plymouth Avenue, Longsight, Manchester.

THIS is the first of a series of six tractates by Mr. J. Wesly Rigby. The following numbers are to be on the subjects stated—namely,

No. 2. "Abraham and His Call."
No. 3. "Britain and Her Bible."
No. 4. "Britain and Her Foundation."
No. 5. "Britain and Prophecy."
No. 6. "The Times and the Seasons."

The author has an ambitious programme, and, no doubt, he is on the right path. But we wish he had given a little more care and time to the composition of his work, and been a little more exact regarding the conclusions he draws from his premises. The pages abound with "therefores," but the reasoning, being insufficiently set out, the mind is left in confusion when invited to come to the conclusions stated. We quote a couple of instances by way of example. On p. 11, after referring to 2 Sam. vii. 10, our author remarks, "The place where God plants His empire is not Palestine, therefore the place God has ordained for His people is these Islands of Great Britain. Therefore His people Israel are called the British people; a new name as well as a new place." Another kind of mistake appears on p. 13, where it is stated that "the term Jew was given to Judah when in captivity, being only the abbreviated term for Judah." We do not find from 1 Kings xvi. 6 that the Jews were in captivity when the Scriptures first describe them by that name (B.C. 742). Despite these blemishes there is good matter in the tractate in question, and the following quotations will, we think, justify our statement.

"We are Israel, whether we know it or not. No people can inherit the fulfilments of those promises, but Israel. Therefore, whether we like it or not, this heritage we now hold substantiates the fact that the British are the people of Israel, whose great and grand blessings are destined to reach all conditions of fallen humanity, which must be accomplished by the ministration of His people Israel. It is God's own appointed purpose to accomplish His own appointed good will to all men, by His own appointed people of Israel. This is the great secret why Great Britain devotes so much of her vast, unbounded resources of power, and wealth, and knowledge, with which God hath endowed her, to promote her great, high, and responsible calling, for the good of the world and God's glory. Britain will never share the sad fate of great and mighty empires who have risen up in every age on this earth, but who have successively fallen, and crumbled to atoms from their high pinnacle of grandeur and glory to which they aspired, living only to-day in paltry historic records. It is the glorious work for God to which Great Britain is divinely appointed and called to undertake, along with the fact of her Israelitish origin, which gives stability and integrity to our Empire, constituting the unalterable, immoveable firmness no other empire ever enjoyed; because our foundation is Israel, and our rock is Christ. Though wretched, poor, sinful, and lost, God found us, His lost Israel, and in redeeming love picked us up out of the miry clay, and established our goings on the foundation of a universal empire. If students of prophecy who study prophecy on the dark side, only opened their eyes, they would see the truth that we are from Israel, and then they would see the bright side of prophecy. Why should we be pestered with blind seers in this bright gospel day, and day of Israel's exaltation to a mighty empire, who never cease to teach pending judgments, hanging over our heads, to fall upon us, fixing date after date when terrible events will take place? Their dark prophecying never comes to pass, but undismayed in their dark hope, they refix dates again and again as if they were determined to make God's thoughts and ways to be like their thoughts and ways.

"God reveals Himself to men in prophecy that they may fashion themselves to His prophetic word, and not expect that God should fashion His word to men's dark ideas. Balaam could not curse Israel, because 'God had not seen iniquity in Jacob, nor perverseness in Israel' (Numb. xxiii. 21). But Balaam's dark ideas had, and so he presumed to make God believe they were a bad and wicked people. But God had not seen those things in Israel Balaam charged Israel with, therefore He could not curse Israel. Balaam lost the bribes promised to him; he went back defeated, cast down, and disappointed. Nevertheless, God made Balaam to bless Israel, and he exclaims, when the Spirit of God came upon him, 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.' 'His seed shall be in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted.' 'He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.' 'Blessed is he that blesseth thee, and cursed is he that curseth thee.' 'Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city' (Numb. xxiv. 1, 5, 7, 8, 9, 19.) God sent His Spirit into Balaam, and made Balaam to bless Israel, and speak of what Israel would become in the latter days, of which the above are a few extracts.

"May God give His Spirit to British Balaamites, and make them prophecy the truth. It was money and gifts that made Balaam to err; it is the same that makes our teachers err; but, notwithstanding all these things, it hath pleased the Lord to bless us, and the time will be shortly when we shall all be righteous (Isa. lx. 21). The grand righteous future will be the grandest age of all ages. Respecting the grandeur of the coming righeous period, it will not be unbecoming to liken the mass of people of these days (who will not form in their minds the slightest conception of what a righteous period would be like) to a man going out before the dawn of day. Looking up, he sees the darkness of night; he moans in despair, 'Oh, dear! light will never come here," though he now sees dawning, deep down in the Eastern horizon, gleams of light; but he still complains, 'It's all down yonder, far away; it will never come here.' But to his surprise, he beholds its brightening approach until the whole firmament over his head becomes lit up with glorious daylight; he now stands ashamed of his stupid unbelief. So will it be with the people of these days when the righteous period sets in, for which the tribes of Israel are raised up, as God's servants, to work in the earth for His glory (Isa. xlix. 6—10). The glory of Him who said, 'As I live, the earth shall be filled with the glory of the Lord' (Numb. xiv. 21). Therefore, it is in Israel, and Israel only, that the door of mercy and salvation is wide open for the whole world to enter and be saved by Jesus Christ, who is an Israelite and in Israel, for ever to be a light to all races of peoples sitting in darkness. The light of Israel must be for ever in a real Israel, and never in a sham or sur-

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rogate Israel—people who are not the posterity of Abraham. That being so, it is in Israel the door of mercy is ever open, and the shining light for ever shines for sin-stricken humanity. It is in Israel the fire of Divine love is continually burning with unextinguishable flame; it is God's glory to save sinners and to raise the fallen; for this purpose God hath exalted Israel into a mighty empire, and it is for this purpose God and Israel are united to each other by an everlasting bond and contract of covenant to work, as God's people, to bring about the salvation of the world, and the time when God shall establish righteousness by abolishing the curse and the removal of evil; and when Satan shall be conquered, taken captive, and sealed up in his prison, and then universal righteousness will be set up. It was to this end that God made Abraham 'heir of the world' (Rom. iv. 13), and 'to him and his seed were the promises made' (Gal. iii. 16—18.) We are the children of Abraham, God's servant, and God is the Lord our God."

"*The Squire's Manuscript: A Tale With a Purpose.*" By Agnes Evans-Lloyd, Chester; Phillipson and Golder, Eastgate Row, 1896.

THIS little volume is distinctly an Identity work, intended to teach the great truths we have at heart, under the guise of a story and a dialogue between a Christian gentleman and a native of India, who is not only a Brahmin pursuing his medical studies in Scotland, but owning the rather unbrahminical name of Meer Mahmoud Yung! The tale opens with a conversation between the young Brahmin student and his friend, Sir Dan Calvert, which, taking a religious turn, the Indian stated a difficulty in regard to the Christian religion and its divine book, which we are well acquainted with in the BANNER. "The Bible," said the Brahmin, "leads to unbelief in God!" "I have read in your Old Testament," he said, "of earthly blessings and promises of an earthly throne, but not one of these promises have I been able to trace as having been fulfilled. In fact the result of my Bible study has been to convince me that Christians are the most credulous set of people! Your God gives you one book full of earthly promises, of which you have not seen one fulfilled, and yet you receive from Him a second book which you say you believe in. If God had not fulfilled the earthly promises given in His first book, how can you believe He will fulfil the heavenly promises given in His second book? This, believe me, is the reason why there are so few following in Christ's steps." The Brahmin evinces through the story, a good knowledge of our Scriptures, and was quite prepared for the Identity lore which Sir Dan Calvert's uncle, Squire Forrester, poured out for his benefit, from a mind well stored with Israelite and British-Israelite knowledge.

In the conversation between Sir Dan, his uncle and the young Brahmin, the scriptural distinction between Israel and Judah was brought out very clearly.

Squire Forrester regarded the two houses as God's two witnesses. Seven tribes of the House of Israel, he thought, were addressed as the Seven Churches of the early chapters of the Revelation of St. John, Dan being then in Ireland, Simeon in England, and Benjamin a loan from God to Judah to act as a light in Jerusalem. If, according to Professor Totten, 215 years of Egyptian bondage were required besides 40 years of wanderings in the wilderness to fit Israel to rule a small territory like Palestine, "What limit, and what term of years shall one assign to fit the second witness Israel, God's instruments, to rule over the whole earth, her ultimate inheritance?"

In subsequent conversations, the question of the Israelitish promise of the Gate of their enemies came up for discussion, and Squire Forrester, in reply to the Brahmin, gave the following clear explanation of the matter (p. 27). Being asked how "the English nation" fulfil the Gate promise, the Squire said: "Well, this is one of the outlines that best encloses Great Britain. Spain does not belong to her, and yet she possesses Gibraltar, which is one of the Gates of Spain. Malta, one of the Gates of the Mediterranean; Aden, the Gate of the Persian Gulf; Cyprus, the Gate of Palestine; Hong Kong, one of the Gates of China; Quetta, the Gate of Afghanistan; Canada, which formerly belonged to France; Colombo, Burmah, Singapore, Fiji Islands, Falkland Islands, St. Helena, the West Indies, Bermuda, Mauritius, the Channel Islands, the Cape of Good Hope, one of the Gates of Africa, and endless Islands which serve her as coal stations, and Gates, in seas which do not belong to her." Well might the Brahmin exclaim "That is startling!" We have indicated sufficiently the character of the work Mrs. Evans-Lloyd has given us, and we think our readers will procure and read it without further recommendation from us. We were pleased to see a reference to the BANNER OF ISRAEL on p. 10, which we transfer to our pages as in duty bound. The Squire said to his nephew Sir Dan, "You have often seen me read the BANNER OF ISRAEL, but as you never asked me any questions about it, I thought it best to be silent."

"Oh! the BANNER OF ISRAEL, the periodical you receive every week, uncle Jack, I know! The articles in it about our Colonial Empire are most interesting. It was reading some of its pages that first stirred within me the wish to travel, but I am afraid I never read the religious articles. . . ." We are not sure that the Squire's policy of silence in regard to the Identity is of any avail? It left Sir Dan in ignorance, and if we follow his example there will, humanly speaking, be very little hope of the subject making its way in our nation! "Ye are my witnesses saith the Lord," and a witness to be of any use must needs speak and draw attention to the Master's message entrusted to him. Not by becoming a bore, whom men shun; but by leading up to the subject and judiciously introducing it to interested hearers, to spread the light and truth thereby.

There is, of course, a plot and a love story in the work we are dealing with. Sir Dan falls in love with and marries Sybil, one of Squire Forrester's wards, and in the evening of the marriage the Squire, whose manuscript on the Identity is the subject of the book, passes away in peace. "Precious in the sight of the Lord is the death of His saints." The book on the whole, is well worth reading, and though we may not be able to accept all the author's statements in regard to Our Identity, we believe the teaching to be sound. With the following quotation from pp. 89 and 90 we conclude, wishing the authoress much success, and a wide sale. The words which follow are these, addressed by Sir Dan to his uncle. "Truly, uncle, the subject is full of possibilities, and shows forth the work of God's dealings with men in a marvellous manner. I have been much struck with what you have said just now about the Bible beginning and ending with the sons of Jacob. One cannot but feel that a nationality, about which the whole of such a book has been written, must in God's purpose, be intended to play a most important part in the destines of earth. I also understand that the fact of having this idea well fixed in your mind, would help you to trace more clearly the plan running through the Bible." Just so! The identity is the great testimony that God is faithful and true; also that Jesus Christ our Lord was the Minister of the circumcision for the truth of God, to confirm the promises made to the fathers of the Hebrew race (Rom. xv. 8, R.V.).

Correspondence.

THE FORWARD MOVEMENT.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am very pleased to see the suggestion of the Rev. Idrisyn Jones, that it is time to make a forward move.

Ever since I thoroughly grasped British-Israelism my conscience seemed to tell me that it always was time for a forward move, unless we think it best to go forward like a crab, sideways. I wonder how the apostles would have got on if there had been a division of opinion among them as to whether it was time to move forward in proclaiming the glorious truth that Jesus Christ had risen from the dead!

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Upwards of sixteen years ago, the Anglo-Israel Association sent three lecturers to Brighton, and I, at that time, thought they would not have come unless they had been convinced *at that date* that it was time for a forward move. If it was time sixteen years ago, surely it must be time now? But I found, even in those days, some who knew all about British-Israelism themselves, thought the time had not come to proclaim it publicly and make it known on the right hand and on the left. Their theory was that it had got to make its way quietly. There are a good many places where the "quietly" method has been tried, and stagnation is the result; and if you call attention to British-Israelism people say "What is that?" Previous to sixteen years ago, I had known of the subject for four or five years and believed it, but in a dazed kind of manner, never having met another believer in this glorious truth who knew or understood anything about it. At the first of the meetings in Brighton, sixteen years ago, I found myself seated beside an old friend with whom I was in constant communication. He said to me: "Do you believe in this subject?" "Yes, do you?" "Yes." "Well," said he, "why did'nt you tell me you did?" I said to him: "Why did'nt you tell me?" It is evident we had both believed strenuously in the "quietly" method. Are there not many who are doing exactly the same, and are hiding their light under a bushel rather than let it shine before men?

The newspaper idea is capital; only I think half a column at a time would be more likely to be well read and thought over than a full column. There is ample material in the daily account of current events from whence to draw strong points of Identity in their fulfilment of prophecy. I should say that one single text quoted *in full* would be of more value than fifty Scriptural references. This should never be omitted. To print the text in the column of a newspaper which contained the promises made unto the fathers, and ask the readers *what nation is in possession*, would, in my estimation, do a large amount of good; for I find by experience that large numbers of even Bible readers are oblivious of the fact that God ever made such promises!

Yours faithfully,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Aug. 10th, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I send you a copy of our American paper, published in Denver, Colo., of which I, though living nearly two thousand miles away, have the honour of being the Honorary Associate Editor. The members of the "Society of the Ten Tribes" in Denver do the clerical and routine work, all of which is done solely for the sake of letting the light shine.

It is our only organ in America, and we hope it may do much good. After the 1st of September it will be an eight instead of a four page paper.

The cause is surely, if it may seem slowly, advancing in America. Our people over here like the terms "Anglo" and "Saxon-Israel," better than "British-Israel." These American Anglo-Israelites consider that Great Britain is no more "all Israel," than the Jewish nation or race were "all Israel." America, at least the United States, if not the "Lion's share," is certainly the Eagle's share. I speak of this because I wish to avoid all terms that would unnecessarily produce prejudice against our cause. The Hebrew problem is greater than Britain and America combined. It embraces "The Twelve Tribes that are scattered abroad," and therefore, of course, includes the Jews.

When I was a school boy, our vast regions of the West, Kansas, &c., were put down on the maps as the "Great American Desert that never could be inhabited." But the Anglo-Saxons have got there, and have made the desert rejoice and blossom as the rose, as the wonderful prophets of old foretold Israel should. For my part, I wish the same race of men might have, not only the disputed part of Venezuela, but all South America, that they might turn that portion of the Western Hemisphere into a garden also. We are doing it for New Zealand, Australia and Africa, and will eventually do it for the whole world.

The promise of the Old Testament and the New alike is, that the "meek shall inherit the earth." Abraham is "the heir of the world." We will get there as sure as the promises of God are true, and that is as sure as God is God.

I have gotten out the 5th Edition of my "Anglo-Israel," revised, enlarged, and, as I think, greatly improved. It has been my purpose and ambition to perfect this one book rather than to write many, feeling that one good book on the subject is worth a ship load of indifferent ones. I will send you a complimentary copy, as also a copy of the first issue of *The Tribes*, which we should feel honoured to have you notice.

Yours for the work,
T. ROSLING HOWLETT.

16, South Front-street, Philadelphi, Pa., U.S.A.
June 30th, 1896.

"YOUR BROTHER ISRAELITE."

To the Editor of the "Jewish World."

SIR,—In my letter of the 31st ult., I brought forward several arguments in support of my statement that the modern Jews represent all the Twelve Tribes. Mr. H. H. Pain ignores them all, except those which I base on prophetic utterances. I do not concern myself in the present case with the fulfilment or non-fulfilment of prophecy, but with those historical data which it contains.

The historical standpoint of Zechariah ix. 11, and the allusions they contain, clearly point to a time when the Northern Kingdom still existed, that is, to a time antecedent to that of Zechariah by some 200 years. Assyria and Egypt are spoken of as mighty powers, and there is no allusion to Babylon. Tyre and Sidon are still at the height of their prosperity. Gaza has a king of her own. In the time of Zechariah all this had been changed. As regards the prayer Mr. Pain quotes, I do not see how it could prove that the Jews pray for some brethren of theirs. It is clear from the tenor of the prayer that the worshippers mean themselves, under the names of Israel, or Judah and Israel.—Yours obediently,

L. T.

—The *Jewish World*, Aug. 28th, 1896.

Mr. H. H. Pain's reply:—

"YOUR BROTHER ISRAELITE."

To the Editor of the "Jewish World."

Sir,—May I trepass upon your space once more to reply to "L. T." The Northern Kingdom of the House of Israel, did not exist in the time of Zechariah, B.C. 520; for the simple reason that the people had been carried captive to Assyria by B.C. 721, and "were not a people" by 668 B.C., in accordance with the prophecy of Isaiah (chapter vii. 8).

Until "L. T." recognises the fundamental distinction, "that all Jews are Israelites, but not all Israelites are Jews"—in the same way that "all Kentish men are Englishmen, but not all Englishmen are Kentish men"—it will be as difficult for him to appreciate the distinction that exists in prophetical passages that apply to the House of Israel, and those that refer to the House of Judah, as it is for me to enter into an argument with him that the Jews do not represent all the Twelve Tribes of Israel. However, I am sorry to add that this confusion of thought exists in the mind of my own Clergy and people quite as much, apparently, as it does in that of "L. T." and some of the Jews.—Your brother Israelite,

H. H. PAIN.

The Stock Exchange, August 28th, 1896.

—The *Jewish World*. Sept. 4th, 1896.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE RISING IN RHODESIA AND THE SLOW PROGRESS OF THE BRITISH.

FOR months the British public has been waiting for decisive news from Charterland, and daily scanning the papers to see if any impression had been made upon the rebellion in Matabeleland or in Mashonaland. Hitherto there has appeared to be nothing hopeful to record; though we have been thankful to find that in the perpetual conflict that has occurred success in each fight has been on the British side, but the enemy's loss has been also slight, and he has only made a rapid retreat to come on again at the first favourable opportunity. The rebels appear to be always ready to believe the most absurd reports as to British defeats, and in one recent case, reported in the papers of August 17th, to have credited the false statement that the British invaders had been utterly destroyed with exception of the native commissioners, Messrs. Taylor and Thomas. The incident was thus reported by a Reuter's cable on August 17:—

The Inyami Endhlovo regiment had also been threatening Mr. Thomas's fort for some time. They sent a woman in to the fort, and on hearing her story that her people wished to surrender Mr. Thomas gave her a pass to bring them in. She never returned, and prisoners who were afterwards captured stated that she was sent in to obtain information. The report she brought back to the Inyami Endhlovo regiment, said the prisoners, confirmed the four Guay impis in their belief that native Commissioners Taylor and Thomas were the only two whites left alive in Matabeleland.

Matters are not quite so bad as that! Many Europeans have been savagely murdered by the native rebels, who have proved to be quite a desperate enemy, not easily, crushed or discouraged. Many Europeans have been killed in the large number of skirmishes we have been engaged in with them; but the waste of European life has been well filled up by fresh Imperial troops from the Cape garrisons, from the Cape colonists who have volunteered for the service, and by the native Cape "Boys," who have fought bravely and well, in defence of British interests, life, and property. The success which God has hitherto granted us in our contests with our savage foes, has been discouraging for them, but cannot be so for us, even though success has not been decisive, because we have behind us the Abrahamic blessing of numbers innumerable, which, could the Matabele have realised, they would never have risen in rebellion, or calculated that their warfare had left but two white men alive to dispute the ground with them! So far back as the 18th August, the *Times* reported by "Reuter's special service," that "the situation was much clearer; that the majority of the natives were tired of fighting, but were still undecided about surrendering;" "that negotiations are proceeding in the Matoppo Hills between Mr. Cecil Rhodes and Inyanda;" that "the rebels in the Enkeldoorn district were tilling the ground, and returning stolen property, which they had looted a month ago," and that "the mining companies at Panhelanga, near Umtali, were resuming work." The plan of the British in the disturbed district seems to have been to give the enemy no rest; but wherever he was heard of to attack, cause him loss, and put him to flight. This may go on, of course, for some time; but when the natives realise that their white enemies are always increasing in numbers and their own side always losing, it is not in human nature to keep up the futile contest, which was hopeless for the savage from the first. We have had, of course, a lesson to learn from the late protracted rebellion in Charterland; but it is one which we suppose will not have to be taught us twice. No doubt we were over confident, and have not realised that it was God's purpose to give us the land, and that it was our duty so to govern it that He should be praised. We have had probably to learn to trust Him more than we have done, and to live in Chartered land cleaner lives than, from some accounts, some of our people have done. Or, as in the case of the Indian Mutinies, it may have been God's purpose, by means of that tremendous trouble, to teach

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our nation that the time was come to extend over the whole of India the direct government of His people Israel, and to cease to rule by Chartered Companies. It may be that in the present case also, the Lord would have us understand that Charterland must be administered by the direct authority of His people Israel, under the ruling of the Crown. However that may be, we have the promises of the Word to guide us, and these declare beyond doubt, that "Behold they shall surely gather together, but not by Me; whosoever shall gather together against thee, shall fall for thy sake" (Isa. liv. 15). Also in Isa. lx. 12, we have such a promise as this: "For the nation and kingdom which will not serve thee, shall perish, yea, those nations shall be utterly wasted." The Matabele refuse to serve us and they have gathered together against us to murder, to rob, to kill and to destroy, but they have not the Lord on their side, and therefore, they are destined "to fall for our sake," because the Lord is with us, and will yet cause this rebellion to be finally suppressed and bring back peace to the distracted land.

At the present moment the trouble which was once acute in the Transvaal against our race, by reason of Dr. Jameson's foolish raid, is still causing some anxiety. Because the Boers are building two strong forts to protect Pretoria, are importing Maxims, Krupp, and other guns of the quick-firing description; manifestly to use against the British, within and beyond the frontiers of the Transvaal. This may or may not mean serious effort to get rid of the British suzereignty; but the balance of opinion seems to be that President Kruger is a wise man, and will not proceed to extremities, but will remain at peace with his best friends, the House of Israel.

While we have our troubles in Rhodesia, and are suspicious how matters will yet go with us in the Transvaal, the French too are anxious about their own colonial empire, which is very large in extent, but yet does not seem to succeed. Their trouble, as we know, is connected with their shrinking population, or as some French writers are now trying to show, that it is because there is no law of primogeniture now in France, and there is no stress of want upon the younger members of their families to drive them to the colonies in order to build up their fortunes by settling there. The subject was mentioned in the *Daily News* of Aug. 14th last, thus:—

The theory of M. Jaurés is worth considering for a moment from another point of view. Why, while England succeeds, does France fail in colonisation—fail, that is, in the sense that she is unable to make full use of her colonies? The answer, of course, is—as we indicated the other day in dealing with the latest French census—because the French population is too stationary to necessitate any overflow. M. Mézières, the Academician, contributes to the "Temps" some interesting remarks on the subject. He finds the root of the evil in the French law of bequest:—

"We had once the genius of colonisation," he says. "Our younger sons created in the 17th and 18th centuries the finest colonies in the world—St. Domingo, Canada, and India, where the English have only trodden in our footsteps. The law of primogeniture no longer exists in France. We no longer have younger sons condemned to poverty, and thereby to the spirit of adventure. Each of our children has a right to an equal portion of his parent's fortune."

And as this distinguished writer finds the evil in equality of distribution, so he bases his hopes for the future on other causes which will counteract it and make the struggle for existence more severe:—

"This portion, which formerly sufficed for subsistence, is threatened by many reductions. In many families the lowering of the rate of interest and the greater cost of living render it insufficient. We catch glimpses of the moment when in our democratic society only those will be assured of the necessaries of life who win them by hard work. For the activities of the future, for so large a number of people who henceforth are sure to find living in France extremely difficult, what fresh ground is there save in the colonies? This question is now one of life or death. The immense colonial empire which we have won in several years would become for us a cause of ruin if we did not know how to use it. If individual initiative does not come to the rescue of this great effort of the mother country, we shall have shed the blood of our soldiers and spent our millions, not for ourselves, but for our rivals. Even in the domain which belongs to us, as may already be seen in certain parts of Indo-China, it is they who are being enriched at our expense."

These are interesting speculations, worthy of attention from all political thinkers. In France itself, it seems, objections are beginning to be felt to that law of bequest which Matthew Arnold used to extol as the one form of equality really worth having.

The Lord has our case and those of the French and all other nations in His own hand, and will guide us according to His promises, to His own glory. To Him be all the praise!

IF WE ARE WRONG, ARE THEY RIGHT?—A WORD TO OUR OPPONENTS.

By H. A. Marchant.

Many of us may have seen a cartoon in a comic paper: a man, finding his enemy had got up a tree, procured a saw and was determined to cut off the branch on which he was seated. But, foolishly, he sat with his back to the foe, not liking to look him in the face, with the result that when the branch gave way they both fell together.

Some of the opponents to our views imagine that we are "up a tree." I wonder whether they take into consideration that if such is the case, they are cutting us down after the above fashion; and if we fall, we both fall together. So it will be wise for them to consider what they are about before they attempt to do as a Brighton clergyman said he had done some time ago, "demolished British-Israelism by giving it a death-blow!" A short time ago I heard an Irishman in a railway carriage singing a song about Tommy Doolan's cat. Whatever they did to try and kill this wonderful cat, the chorus stated: "but he is still alive and fighting." And our opponents, including this clergyman of the South Coast, are realising day by day that British-Israelism is, after all, one of those questions which will not easily receive its quietus.

Our opponents fail to see that when we attack their interpretations of prophecy, we in reality establish the truth of God, and in no way destroy the foundations of our most holy faith. But, when they attack British-Israelism, suppose they succeed in proving that we are not Israel by history, ethnology, language, or any other learned and scientific method which they may choose to use against us, how do they stand after their success? We bring them to the Bible and say: "Let us take this book for the time being in the same way as we would take a scientific text-book, say on chemistry, and if in the teaching of chemistry, a so-called teacher would persist in maintaining that oxygen and hydrogen were one and the same, would it not be right to ask him where he found it so stated in the text-book? and would he not be called upon by those whom he professed to

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teach from that book, to teach what the book itself taught rather than his own fanciful notions? If we British-Israelites have made a mistake, and the British people should be proved to be not Israel, our opponents are, after all, wrong in calling the Ten Tribes Jews, and in telling us, as one famous Bible scholar tells the students of one of our leading colleges in his text-book ("Maclear's Old Testament History"), that the birthright was Judah's, and the privileges of the first-born were bestowed upon that tribe; whereas the Bible distinctly declares that the birthright was Joseph's. Ephraim, Joseph's son, is God's first-born (Jer. xxxi. 9). Independent altogether of the question whether Britain is or is not Israel, the Bible teaching should be given and not that of the learned professor. I am inclined to think that those who do not like British-Israelism can sometimes see that this is the only conclusion they can draw from sundry passages of holy writ, for upon one occasion when taking the chair at a Gospel Temperance meeting, I read for the opening chapter, Genesis xxii. I merely emphasized the fact that God had sworn with an oath that because Abraham had obeyed His voice and done that which was well pleasing to God by the obedience of his faith, He, the living God, would bless and multiply his descendants and give them the Gate of their enemies. Not a word did I say about England or any other nation in the world; and yet a missionary, who also occupied the platform, told a friend that I had preached British-Israelism! I told my friend to thank him for his testimony, for it proved to me that, much as he disliked it, he could see clearly that it was the only inference to be drawn from those very plain and simple passages of the Word of God. This same missionary was dreadfully shocked upon one occasion because a brother missionary had lent a Christian policeman, who was an ex-navy man, and had seen something of this world's Gates, a book called the "Geography of the Gates." "What had a policeman's soul," said he, "to do with geography?"

How strange, that the same man should see that the 22nd of Genesis was British-Israel! I verily believe our opponents are, many of them, persuaded that after all we are right, only they don't like to acknowledge themselves to have been wrong for so many years; but we British-Israelites have all had to come to that. We, one after another, have acknowledged that in the past we knew not the distinction between Israel and Judah, and that God had made Israel Lo-ammi, "not My people;" and that this same Lo-ammi people were to become as numerous as the sand of the sea-shore, having been brought back to God by the Gospel, and called "sons of the living God" (Hosea i.). One faithful missionary known to me, when he saw the truth, went to his people and said: "I have been teaching you wrong; we are not Gentiles in the ordinary acceptation of the term, but the Gentilised House of Israel; and now I must begin to learn and teach you better." It is not every man that can humble himself to this extent! and perhaps that is why the opposition has been so long continued. But if they will continue to oppose our views, let us ask them to consider whether they have ever taught the people in any of their sermons, books, or commentaries, what God has taught in His holy Word, of which they are told by God Himself that they are to "diminish not a word." Here, then, is God's story: "Abraham's seed should become a great and mighty nation, blessed and multiplied, and possessing the Gate of his enemies, because thou hast obeyed My voice."

The Lord appears to Isaac, Abraham's son, and says: "I will perform the oath which I sware to Abraham thy father, and I will multiply thy seed as the stars of heaven; and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes and My laws." On Jacob, God bestowed the birthright after Isaac; his mother's sons would bow down to him, as well as other nations and peoples, and a curse would come upon all who sought to curse Jacob, but a blessing upon those who blessed him. His seed would be as the dust of the earth and would spread abroad to the west, to the east, to the north, and to the south, and that multitudinous seed, joined to the one seed, Christ, would be the means of blessing all the families of the earth. And that wonderful spreading people were to be fruitful and multiply until they became a nation and "a company of nations" (Gen. xxxv. 11). We will not stop here, but enlarge upon the bestowal of the birthright upon the son who dreamt of the stars and of the sheaves, whose two sons, Ephraim and Manasseh, were to "multiply in the midst of the earth as fishes do increase" (see margin); and Manasseh would become a great people, but his younger brother, Ephraim, whose name means fruitful, would become a multitude of nations, or the fulness of the Gentiles, whichever you like to translate it. There is an immense amount of Scripture to the above effect.

We ask our opponents, Is the above true, independent of British-Israelism? Do they teach those Scriptures to the people? If so, will they kindly refer us to the works wherein we may find the valuable information taught and not explained away? And, seeing that the above and much more to confirm it is the Word of God, what will they do with it if they demolish the idea that Britain is Israel? Can they not see that by dragging us down they fall with us? Whereas, if we prove that they have overlooked some of God's prophetic truth and thus misrepresented some parts of what God has said in His holy Word, we do but establish and confirm men in the holy faith of Christ. "But," some will say, "the new covenant superseded the old covenant." That is true, if they mean the Mosaic law; but the new covenant in no way abrogated the promises made unto the fathers. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8). And have they never read that the promised mercy was none other than the oath which God sware unto our father Abraham? Therefore, the coming of our Lord Jesus Christ was none other than God's attesting seal to make these promises sure to those who are called "the seed of promise." And as we find both Old and New Testament agreeing that the law was not against the promises of God, we earnestly beseech those who oppose our views, based upon sacred Scripture, to consider what they say and do; for, if they succeeded—which we know it is impossible for them to do—they would themselves be landed in a dilemma from which there can be no escape. May the Lord Jesus open their eyes, for many of them know not what they do, but others kick against the goad and find it hard, but they are determined to keep on kicking whatever they suffer by so doing. May God have mercy on such, and show them a better way to serve Him who loved us so that He sent His beloved Son to seek and save that which was lost, even His lost sheep of the House of Israel. Bless God, all over our empire and America we are going forward. My wife has a dear Scotch friend in New Zealand. I quote from her last letter: "I told you the old Sutherlandshire wifie died. We had the husband, John, staying here. Tell Henry I was pleased to hear them say they were British-Israelites. Mr. S——, the minister,

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used to laugh at them, but old John said, 'Well, tell me where they are, or what other nation but Britain has inherited the promises.' Old John was here when the last BANNERS came out, and how he enjoyed them." Would that the minister who laughed had enjoyed them as this aged saint did; but laugh as they will, we laugh last and best, for on God's side we win. Praise and bless His holy name, He has remembered His holy covenant for ever.

THE PROTESTANT REFORMATION SOCIETY, LONDON.

WE are requested by the Rev. L. G. A. Roberts, Secretary of the above Society, to say that the sum of £1, as one of the results of a sermon he preached at St. Mary's, Stamford Brook, Shepherd's Bush, W., on Sunday, August 30th, has been duly received by him. The anonymous donor forwarded his contribution with the following remarks:—

"Forwarded by a believer in the Identity of the British people with the lost tribes of Ephraim-Israel, and of the Protestant Church founded here in apostolic times; who also believes that a knowledge of these facts is the best antidote both to Romanism, and Infidelity, as proving that God's promises to His people, being kept in this case, will be kept in all others." The preacher requests us to say that the Society he represents are thankful to the donor for his kind contribution.

We are glad to know that the Rev. Mr. Roberts is still interested in the subject of "The Hope of Israel," and sees the BANNER monthly. He has not as much time as he used to have when residing at Clifton, to devote to the study of the matter. He knows, however, as well as we do, that "the Protestant Reformation" is the very heart and soul of Our Identity, a fruit of it, and the divine consequence of our birthright; since He who is "the Father of Israel," His "firstborn," tells us that "He showeth His words unto Jacob, His statutes and His judgments unto Israel," that "He hath not so dealt with any nation, and as for His judgments they have not known them. Praise ye the Lord" (Psa. cxlvii. 19, 20, R.V.). The Protestant Reformation in this favoured land was a national change of attitude towards God and against Rome; and it is the only Land which abides in vigour and national strength in loyalty towards the Lord, and in antagonism, for His glory, to the false systems of the Church of Rome, now striving hard to regain the ground it lost 300 years ago. The Protestant Reformation Society is an embodiment of the witnessing functions of the British-Israelite nation, and we are glad to know that he who once was the treasurer and able supporter of the British and Clifton British-Israel Identity Association is now the secretary of so excellent an institution as the Protestant Reformation Society in London. Mr. Robert's official address is 62, Berner's-street, Oxford-street, London, W., that being the head quarters of "The Protestant Reformation Society."

THE enormous size of London is brought out by the fact stated by Lord James of Hereford, in introducing the Water Works Bill for the metropolis and surrounding districts. He states that the existing water works extend over 620 square miles; while the total rate of value of property within the area was forty-one and three-quarter millions, and that it was estimated that in thirty-five years' time the population would exceed eleven million.—*Christian Million*, March 26, 1896, p. 310.

A.D. 1897, IN ITS RELATION TO PROPHECY.

BY A. A. BRIDGMAN

(*Vicar of Lezayre, Isle of Man*).

PART II.

(*Concluded from page* 407.)

I ENDEAVOURED in my first paper on this subject to shew, that there is no *à priori* reason why prophecy should not be true, or interpretation correct, since the former may have been inspired by God, and the key of its interpretation may also have been given; which proposition can only be denied by the assumption of imaginary infallibility on the part of him who denies it. I now propose to shew, in the first place, on what ground any year can be selected as one marked out by prophecy; and then how A.D. 1897 has been selected as a year so marked out.

Many interpreters have for some years past come to the conviction, that as time is and has been measured by two different, but natural standards—viz., the lunar year, and the solar year, and also arbitrarily by the calendar year of twelve months of thirty days each, it was a matter of importance to determine the standard, whether lunar, calendar, or solar, by which the years declared by prophecy were to be measured. We have seen that Fleming, by the rejection of solar years, and the substitution of what he called lunar years, but which were really calendar years of 360 days, calculated correctly the year of the first event of a series which led in 1870 to the predicted overthrow of the Pope's temporal sovereignty; while taking solar years as his standard he obtained as a result 1866, a critical year in the series which terminated four years later. Hence has arisen a theory which supposes that as the 2,520 years of the "times of the Gentiles" had a protracted beginning—that is, that the captivity of the people of Israel, Jews and Israelites, did not begin and end in one year, but was protracted through many years, so the termination of that period will be protracted through as many years as the period of the beginning was; and that if we take eventful years in the first period, each as a beginning, then by calculating in each case the predicted 2,520 years by the three standards of lunar, calendar, and solar years, we shall be led to nine years, three in each standard, in the period of the completion of the "times of the Gentiles," which will answer as distinct endings to the critical year of the beginning, from which we have started; and that these three years of the end will witness critical events in the decay and final destruction of the Roman Empire symbolised in Daniel's prophecy by the legs of the image of Nebuchadnezzar's dream, which were made "of iron, and its feet part of iron and part of clay."

This decay and destruction affect the Papal power, and that of Turkey, into which two the old Roman Empire was divided, when the Pope obtained universal autocratic spiritual authority throughout its Western division; and the Turk obtained similar authority throughout the Eastern division, when the Mahommadan religion had risen to power in the East, after the Hegira; and, as it has been well said by the Rev. Dr. Hanan, "The steps in the rise and establishment mark the time for the steps in the decline and overthrow. . . . All of these steps are curious; some are of but little apparent value, but all point to the foreknowledge of the Lord God of Israel, and to His direct rule over the affairs of men;" that is, they all point to the truth of prophecy as contained in the Holy Scriptures, and therefore to the truth of these themselves; the doubts and sneers, the

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mockery and ridicule of men, learned or unlearned, to the contrary notwithstanding.

Why then has 1897 been selected as one of these critical years? Dr. Hanan might have added to the words I have just quoted, some are more than curious; they are most important, startling by their importance; and should the year A.D. 1897 prove to be a critical year, as it is pointed out to be by the facts, that—

"From the capture of Jerusalem by Omar, A.D. 637, 1,260 calendar years have brought us to the recent overthrow of Turkey by Russia; the Treaty of Berlin; the Anglo-Turkish convention as to Cyprus; and the English protectorate of Asia Minor; unquestionably a fresh stage in the downfall of the Mahommadan power, whose present head is Constantinople. We have not yet reached 1,260 solar years from the same date; they will run out in 1897;" then we shall have another overwhelming testimony to the correctness of the theory respecting the dates at which prophecy will be fulfilled; and thus an ever accumulating testimony to the truth of Holy Scripture will be afforded by prophecy in these "last days," the days so often spoken of in Scripture. But, supposing A.D. 1897 should prove to be the critical year it is expected to be, it by no means follows that it will usher in the termination of this age, the coming of our Lord in glory, or the resurrection of the dead. Assumptions respecting these future events have been frequently made, and have been as frequently shewn to be false by reason of their non-fulfilment, for it is the fulfilment of prophecy, which can alone prove the prophecy to have been inspired of God. Supposing, however, A.D. 1897 should not prove to be the critical year expected, what then? Just this. The theory, which has been sustained by so many fulfilments, will cease to be the unfailing guide in the fixing of prophetical dates, as it has hitherto been; and fresh investigation will be required to find the key that shall give us certainty in ascertaining what those dates shall be; but this is a question which time will now soon determine, for 1897, or the beginning of 1898, as the case may be, is close at hand. What, however, according to the theory, are we to expect when the time is come? Will it be some more final fall of Turkish power; or as some speculative writers suppose, the end of the age; or as those, who believe the Anglo-Saxon race to be the descendants of the lost Tribes of the House of Israel, that it points only to the end of the "times of the Gentiles"—that is, of the Gentile supremacy, which has reigned with scarcely a break in the Holy Land since the Jews were carried captive to Babylon, and also to the restoration of that land to its rightful owners, the representatives of the kingdom of Judah, and those of the kingdom of Israel; or to the first step to that event, so distinctly predicted by the prophets, especially by Isaiah, Jeremiah, Ezekiel and Hosea, as also by St. Paul, and by our Lord Himself?

The mention of the Anglo-Israel theory will raise a nearly universal smile of contempt and doubt. That goes without saying; but contempt determines no disputed question, and a theory that is spreading wherever the English language is spoken, in England, in America, in Australia, in South Africa, is something which contempt alone cannot hope to conquer, for unsupported opinion born of ignorance of the grounds on which a theory is built, cannot cope for ever with it, supported as it is by an ever-increasing amount of ascertained fact, and resting on strong probabilities, not on opinion; for opinion, which is only opinion, is of no greater value than an ounce of moonshine. It would, of course, be presumptuous to dogmatise, and say that this or that will happen as the result of what prophecy tells us will soon take place; that must be left to time to determine. This, however, is certain, that as Paley shews us in the first chapter of "The Evidences of Christianity," by reference to Suetonius and Tacitus, the Jews were persuaded that at the time our Lord came "some signal and greatly advantageous change was to be effected in the condition of their country by the agency of a long-promised messenger from heaven," so now for many years the expectation has been widely spread abroad that great changes predicted in the Scripture are about to take place, and which has been more and more pointed as time rolled on to 1897—8 as the time when the change would take place. And this expectation, based on prophecy, which has been growing stronger every year among those who have made prophecy their study, is now being shared by those to whom prophecy is a dead letter, as also by those who laugh it to scorn. The millions of armed men ready to be let loose at any moment; the vast naval preparations going on in all the so-called Christian lands; the social unrest everywhere; the political instability throughout Europe; an instability now shewing itself even in the hitherto immovable East, where Turks, panting for freedom are conspiring against the Sultan, which the Sheikvul Islam at Mecca preaches revolt among the Mahommadan pilgrims collected from all parts of the Mahommadan world, and bids them put themselves under the protection of England; all this, and more than this, shews that the world is ripe for the fulfilment of the prophecy which points to 1897—8 as the time when the Bible will once more in the life-time of millions of men, not yet thirty years of age, vindicate itself by proving itself to be the inspired Word of Him who rules and guides men by His will to work out the works which shall accomplish His pre-ordained and long predicted purpose in the redemption of mankind through Christ Jesus our Lord.

IMPATIENCE.

By the Rev. Denis Hanan, D.D.

It is most natural and almost unavoidable that those who are convinced of the fact of the Identity, and who estimate the far-reaching consequences to our Church and nation which it involves, should manifest impatience when they realize the absolute indifference that possesses the millions of God-fearing people, as to the existence of Ephraim-Israel, and their blindness to evidence, which can only be traced to that indifference.

It seems to many (does it not?) that it would be for the glory of God and the welfare of our race, if the leaders in Church and State knew and acknowledged that we are the Israel of God, re-covenanted in Christ, the inheritors of the promises given to Abraham and his seed, and amongst other things the rightful owners of the land given to him by God. It seems that the knowledge of this would give guidance and direction to our statesmen at this anxious time, and revive and strengthen the wavering faith of many. But the fact that we are not nationally or ecclesiastically awake ought not to cause impatience. The more we know of the providential care that has guided us hitherto, the more must we be assured that the hand of God causes our blindness now. For it is manifest that through the centuries it has been the purpose of God to lead and guard and develope Ephraim and the tribes his fellows, while they were unconscious of their race and destiny. This must be admitted even by

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those who deny any identification, if only they admit that Ephraim exists and has a future; for the denial manifests unconsciousness. It is evident that the time has not yet come for a change in the patient purpose. The way in which the dual control in Egypt vanished in order that our power should be established there, is a modern instance of the method in which the blind have been led by paths they know not for two thousand five hundred years; and similarly the whole of the promised land from the river of Egypt to the Euphrates may be given to a blind people.

Why is this? Is it permitted to us to ask the reason for this most mysterious purpose? In the first place, the covenant-keeping faithfulness of God is kept distinct from any idea of national faith or worthiness. It stands forth in massive grandeur, a monument to last for ever in the records of the universe of faithfulness to promise, unclouded by either assumed merit or acknowledged demerit, an act of grace, a marvel of providential care, but above all absolute TRUTH.

Again, God's purpose has not been marred by the intentional opposition, either of the covenant people, or of their adversaries, and it has not been helped by the puny efforts of either; it is a purpose of the ages, wrought only by God. Even as the many mansions of the Father's house are being prepared unknown to us for those who are here being unconsciously fitted for them, so the kingdoms of this world have been and are being prepared for the rule of Christian Israel, the Lord's executive, and Israel is being unconsciously fitted for her glorious work. The coming events which we may expect when, the times of the Gentiles being fulfilled, Jerusalem and the land will cease to be trodden down, will (as far as we can see) proceed as in the past. The duty of restoring Judah and of redressing the oppressions of ages in the East, may be our only loadstar, and we may find ourselves reinstated before we are conscious of the reason, and the central purpose, hitherto hidden, may not be revealed, or recognised until the great consummation has been reached. Indeed, why should it not be so?

Of what use, in that case, is our effort to witness to our Identity with Israel? or is our attempt to do so a feeble interference with the purpose of God? It cannot be. A truth is never made known in order that it should be kept from others, and apart from the personal joy caused, and the strengthening of faith in those who, reading of God's purposes in His Word, perceive its accomplishment, it is the duty of those who know to proclaim. There must be a preparation for the *denoument*. We do not desire to hasten it, or to aid in bringing it about, but when God acts, the minds of many will be ready to take it in. The fact of a comparatively few having been able to read of the purpose of God will be evidence that no obscurity of statement hindered men from knowing, but only the strange incapacity of indifference. It is as necessary for the glory of God that men in the future should know of His purpose, as that they should know of His work. Accomplishment presupposes purpose. The purpose has been foretold; it will one day be publicly acknowledged, and our work and witness are necessary means towards this end.

So complicated are the labyrinths through which statesmen have to tread their way, that even if they knew of Our Identity, they or we would not know how to help at present. Better leave it to God. But we have hold of a great truth, the most wonderful historical fact, and our work and effort are necessary to make ready for that gradual advance in knowledge which will bring glory to God, as soon as He has performed that which He is pledged to do.

ARE GERMANY AND THE GERMANS OF ISRAEL?

A SUPPORTER of the Rev. Robt. Douglas has contributed a paper in *The Rock*, of July 3rd last, on the general teaching of the Rev. lecturer, in Exeter Hall, in which he deals a passing blow at "the defective notions of the BANNER OF ISRAEL and of Anglo-Israel publications generally, as well as at the Metropolitan British-Israel Association;" because we all deny that "Britain is Ephraim distinctively," and because "we exclude Germany as a nation from Israel altogether." Mr. R. Douglas's view is that it is an immutable axiom "that what is truly Christian nationally, is *ipso facto* Israelite; and therefore, that the whole of our Christian history is a providential fulfilment of Bible prophecy." "Those who have the blessings are those to whom God swore to give them."

We may agree to the definition thus given us by Mr. Douglas of what constitutes a modern Israelite nation, and ask the question in return whether the inhabitants of Germany or even the "ruling tribe" of it, "have the blessings," not one or two of them, but all the blessings God swore to give to "the great and mighty nation" to come of Abraham, "His friend?" They have, as to some sections of them, considered apart from the rest, some resemblance to a portion of these blessings, but not all the cluster of blessings given to us, on God's oath, as Israel His people in Gen. xxii. 17, 18! "The ruling tribe," the Prussian part, is not "a great and mighty nation," though the diverse races united just now in one, and called the German Empire, is. Not even Mr. Douglas, we suppose, however, would rank all these, including the Roman Catholic portions of the Empire, among Israel? The nation as a whole cannot be said to be under God's blessing, since they nationally dishonour Him in the matter of the Sabbath-day of 24 hours, and in their lack of veneration for the Word and laws of God. They possess not "the Gate of their enemies," and therefore cannot pretend to the supremacy of the seas. Their population-increase is great, but not so great as ours, nor does their surplus population seek to found fresh German colonies beyond sea, like Joseph's daughters, "running over the wall;" but when they emigrate they go to swell the emigration of what Mr. Douglas admits to be Ephraim's overflow of people. Their wealth is nothing excessive; while ours is abnormal and bewildering in its volume. Finally, they are not the evangelists "of all the nations, families, and the kindreds of the earth." For these and many other reasons we have often given in these columns, we hold Mr. R. Douglas to be in error, and are glad he knows it.

We add two paragraphs of the *Rock* article to show our readers what he really teaches, and why:—

"This restoration will, it is emphatically declared by God, be under Ephraim and Judah, as two allied and powerful military nations, at the close of this age. (*a*) Both are to be Christian (Jer. xxxi. 31—40; Heb. viii. 8—13). 'The New Covenant,' as is self-evident, is Christianity, and it came into operation and has been working itself out, under our Almighty Christ, since 1,850 years ago. (*b*) The distinctive mark of revived Ephraim is the '*M'lo ha Goyim*' (Gen. xlviii. 19), or world-wide colonial empire; and of revived Judah the 'Sceptre,' or the giving kings or rulers to all the 'many nations' or 'company of nations' lineally sprung from Jacob (Gen.

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xxxv. 11, xlix. 10; and Jer. xxxiii. 26). Isaiah (xi. 12—16) plainly asserts this alliance of Ephraim and Judah, as two independent and mighty military nations, in the future return and re-conquest of Palestine. Jeremiah (iii. 18) declares the same. So does Hosea (i. 11). Ezekiel is equally explicit in the prophecy of the 'two sticks' (xxxvii. 15—28). Zechariah affirms the military might of Ephraim and Judah, in this fighting age, and before the peaceful Millennium, in unmistakable terms. He is God's goodly horse in the battle, treading down his enemies as the mire of the streets in the battle (x. 3—12), and so, along with Ephraim, marching back in triumph at the head of all Israel to their fathers' land!

"Now, as 'God is true, but every man a liar,' Ephraim and Judah are such at this hour, when their return is imminent. They have their undoubted providential counterparts in Britain as Ephraim, and the ruling tribe in Germany as Judah, at the head of Protestant Teutonic Europe, portending and insuring a vast and resistless Anglo-Saxon world union, including the United States, the child of both—such union being the only hope, under God, of the Christian Churches, and nations, and the whole world in the future.

"These are the teachings of the 'Christian Israel Association,' alike in contrast with the 'dreams' of Evangelical interpreters of prophecy, and the defective notions of the BANNER OF ISRAEL and Anglo-Israel publications generally, as well as with the Metropolitan British-Israel Association, which denies that Britain is Ephraim distinctively, and excludes Germany as a nation from Israel altogether! We rest on the immutable axiom that what is truly Christian nationally is *ipso facto* Israelite, and therefore that the whole of our Christian history is a providential fulfilment of Bible prophecy. As God is unchangeable, those who have the blessings are those to whom He swore to give them. Those who allege as an objection the apparent origin of the British races from different nations ignorantly advance a proof of Our Identity, since the gradual disintegration and dispersion of Israel during many centuries necessarily produced this phenomenon."

We prefer to let Oxonian, the Editor of the *Covenant People*, answer Mr. Douglas, and therefore propose to request him to speak on this subject in the BANNER, as he has most interestingly done in the leading article of the August No., 26, of Vol. iii., of his own paper.

The article is headed :—

"GERMANY AND THE GERMANS.

(A Holiday Letter from the Editor.)

"Waymarks of Israel, scattered across the Continent, lead us inevitably to a consideration of what has become, for British-Israelites, the great Teutonic question. Not alone, however, for them—the already convinced—is this question a matter of moment. If that which is to them British-Israel *truth* is ever to become more than a mere craze in the eyes of those at least of the general public, who can boast some education, the precise degree of connection or contrast subsisting between the Anglo-Saxon and the German must be definitely established. It has come to be almost regarded as an axiom that the two are merely twin branches of a formerly united 'Teutonic' race. Is this hypothesis correct, or not?

"Where doctors differ, it is generally held presumptuous for an outsider to decide—still more so, if the doctors agree, for the outsider to assert the contrary. Nevertheless, an Englishman's inalienable right is that of private judgment. Neither in religion, nor naturally, in any other department of knowledge, will he be content to believe without individual acquaintance with the facts. If the present writer were a famous Oxford Professor, instead of being an humble Oxford Graduate, he would still trust that whatever he might have to say would be weighed before being accepted. All that he asks is—that you will not allow any authority, however eminent, to prevent you judging for yourselves.

"Germany is in many ways a remarkable, and, in some parts, a very beautiful, country. While many of its landscapes rest the eye, there is much about the speech and characteristics of the people that gives food for reflection. Personal observation, supplemented by study of works upon the subject, has led the writer to the conclusion, which he feels confident will be accepted after perusing the following analysis of Germany and the Germans.

"The very first point that strikes the attention of the intelligent student of recent German history, or the observant traveller in Germany, is that 'Germany' is a geographical rather than a racial unit. The Prussians are the dominant race, even yet disliked by the Bavarians. North German speech is markedly different from that of the South. The types of character are also widely different. These variations within Germany itself might be enlarged upon, were it not that it is beside the purpose of the present article. It does, however, indicate this much: that if any one section of the 'Germans' should turn out to be closely related to ourselves, such connection would by no means involve a racial unity between Britain and 'Germany.'

"We next note that, side by side with sectional peculiarities, there *are* certain characteristics common, in the main, to the inhabitants of Germany. The question naturally at once arises, Are they, in these particulars, in harmony or antagonism with ourselves?

"On the answer to this will largely depend the solution of the question of Identity.

"These national traits, in all their varying aspects, are very fully brought out in those very readable two volumes published by Mr. W. H. Dawson, in 1894, on 'Germany and the Germans.'

"In the forefront he places the conscription—introduced in 1813 by Prussia, which has been, as the writer remarks, the pioneer alike in arts of peace and war. Legalised by Prussia in 1850, as a permanent part of the constitution then granted, it passed, on the establishment of the Empire, into the Imperial Constitution of 1871. Forced military service, indeed, is no new *regime*, being inherited from the military monarchies of the past. The Anglo-Saxon races have through the ages retained the voluntary principle, thus proving themselves the heirs of an old-world *regime* of liberty.

"Deut. xx. 5—8.—From the mention of conscription, Mr. Dawson naturally leads up to another point of contrast between Germany and Anglo-Saxondom. 'Our youth,' he reminds us, 'make up for the absence of military training by manly outdoor exercises *unknown on the continent*. Save butterfly hunting and botanizing, the German schoolboy has, literally, no out-door pastime, and his gymnastic exercise is a poor substitute for vigorous games in the open air. The cricket and football fields, to which hundreds and thousands of English lads and young men flock all the year round when work is done, are for them what the drill ground and manœuvre camp are for the youth of France, Germany, and Russia.'

"The chapter on 'Patriarchal Government' supplies

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another, still more apt, illustration of the gulf between *them* and *us*. Several sentences and phrases are italicized, and we trust that any who still allow themselves to suspect racial affinity between Teuton and Saxon will weigh them carefully.

"There is a large school of politicians in Germany whose principles and measures are taken from countries of *Free Popular Government*. Give us, runs the cry of this school, *Give us English laws and institutions!* . . . These politicians' aims are premature. *The Germans are a ruled and not a self-ruling nation*. . . . The capacity of self-government must be developed before the free institutions common to democratic countries will be either practicable or appreciated, and *for centuries* the people of Germany have been taught, not independence, but its opposite.'

"Such a fundamental difference naturally manifests itself at every turn. Needless to say, public spirit is at a low ebb; there is no vigorous political or civil life. Men are indifferent towards all national or local interests. Honorary public offices are not the object of that warm rivalry which is one characteristic of the citizens of a free community. Rarely do individuals offer handsome contributions for needed public or philanthropic purposes. Hospitals, orphanages, universities, libraries, churches—mainly maintained by the State or some State-directed authority, rather than by private munificence!

"To speak of civil administration alone, our author tells us—

"'There are thousands of paid officials in Germany performing duties which in England are done as well by the people themselves through elected bodies, or by private citizens whose only reward is the honour attaching to faithful and voluntary public service. *The two systems have little in common*, and are not less different in results than in spirit.'

"The argument grows in intensity as we read further into this interesting book. Du Chaillu's 'Viking Age' once for all dissipated the idea that the ancestors of the English were untutored savages. Dawson's 'Germany and the Germans' leaves it impossible for any educated mind to retain the delusion that the Anglo-Saxons are an offshoot from the continental 'Teutons.'

"The power enjoyed by the police in Germany clinches the argument. (See Chapter V., and read carefully pp. 69, 70, 77.) We cannot refrain from quoting the following striking passages.

"'No characteristic distinguishes the German in his civil relationships from the Englishman more completely than this deference to the police authority. Where the latter appeals to the *law*, the former appeals to the police.'

Popular control of the police is undreamt of.

"'It need hardly be said that most of the police functions which have been alluded to would not be tolerated in England. . . . The Englishman's peculiar constitution makes him indisposed to do anything which he has not somehow had a hand in determining. He does not like compulsion of any kind, least of all compulsion which owes none of (1 Kings xii. 16—19) its authority to himself. . . . Inconveniences—anomalies—abuses—he will tolerate these, rather than forego *his birthright*.'

"His birthright! How august a birthright his is, the author of 'Germany and the Germans' suspects not, while himself so strongly substantiating.

"Britons reverence their Sovereign, who is beloved even by the still more democratic Americans. We admire wise leadership, and gladly give honour where it is due. In Germany, we are told an unreasoning adulation is the rule. 'The occupants of a throne are spoken of in elaborate terms almost suggestive of *Oriental effusiveness*. Even the dead body of a sovereign is spoken of as the high corpse or the most high corpse! The departed monarch is not merely blessed, but highly blessed, or most blessed! What is this but the Babylonish and Roman apotheosis of their kings?

"As regards *religion*, we learn that it exists in name, rather than in reality. Individual exceptions there are, undoubtedly, but Germany, as a whole, is honeycombed with 'rationalism, scepticism, and atheism.' The masses are, at the best, indifferent.

"'In Berlin there is surplus wealth enough amongst the Protestant community to supply the city with the churches of which it has for a generation stood in deep need. Yet there is to-day but one Protestant church to every 20,000 of the population, and it is as difficult to draw money from private pockets as it is to draw water from flint.'

"Not much evidence here of any mission to bless the world. And the Sabbath—surely, were the Germans, nationally, Israel, they would, nationally, reverence the Sabbath. Amongst ourselves there may be different modes of hallowing the day of rest, but, nationally, it is one of our most precious possessions. 'In Germany,' on the contrary,

"'A tendency prevails to act up to the letter rather than the spirit of the injunction that the Sabbath was made for man. There what is known as the Continental Sunday had for a long time been naturalized. Until William II. came to the throne, Sunday almost ranked as an ordinary business day. . . . In the towns, warehouses and offices were well conducted if they did not keep open later than dinner-time, while shops rarely closed at all. The consequence was, that thousands of people were compelled to *work seven long days a week*.'

"Many spots in Germany are dear to the present writer, to whom some German-speaking highland valleys are almost a second home. He would gladly wander through the length and breadth of the German lands to discover isolated traces of Israelitish origin, so that, when the time comes, all such rifts and remnants might be readily recoverable. At the same time, he has seen too much to permit him ever to believe that Germany is Israel.

"OXONIAN.

"—The 'Covenant People,' August, 1896, pp. 37—41.

"Gries, on the Brenner, in Tyrol, June 22nd, 1896."

THE METRIC SYSTEM

By JOHN S. ANDERSON.

FROM time to time we notice in the public prints strong recommendations in favour of our adopting the French method of calculations, and Mr. Ritchie has prepared a bill for legalising the same in this country.

The *Standard* of the 7th instant, in a leader on the report of a Committee appointed by a conference in the spring, at Birmingham, to consider the state of the law and to make recommendations in the way of improvement, says:—

"The Committee have, in fact, anticipated the Government proposals in declaring that the use of metric weights and measures for trade purposes 'should be made, at least, permissible.' They are also in favour of the metric system on account of its apparent simplicity. But this, again, is only hazarded as 'an opinion,' and does not appear as a distinct recommendation. A good deal of practical testimony on this subject, including a letter which we publish this

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morning, goes to show that while the metric system looks very well on paper, it does not so readily adapt itself to the ordinary purposes of life. A century of the system in France has failed to effect its general adoption among the working population and the lower middle class."

The letter in question is dated from Paris and signed by J. A. S. It is in the first place written to warn tourists with regard to restrictions on the circulation of certain French coins. The writer then proceeds to discuss the metric system and concludes as follows :—

"The truth is that the metric system, in its effect on currency, has made the giving and taking of money on the Continent a matter of perpetual worry to all concerned. If my countrymen wish to bar the entrance into the United Kingdom of such an exasperating annoyance, they will assuredly never sanction the application of the metric system to their coinage.

"It may, perhaps, surprise a great many to learn that the metric system, apart from book-keeping, by no means generally prevails among the French people. After a hundred years of this system, the working and the lower middle classes still, all of them, continue to buy their meat, bread, and groceries by the pound, their coal and coke by the bushel, their wine by the chopine and demi-setier, while up to five-francs they all of them count, not by francs and centimes, but by sous, or half-pence. In the country they mentally judge of land by the arpent, and not by the hectare, and distance is still reckoned by the old league. This list could be added to. Those who would explain away these facts are either chicanists or faddists.

"If my fellow-subjects are wise, they will stick to their own way of counting money. It may not be pretty, but it works well. What they suffer from the want of the metric system is nothing to what the French suffer from its adoption. Long years of residence in France enable me to speak with certainty in the matter. The French decimalists conceal the truth, and their English partisans do not know it."

From this we must hope that common sense will prevail, and that our British coinage and weights and measures, so often mentioned in the BANNER OF ISRAEL as of Israelitish origin, will never be altered, but will still remain to us—"British-Israel."

Croydon, 24th August, 1896.

THE LENGTH OF THE QUEEN'S REIGN.

PROPOSED NATIONAL HOLIDAY.

IT has been left to a peer to undertake a duty which one is surprised no enterprising member of the House of Commons has thought of fulfilling, for Lord Braye has asked ministers in the House of Lords whether, inasmuch as on the Wednesday, September 23rd, the Queen will have reigned more days than any other sovereign of this realm, they, in honour of such an auspicious and extraordinary event, will introduce a measure to constitute, for this year only, Sept. 23rd, a Bank Holiday, as was done, it may be recalled, on the occasion of the Jubilee in 1887. The estimate of fifty-nine years and ninety-seven days needed to cause the Queen to reign as long as her grandfather is (writes a London correspondent) affected by various considerations, which have not had their full weight. I have before explained that the most satisfactory way of making the computation is by taking the actual number of days and making allowance for the leap-years in their respective periods. As far as Geo. III. is concerned, neither 1760 nor 1820 can be counted as a leap-year, as that monarch succeeded towards the end of the former year, and died at the beginning of the latter, before the leap-year principle of the extra day operated; while there is the further fact that 1800, in accordance with the provision made at the revision of the calendar, was not treated as a leap-year. The nett number of leap-years in George III.'s term accordingly was thirteen, while the Queen has seen fifteen, which means that in covering the same calendar period as her grandfather, her Majesty has had to reign two days longer. Allowing, therefore, for these two days, it will be found that the Queen will equal the record of George III. on September 22nd, and pass it on September 23rd, and Lord Braye has selected the exact date for the proposed celebration. It may be, of course, that the Government will desire to reserve any formal recognition of the event until next June, when a complete sixty years' reign will have been accomplished; but it is certain that a number of the Queen's loyal subjects will take steps to show their appreciation of the striking historic fact connected with September 23rd.—From the *Christian Million*.

BRITISH JUSTICE IN RESPECT TO THE SENTENCES ON DR. JAMES JAMESON AND HIS COMPANIONS.

A FRENCHMAN named M. Guibert said, in regard to this subject, what was published in the *Times* of July 31, 1896, and quoted again below. He remarked :—

"If anything could increase our legitimate admiration for English justice, it would be the impartiality displayed by it in the Jameson trial. Brought first before the Bow-street Court and accompanied to the Court-room by the cream of English society, who, sharing in his hopes, went so far as to claim a share of complicity in his acts, the agent of Mr. Cecil Rhodes saw his undertaking characterized more severely perhaps by the magistrate than it had been by the entire independent Press of Europe and America. Sent before a jury, where he might hope to find a more indulgent reception, he is now, after remarkable pleadings, sentenced to fifteen months' imprisonment—that is to say, considering British law and customs, to an extremely severe penalty. The jurors heeded neither the voice of public opinion, which hoped for an acquittal, nor the suggestions of the counsel for the defence, which made an indirect appeal to their patriotism. As for the judges, they took their stand on pure law, and it was thus that they made the jury understand that they had to settle a question, not of sentiment, but of international security and reciprocity. It is permissible to explain this firmness of the English magistrates in the presence of popular infatuation by the independence insured by the high stipends which they receive. In London even the Bow-street magistrate, although only a police magistrate, is a personage of importance. But the judges, such as those who have just decided the fate of Dr. Jameson, are morally and materially the peers of the most considerable men in the State. The English are well aware that the source of the independence of justice is in the very large sacrifice which the Budget allows to insure it. We seem to obey a contrary conviction, and this has not hitherto produced very good results."—*Our Own Correspondent*.

ANGLO-ISRAEL DISTRIBUTION FUND.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND :— To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to

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ONE HUNDRED AND FIFTY-FOURTH MONTHLY REPORT.

THE following subscriptions and donations, from August 15th, to September 19th, 1896, are gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, September 19th, 1896.

I would ask Nurse G. to be kind enough to accept an apology, on account of her note having been accidentally destroyed before the initials mentioned were taken down. I should be pleased to be favoured with her address.

Our correspondents who have desired to obtain suitable lantern slides to illustrate a lecture upon the Empire of British-Israel, may be glad to know that Colonel Senior has kindly had a set of slides made, 22 in all, at the cost of £1 2s. The box and postage to New Zealand has been 4/6 in addition. I give these exact details as they may assist any one who is planning to give lectures on the British-Israel question and wishes to illustrate them in like manner.

Again we are able to give 274 as the number of the copies of the BANNER OF ISRAEL we have sent out weekly during the past month, and 126 packets of literature, including also 200 of the "Covenant People," to the following places:—

ENGLAND:—Aldershot, Alvaston, Andover, Annfield Plain, Attercliffe, Basingstoke, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bow, E., Bournemouth Brighton, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chester, Chippenham, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Chorlton, East Grinstead, East Twickenham, Exmouth, Goodhurst, Harlesden, Hampton Hill, Harpurhey, Heaton Chapel, Highgate, Hull, Leicester, Lewisham, Leytonstone, London, Lowestoft, Ludlow, Newcastle-on-Tyne, Norwood, Perranarworthal, Plympton, Portsmouth, Poole, Quernerford, Richmond, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Tottenham, Teddington, Tulse Hill, S.W., Tunbridge Wells, Twickenham, Uxbridge, Wadingham, Wandsworth, Wellingborough, Wilsden, Wolverhampton, Worthing, Woolwich, York. WALES: Dolgelly, Maesteg. SCOTLAND: Burnbank, Cockburnspath, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. SWITZERLAND: Neuchâtel. MALTA. EGYPT: Alexandria. S. AFRICA: Bulawayo, Hanover Road, Ograbeis, Port Nolloth. INDIA: Bangalore, Poona, Subathu, Secunderabad. BURMAH: Mandalay, Rangoon. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Opunake, Orepuki, Purekiriki, Puerua, Te-Aroha. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Aberdeen, Anacostia, Charleston, Cripple Creek, Denver, Detroit, New York, Philadelphia; (New Mexico) Las Vegas. CANADA: Gravenhurst, Castright, Prince Albert, Toronto. NOVA SCOTIA: Halifax, Yarmouth, Wolfville. NEWFOUNDLAND: St. John's.

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

Westgate-on-Sea, September 19th, 1896.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

OUR Prayer Union still grows. Two more have been added since last month, making the total 1,591.

The names of any Identity believers who are willing to join us in searching the Bible, and in prayer to God, will be gladly received.—Ezek. xxxvi. 37.

Subject for special prayer on last Sunday in October: "That God will guide our statesmen at this critical period in regard to the Eastern Question.

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park, London, W.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—A few weeks ago you were so kind as to publish in the BANNER OF ISRAEL a most interesting appeal for funds for the church at Kobe, Japan, which my son, the Rev. Sidney Swann, is struggling very hard to build. That appeal has resulted in sums amounting to £6 10s. having been sent to me, and, on behalf of my son, I wish to express my deep gratitude for the help you have given to this work of God in a far-off land; and, if not encroaching on your space, would like you to express in the BANNER how deeply I feel the kindness of all those Christian friends who responded to your appeal.

Would you oblige by sending me another copy of the BANNER OF ISRAEL in which you inserted the Kobe appeal?

Faithfully yours,

E. S. SWANN.

Catthorpe Rectory, Rugby, September 15th.

EARLY RISERS.—Most sovereigns of Europe are early risers. The German Emperor is generally at breakfast by 6 a.m., and often in summer has by that time enjoyed a ride with the Empress and his sons. The Empress of Austria rises in summer at 4.30 a.m., and after breakfast starts on one of her long walks. The Queen Regent of Spain breakfasts at 7 a.m., the Queen of Italy at 6 a.m., and the King of Spain also at 6 o'clock. One of the latest royal risers is the Prince of Wales.—*Christian Million*, May 7th, 1896, p. 448.

LI HUNG CHANG is nearing China, and on his arrival he is to be restored to all his former positions, including that of Viceroy of Chih-li, the Emperor having discovered that he is the best man for the post after all.

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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

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

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

THE BANNER OF ISRAEL.

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

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THE TURKO-ARMENIAN HORROR.

THE terrible massacres of Armenians in Constantinople, on Wednesday, August 26 last, must surely call for the interference of Europe. In the commencement the Armenian revolutionists were entirely in the wrong. They committed an act which the *Times* correspondent described as one of "recklessness, folly, and criminality, which cannot be too strongly condemned." The invasion and capture of the Ottoman Bank, in broad daylight, by a band of insurgents armed with revolvers and bombs, was an outrage disgraceful to the Armenian cause on whose behalf they admitted to have acted, and disgraceful also to the Turkish Government which parleyed with the rebels, and gave them their lives and liberty afterwards as the price of submission. But the real disgrace to the Sultan's Government followed, when as the result of the Armenian outrage, the Turkish police and soldiery permitted the Turkish mob to rise and commence a massacre of the Armenian population of the capital, which is admitted by the Government officials to have reached to 5,000 individuals.

The description of it in the letter of the *Times* correspondent, of September 4, but dated August 31 from Constantinople, is terrible. He wrote:—

The only place where the *gourdineurs* encountered resistance was at Psamatia, where most of the committee men have their abode, and the committee held its meetings. In this suburb the Armenians fought till they came to their last cartridge, and then several of them blew out their own brains. It is reported that one young woman fought desperately in defence of her aged father, and died covered with wounds. In all the other places—Galata, Pera, Taxim, Papaskeupru, Hasskein—the Armenians seemed stupefied, and were simply knocked on the head like rabbits by a gamekeeper; some ran for their lives, but were quickly hunted down, excepting in a few cases in Pera, where asylum was found in one or other of the Embassies. While the banded assassins slew every Armenian they could find, the police and gendarmes arrested all they could lay hands upon. These poor wretches were pinioned and marched off, being cruelly beaten as they went, to one or other of the police depots, which many entered only to be brought out to the dead-cart on the other side.

Readers should remember that this is no hearsay story; of many of these horrors I have been an eye-witness; so also has the Hon. M. Herbert, Her Majesty's Chargé d'Affaires; Signor Pansa, the Italian Ambassador; and Messrs. Chabert and Baroni, dragomans of that Embassy; M. Maximoff, first dragoman of the Russian Embassy; besides many other gentlemen of unquestionable veracity with whom I have compared notes. The whole business is an instructive illustration of the true Hamidian spirit; it was stopped by the timely threat of the Ambassadors, without which the assassins would have pursued their work of extermination.

A large number of people are leaving Constantinople to-day by train or steamer, the events of the week having produced a strong impression as painful as it is general. It has been seen that the resources of the Hamidian system include wholesale assassination, and what may seem good for Armenians to-day may appear equally fit for Greeks or any other Christians to-morrow.

The episode is one full of horrors, and is a proof hardly needed now that the hour of the fall of the Turkish Empire is near at hand, and cannot be long delayed. A power so *effete* as the Sultan's, and so reckless of the lives of Christians who are subjects of his Government, is deprived of European sympathy, and would be wiped out at once were it not for the fact that there is no ostensible successor for the Turkish dominions; but they must be the prize of the strongest. This means that after the Sultan, will intervene the deluge —"a great earthquake," in short, "such as was not since there were men upon the earth, so great an earthquake so mighty" (Rev. xvi. 18, R.V.).

The rulers of the European Christian world are unwilling to precipitate the frightful catastrophe, for which, however, all are rapidly preparing. In the providence of God, it must come, and such signs as the late events in Armenia and Constantinople, in Crete also, all combine to prove that prepara-

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tions are on foot for the fall of the house of Esau, according to Jer. xlix. 17, *et seq.*, R.V., "Edom shall become an astonishment; every one that passeth by it shall be astonished and shall hiss at the plagues thereof; as in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall dwell there, neither shall any son of man sojourn therein. . . . The earth trembleth at the noise of their fall; there is a cry, the noise whereof is heard in the Red Sea. Behold He shall come up and fly as the eagle and spread out His wings against Bozrah; and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs."

The reference to the Red Sea, as the locality whence the "cry" attending the fall of Edom shall resound and create alarm in striking. It will be a fall that will make the earth itself "to tremble," so tremendous will be the catastrophe. A prophetic fact attending the fall of Turkish Edom, is that to which Ezek. xxv. 12—14, R.V., draws attention, thus:—"Because that Edom hath dealt against the House of Judah, by taking vengeance, and hath greatly offended, and revenged herself upon them, therefore, thus saith the Lord God, I will stretch out Mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, even unto Dedan shall they fall by the sword. And I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger, and according to My fury; and they shall know My vengeance, saith the Lord God." It is startling to find from this, that by the hand of the British people (being Israel) God intends to lay His vengeance upon Turkish-Edom.

At present, of course, there seems to be no chance whatever of our Government ever venturing to lift a finger against the Turkish Power, or becoming the instruments in God's hands of vengeance for their sins against Him. But the words just quoted, being apparently applicable to the case, show that the chief agent to carry out His decrees, in regard to Edom, will be our own race. Knowing that God has this matter in hand, and that in His own time He will bring it to pass, we may await the issue with composure and leave the results with Him. What we may be sure of is this, that a high-spirited nation like our own cannot long endure to see Christian men and women butchered by thousands in the broad light of day, and before the eyes of the Moslem multitudes in Constantinople, there being, it appears, a moral certainty that the Turkish Government and troops, if not the Sultan himself, have all united in bringing about the late massacres, from hatred of the Christians, and that the Armenians have in the late butcheries in that city, been goaded by oppression and wholesale murder, to take the law into their own hands, and compel their rulers, even by an unlawful act like that perpetrated at the Ottoman Bank, to do them bare justice and allow them the rights which they have been promised.

SITTING IN THE SHADOW OF A GREAT LIGHT.

In the *Christian* of Sept. 17th, in a paper headed "The Sword Over England," "F. C. Spurr," writes:—

"With but little alteration, the opening words of the book of Isaiah might with justice be applied to the English nation, for if ever a nation has been nourished and guarded by God, this nation has. The miracle of England's greatness is second only to that of the Jewish nation. Less than two millenniums ago our ancestors were living in the woods and caves of this island, a barbarous and an almost unknown people. Rome was then supreme, and there seemed no reason to believe that her supremacy would ever fade. To-day Rome is less than a memory, and the barbarous nation has become the chief empire of the world. And by whose power? He must be an extraordinarily blind man who replies that our Navy, or the accident of our home being an island protected by the sea, is sufficient to account for it. A combination of nations against us would make short work of our natural and artificial protections. But hitherto this combination has not been effected, and all attempts at it have been frustrated. It will be sufficient to recall the destruction of the 'Invincible' Armada and the utter breakdown of Napoleon's conspiracy against us.

"No human arm has placed England in her present position. This 'vine in a very fruitful hill' is surely the planting of the Lord. And can it be doubted what was the purpose of God in procuring for this country above all others the blessings which have crowned her? Those who first were made partakers of His gifts to her had little doubt. The printing press is English, and the first use made of it was to print the Holy Word. The earliest steamers took out missionaries to the far-off countries, in many cases free of charge. The first message flashed along the telegraph cable was a message from Scripture. England has been raised to eminence without special merit of her own, in order to accomplish a great purpose of God. To her has been committed a grand and awful trust.

"She was commissioned to give the Word of God not only to her own people, but to all the world. From her the first missionaries went forth a century ago leading the way in the new Divine enterprise of Missions. While Continental nations have been engulphed in rationalism or superstition, it has been left for the English-speaking people alone to witness, without wavering, to the truths which our Lord and His apostles preached, which were obscured for sixteen centuries, and which were restored to us at the Reformation. These things, of course, were accomplished under God, by His people, and not by the nation as a political body; nevertheless, the nation, as a nation, has been regarded as the repository of these things, and, in any case, the nation, as a nation, has been prospered of God because of those in her who have accomplished His will. Formerly, at least, if there was no spiritual co-operation on the part of the nation, yet the nation did not only not oppose what was done, but it recognised, through its heads, in many ways, its unique position."

I subjoin a leading paragraph from the same *Christian*.—

"We are told that a number of prospective Nonconformist ministers, on being asked by their examiners what part of the Bible they read most, replied, the four Gospels. And on further inquiry as to which of the Gospels, they read most, the reply, without exception, was the Gospel of John. This was thought to be highly satisfactory. And so it was, so far as it went. But the question arises, are these young men, who seek to become evangelists, pastors, and teachers, giving adequate attention to the Scriptures as a whole? or are they following the lead of some of their seniors, in drawing a contrast between the Gospels and the Epistles, or rather between the Holy Spirit speaking by the Lord, and writing through His apostles?" I would add, and inspiring His prophets. L. P.

NOTE BY THE EDITOR ON THE ABOVE.

The article in the *Christian* to which L. P. draws attention is indeed a remarkable one. We should expect that F.

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C. Spurr, drawing as he does the portrait of the British nation in the colours the Word of God employs to depict the people of Israel, is almost a British-Israelite, open to conviction. We are, he admits, blessed above all other people. God has Himself selected the British for these blessings. Their object was that being divinely commissioned they might give the Word of God to her own people first, and to all the world besides! The witness to God that the Lord and His apostles preached the truths which we recovered at the Reformation, our nation alone has been giving forth. Our nation is reckoned to be the agent of the Lord in dispensing these benefits, though only a section of the race actually does and did His will in the matter. Admitting all this, the writer declares things are changing rapidly now. We are producing, not the choice grapes the Lord looks for from His vine, but sour grapes. We support and uphold the Agnostic and the Atheist. We used once to regard with respect the Lord's-day, but now vast numbers despise it, and five-sixths of the population of London never attend any place of worship! Sixty-five per cent. of the men of this country are utterly outside all religious agencies!

Christian morals, he adds, alluding to the "sex novels" and monthly magazines, are entirely disregarded in these publications. Our drink bill increases; our masses are indifferent to God, and irreligion, and lust, and greed are becoming dominant amongst our people. The writer believes these things betoken national inner-decay which, if not arrested, will mean utter ruin. "England is untrue to her trust." "She has waxed fat against God and now kicks." We are a proud people, and all nations note the fact. We are proud of our navy and call it "invincible." Of our commerce we boast, and believe ourselves secure.

But, adds Mr. Spurr, God can bring us down as He brought down and blotted out Rome and Carthage. If God wills it, He can punish us, and ruin our nation by bringing all those who hate us to combine their forces and overwhelm us. Having given vent to these warnings and threats, the writer, F. C. Spurr, describes the remedy for our degeneracy and godlessness. It is the true one. "Let the prophets of God awake and point out to men the inevitable issue of the present godlessness. But above all, if it would please God to grant the revival for which so many have prayed, and for so long a time, then would the desert blossom as the rose. God is ready surely. What is needed is a Church humbled to bitterness because of her perverse powerlessness, and then filled with the Holy Ghost, to be the agent of that revival which alone can save England from ruin.

"Lowisham, S.E." "F. C. SPURR.

We go with a great deal that Mr. Spurr advances. But he lacks one thing—namely, the knowledge that the British are Israel. Israel was never anything but a headstrong, proud, backsliding, wayward people; always ready to relapse into idolatry, Sabbath-breaking, drunkenness, unclean living and ungodliness. She is no better now than she was in Moses', Isaiah's and Jeremiah's days! She needs indeed the outpouring of the Holy Spirit, spiritual revival, and the new covenant described in Jer. xxxi. 33, 34, and Heb. viii. 10—12. Give the nation that grand cluster of blessings promised exclusively to Israel, and then Mr. Spurr's anticipation will be justified and Britain, being Israel, will be like "the desert blossoming as the rose," and as Israel redeemed, filling the face of the world with Gospel fruit.

The recognition of the fact that the British Anglo-Saxon race are Israel of the House of Joseph, will lead Mr. Spurr to see that Rome and Carthage are not on the same platform in respect to God's purposes of grace with the British-Israelites. God is under covenant and promise based on oath to bless, guard, but never forsake them. Rome and Carthage had no such guarantees of mercy and life, and therefore perished. Our recreant, ungrateful nation has been long punished, and yet is not reclaimed by such punishments. There is one remedy left which God has promised to use, and that will certainly succeed. We have already alluded to it as the new covenant. For this we have been nationally praying for 300 years in the words of our Communion Service in relation to the Ten Commandments. At the end of the tenth, the people are instructed to pray thus, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee." We know God has heard this prayer and will answer it literally, as requested, according to the promise in Jer. xxxi. 33, and Heb. viii. 10. To Him let Israel give all the praise!

SOME ANGLO-ISRAELITE TEACHING.

By J. THOMSON.

THE knowledge of Our Identity with the long lost Ten-tribed House of Israel has now been published a good many years in this country, in the colonies and in various parts of the world. From all that we have learnt, as to the results of such publication, though not coming up to our first anticipations, they seem to be fairly encouraging, considering the opposition which, at first, had to be overcome in various quarters. We very seldom have any violent opposition to meet now-a-days. If there is any, our opponents generally sheer off when they find themselves losing ground in argument, and often turn away from the subject and its further consideration, with a complacent smile of pity for those who are still the subjects of such harmless delusions.

But the most amusing part of this controversy is when some writer of note in one of the semi-religious popular journals of our time has the courage to examine the teaching involved in the knowledge of Our Identity, and he takes notice of the matter so far as to air a few notions upon the subject in the journal of which he is editor, or an "esteemed correspondent." For this condescending notice a thorough going advocate of Our Identity is always thankful, as there is a better prospect then of the question being examined than when it is cast aside as not deserving the slightest notice except by a few fanatics qualifying for Bedlam.

In the *Sunday Companion* for Sept. 14th, 1896, on p. 147, is a "Sunday School Lesson," which is founded upon the history of Jacob's Pillar; which might have been written by any Anglo-Israelite, in that its teaching, as a whole, is that which could only consistently be taught by a genuine Anglo-Israelite. There are also three notable illustrations—"Bethel,"—Jacob asleep with his vision of the angels—the coronation chair in Westminster Abbey,—and the Stone of Scone. The writer dates the period at about B.C. 1760. Jacob has just secured his father's blessing by a cruel and mean trick, and is hurriedly escaping alone and on foot to Padan-Aram from his brother Esau.

"Soon after leaving Beersheba, Jacob appears to have entered the great road which, at the time, ran northward along the central mountain ridge of Canaan. On the second or third evening he came to the western slope of the hill,

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where stood the hamlet of Luz. It is now, and doubtless was then, a dreary region, singularly bleak, and even forbidding, in aspect. Neither beauty nor grandeur distinguishes the site, nor is there fertility in the surrounding country. The patriarch could have had no trouble in finding a stone for his 'pillow;' the difficulty would be to perceive anything else. Grey, jagged rocks crop up everywhere over the scanty soil; and the view around presents only bare, rounded heights. Yet the name 'Bethel' means 'place' or 'house of God.'

"There Jacob lay down to sleep. The stone upon which he rested his head would seem too hard and solid if a European put it to such a use; but the Oriental habits of wearing a turban, and also of wrapping the head in an outer garment, would make it more of a cushion.

"We must not omit reference here to the curious legend that the famous 'coronation stone,' now in Westminster Abbey, was the patriarch's pillow upon this occasion. How it was subsequently conveyed to Ireland is not historically clear; but there it appears as the Lia Fail, and was set up on the hill of Tara, being used at royal coronations. Fergus, son of Eric, removed it to the shores of Argyllshire and from thence King Kenneth, in the ninth century, took it to Scone, on the Tay, near Perth, where it was enclosed in a wooden chair. Next the monarchs of Scotland were crowned upon it; until Edward I. of England transferred it to Westminster.

"As it is reputed to wield the magic property of securing royalty to the nation possessing it, we may hope it will remain there; but certainly Jacob never suspected the wonderful destiny of his rocky pillow, nor must readers treat these statements as more than an epitome of certain singular traditions. The 'coronation chair and stone,' however, are preserved in the Abbey."

This, so far, is not bad even for an Anglo-Israelite, and inasmuch as that is doubtful we may be satisfied with so much, while he hopes the "stone will remain there," which speaks well for his patriotism. He goes on,—

"When Jacob awoke, the desolate spot where, sad and weary, he had lain down to sleep appeared to him no longer the same. He had learned that it was really near to the invisible world, and under the protection of Jehovah. Therefore, to mark the reassuring fact in a suitable manner, he erects the stone on which his head had rested as a permanent memorial of the circumstances; and, by pouring upon it some of the oil carried with him in Eastern fashion for medicine or food (see Luke x. 34), he gave it a sacred character.

"Thenceforth the locality became a kind of sanctuary. Abraham already had built an altar there (Gen. xii. 8); but from Jacob's time it was more generally treated as a 'holy' place by all the tribes of the land. Canaanite and Hebrew actually fought for its possession (Josh. xii. 16; Jud. i. 22). Jacob himself visited it again afterwards to set up a second and more enduring pillar (Gen. xxxv. 14). Four centuries later a great national council was held there under the rule of the Judges. But in the reign of the wily Jeroboam it was desecrated by the worship of a golden calf: and subsequently, by the prophets Hosea and Amos, its name was changed to Bethaven (house of idols) and the curse pronounced, which to this day is fulfilled in its shapeless ruins and rifled tombs.

"Nevertheless, Dean Stanley's words respecting 'the pillar, or cairn, or cromlech of Bethel' should be thoughtfully considered by students of 'comparative religion.'

'It should be looked upon, he affirms, 'as the precursor of every House of God that has since risen in the Jewish and Christian world—the temple, the cathedral, the church, the chapel; nay, more of those secret places of worship that are marked by no natural beauty and seen by no human eye—the closet, the catacomb, the thoroughfare of the true worshipper.' It is the practice still among Orientals to set up a stone in token of gratitude or reverence. Mr. Morris relates that, when ascending the rock of Istakhar, in Persia, his old guide 'every here and there placed a stone on a conspicuous bit of rock, or two stones one upon the other,' at the same time uttering a prayer for a safe journey and a sure return home.

"Within Great Britain still exist noteworthy groups of stones which probably had a religious origin. At Stennis, in Orkney, and at Stonehenge and Axbury, in Wiltshire, are extremely interesting relics and evidences of an ancient and long vanished faith. They consisted of large blocks, disposed in a circular form, and surrounded by a trench and mound, but are now more or less disarranged. The popular idea is that each of these groups was once a Druidical temple; yet it is not impossible that they have been used for the successive rites of different races. At any rate, they can claim a real, although distant, relation with Jacob's sacred pillar."

Our readers will agree with us that if not an Anglo-Israelite, the editor of the *Sunday Companion* writes very like one, and we can allow him to teach that "it cannot be doubted that at various times God has providentially revealed His will to man by means of nightly visions." We have no doubt that our readers as well as ourselves will be glad to hear from him again upon the same, or similar, lines touching the truth of Our Identity with the lost Ten-tribed House of Israel, and its agreement with the prophecies of Holy Scripture.

BUDDHISM IN BRITAIN.

By E. Reep.

PART I.

Two interesting notices of Dr. Moore's "Ancient Pillar Stones of Scotland" have already appeared in the Banner of Israel (vols. xvii. 235, xviii. 325); it may therefore seem unnecessary to call further attention to Dr. Moore's valuable treatise. Notwithstanding, the present writer may be excused for again touching upon Dr. Moore's amazing assertion that a Hebrew-speaking community of Buddhists found their way to Scotland and there settled amongst a people also Hebrew-speaking, and who in writing employed the Ogham characters. As evidence of this astonishing fact we have in the north-east of Scotland, more especially in Aberdeenshire, numerous stones, as well as the so-called Newton Stone, inscribed with Buddhistic symbols, such as were used in the sacred rock-records of the first Buddhists in Western India. Until we lay aside our mythical stories of ancient Britain it will be difficult to believe that the supposed savage Britons had any sort of intercourse with India; that contact between East and West was as possible two thousand five hundred years ago as now. Yet Dr. Moore affirms that the connection between East and West was, 500 B.C., as easily maintained through Persia, Armenia, Cappadocia, Thrace and Germany, as at any period known to history. Then the merchant was sacred; then men lingered in their traffic without the need of passports, for the great monarchies were united in protecting and pre-

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serving free commercial communication between Europe and all Asia; therefore trade and travel were direct and constant.

This must have been so. Great armies, such as Alexander led into Asia, apparently marched with ease through countries that would tax the strength and endurance of a modern army to the very utmost. Letters, too, and information of every kind, seem to have been conveyed rapidly and regularly from one country to another. Thus we read of Alexander, in Asia, receiving news from home of such matters as the publication of some books by Aristotle, and of his written reply discussing the philosopher's arguments. So far therefore as travelling was concerned there was no serious obstacle in the way of Buddhist missionaries extending their faith to all parts of the world, even to so remote a country as Britain. At the same time it remains a curious question why Buddhist teachers should have sought converts at the uttermost bounds of the West. Their reasons for so doing can only be conjectured by looking into the origin of Buddhism.

It is pretty generally acknowledged by classical scholars that about the 5th century B.C., an intellectual movement swept over India and the Greek world. In India the movement had its rise among the Sacæ or Sakyas, colonists from Media and Persia. A people migrating from either of these countries would be certain to bring in their train a goodly number of the Magi (so-called), whose religion and philosophy so profoundly fascinated the mind of Plato that he conceived the idea of living amongst them. Among a people then settled in India, acquainted with the sacred system of the Magian priesthood, which, be it remembered, originated in the very regions to which had been deported the captive House of Israel, it is nothing extraordinary that there should have sprung up in their midst a religious reformer anxious to found a kingdom of righteousness. Wherefore the duty of proclaiming to all men the whole of the most excellent law became a cardinal doctrine in Buddhism. If it be that the Sakyas were repentant Median-Israelites, this conception of a mission to the whole world doubtless emanated from the determination, formed soon after their exile from Palestine, to put away all Baal-worship, to reject all representation of the Eternal in human form, and to devote themselves to the interpretation of the teaching of Moses as they had never thought of doing in their own land. In carrying out such a resolution the words of Moses could not fail to reveal to them the certainty that their seed was to be in many waters and that out of Israel was to rise a Sceptre that should have dominion over the whole earth. For the first time, too, it perhaps dawned upon them that as a chosen nation of priests it was for all Israelites to offer up prayers for the whole of mankind; that from them knowledge and virtue were to emanate through the universal race of man.*

That the first founders of Buddhism felt they had a mission to mankind is indicated by their symbolism. The wheel of the Buddhist, says Rhys David, is no ordinary wheel; it is the sign of dominion; the symbol of a universal empire of truth and righteousness. Buddhism, however, like Roman Christianity, has not adhered to the principles laid down by its first teachers. What is called Asoka Buddhism is supposed to represent much of its purest doctrine; and in all probablity they were Asoka Buddhists who inscribed their symbols on the pillar-stones of Scotland. The reason for this inference requires some explanation. With Alexander, as we all know, Greek influence spread across the world. All the world too, says Prof. Mahaffy, made up their minds that the rise of Alexander was a great turning point, when an older volume of history was finished and a new one begun. It is from the records of the new volume that we glean several important facts. A notable one is that the Semitic communities of Mesopotamia readily submitted themselves to Alexander's conquest. When Alexander, then, made up his mind to invade India we may conjecture that there went over the Hindu Kush with him shoals of Israelites who had been subjects of Darius, many of whom with their Greek comrades settled in the Indus provinces and throughout the Punjab. In the province of Bactria, between the western part of the Hindu Kush and the river Oxus, were also Medes, Persians, and Greeks living under kings with Greek names who established a Greek coinage, which has recently been discovered. The scanty remains of their architecture still show, we are told,* that the kings of this far remote Asiatic realm bordering upon the Tartars were Hellenistic in culture. Under this Hellenistic influence Buddhism grew into a popular creed; but not till the great King Asoka came into power (about 220 B.C.) did it attempt world-wide proselytism. This powerful king's conversion to Buddhism is described as an event as great as the adoption of Christianity by Constantine. His extensive authority gave free scope to the strong missionary spirit of the Buddhist priests, who made his name revered from the Volga to Japan, from Ceylon and Siam to the borders of Mongolia and Siberia. Professor Mahaffy thinks it probable that Buddhist missionaries also preached in Syria two centuries before the teaching of Christ was heard in Northern Palestine. Certainly the Essenes and the Therapeutæ put in practice the Buddhist creed of self-conquest, and at the same time conceived it to be their duty to spread their views in all countries. Buddhism may therefore have reached Britain from almost any part of the world, and through a Hebrew-speaking people. Why Buddhist Hebrew-speaking missionaries should be attracted to Britain with the laudable desire of imparting to its inhabitants a knowledge of the virtues of the most excellent law is sufficiently obvious in the fact that it was northern Israel's place of safety after her fall and dispersion. As it is written, "Keep silence before Me, O islands, and let the people (Israel) renew their strength: let them come near; then let them speak: let us come near together to judgment" (Isa. xli).

For Buddhism to become the religion of the world (numerically) it must have originated from some knowledge of Divine truth. That it had a Hebrew basis is hardly to be disputed if it can be demonstrated that the northern Israelites, carried captive to Media, were the founders of Zoroastrianism or the religion of Cyrus and the Magi; for Indian philosophy has been recognised as a positive offspring of the Magian faith. A writer in the Royal Asiatic Association's Journal (vol. 22, 1890) seems to take this view, inasmuch as he asserts that a religious community came into India from Persia. That there was a connection between these immigrants and the Aryans of Iran (Persia) is shown, he thinks, in the legend that the son of Vishnu or Krishna brought the priests of the Magi into India from Sakadwipa. The evidence likewise seems to show, he

* This is as Philo Judæus and Milman (History of Christianty) describe Israel's universal interest in the human race.

* Mahaffy's "Alexander's Empire."

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says, that it was the Iranian priests accompanying the Sakyas and Aryans who first brought the sacred metrical system into India. Thus the sacrifice of praise, thanksgiving, and prayer was introduced by the teaching of Aryan and Semitic immigrants.

Touching the period of Asoka Buddhism, Professor Max Müller says:* "There are no inscriptions to be found anywhere in India before the middle of the third century B.C. These inscriptions are Buddhist, put up during the reign of Asoka. . . . They are written in two alphabets—one written from right to left and clearly derived from an Aramean, that is Semitic alphabet;† the other written from left to right, and likewise an adaptation of a Semitic alphabet to the requirements of an Indian language. That second alphabet became the source of all Indian alphabets, and of many alphabets carried chiefly by Buddhist teachers far beyond the limits of India."

Although Sanscrit, in Professor Max Müller's opinion, had ceased to be spoken in India by the people at large when Buddhism arose, Schlegel sees in its structure and grammar a resemblance to Greek and a near affinity to Persian and Germanic roots. Hence we may infer that Sanscrit itself affords evidence of contact with a people acquainted with Media and Persia, if not a confirmation of the statement that the same peoples who introduced civilised and stable government into India performed the same task in the countries of Western Asia, in Greece, Egypt and Italy.

Without further discussing whether Persian traditions were derived from India or not, or *vice versâ*, let us now see if there be any line of Hebrew thought which at all agrees with the ideas that ultimately developed into Buddhism.

(To be continued.)

THE TRIBES.

INQUIRY COLUMN.

No. 4. September, 1896.

QUESTION 1. "What difference does it make?"

Answer. This is the stock question of those who have no other answer to the claims of Israel's continuity and Identity in the Saxon. We may say in general, that it makes all the difference in the world whether the promises of God are true or not. If the Israelites have come to nought, the promises relating to them must have come to nought also. They stand or fall together. They share each others fate. This is manifest and no one can deny it. The Scriptures teach that the promises pertain to the Israelites. "The promise is unto you and your children." "The promise made unto the fathers, unto which promise our Twelve Tribes, instantly serving God day and night, hope to come." Such expressions are of constant occurrence. Is it not important that these promises be confirmed by fulfilment? Men are staggering at them through unbelief. Is it any wonder when so much of exposition of Scripture, in current theology, consists of explanations of why they were not kept? If the promises have not been kept it must be because the Maker of them could not keep them, or would not. If the first, He is less that All-mighty; if the last, His veracity is impeached. Either of these conclusions is inadmissible? It is monstrous then, for men to ask, "What difference does it make?" The difference between "fallible expectations" and the sure word of prophecy is the difference between death and life!

This "What difference" objection is answered clearly and briefly, but conclusively, in the closing paragraph of "The Bible a Sealed Book, Why?" which reads thus: "Suppose the Saxons are of Hebrew origin, what advantage is there in knowing it? Of what practical benefit is the subject to us? Much every way. The knowledge of our racial connection with Israel is the corrective for the ignorance and misunderstanding of much of the Old Testament; it elucidates not only the prophetic books, but also the Gospel; it strengthens the race bond, and promotes the most exalted patriotism; it gives a new and increased interest to the development and extension of the Anglo-Saxon race and power; it affords an enlarged hope in the prophecies and promises of the Holy Scriptures, which have been unsatisfactorily forced into a purely spiritual meaning, or left as unsolvable mysteries. In a word, it makes the Bible an open and an unsealed book. The Scriptures are at once seen to be, of all writings, the most explicit in speech, and the most accurate in thought. Their claim to a Divine origin is established beyond all question or cavil. It becomes as certain and manifest as in the days of Joshua, that, "There failed not aught of all the good things which the Lord hath spoken unto the House of Israel; it all came to pass" (Josh. xxi. 43, Leeser Version.)

"Sing, O ye heavens; for the Lord hath done it; shout ye lowest depths of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and in Israel will He glorify Himself" (Isa. xliv. 23, Leeser's V.)

Are not these advantages of priceless value?

Question 2. "Explain the issue between the advocates and the opponents of the Anglo-Israel Identity?"

Answer, The real issue between the Anglo-Israelites and their opponents relates to the promises of God. Paul teaches that the promises, as well as the adoption, the covenants, and the giving of the law, pertain to the Israelites. This, even if he had not said it, is manifest. They, according to these promises, were to possess the Gates of their enemies, extend their dominions to the utmost bounds of the everlasting hills, push the peoples together to the ends of the earth, rule over many nations, be set on high above all nations in honour, praise and power, of them all nations were to be afraid, while in them all the families of the earth were to be blessed. Have these promises been kept? All Anglo-Israelites say, Yes; while their opponents say, No. Of the latter there are two classes of schools. The Higher critical school call these predictions and the hopes inspired by them, "fallible expectations." The Apologetic school admit that they have not been fulfilled in the nation of Israel, but claim that in a figurative, or metaphorical sense, they have been fulfilled in Gentile Christianity. This they call the spiritual sense, in which they claim these promises must be accepted. Anglo-Israelites, on the other hand, claim that since the words written were inspired by the Holy Spirit, the real, or historic sense, is the spiritual sense. That other is a phantomizing sense, which men have invented and misnamed "spiritual."

We—Identity believers—hold to the idea that the God of the Bible is an honest and plain spoken God, who says what He means and does as He says. We accept the view

* "India, What Can it Teach Us?"

† There are words, it is said, in Welsh, which if read from right to left, after the Hebrew manner, supply a further meaning,—*e.g.*, *pres*, the Welsh for brass, when read from right to left, gives the serp of serpent.

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of Daniel Webster, who said that he believed that the Scriptures were to be understood in the obvious meaning of their words, since he could not persuade himself that a book, given for the instruction and conversion of the world, was written in language which only philosophers and scholars could understand. This clearly states the situation. The Higher Critics and the Apologists fight each other, but neither of them answer our arguments. One would suppose that they would either combat these arguments or cordially accept them, as indifference would seem out of the question, since it makes all the difference in the world whether the promises of God are true or false. Their only answer, however, is a sly twinkle of the eye, a good-natured laugh, or "a big word peremptorily spoken." These are not arguments. Let them fight like men, or throw up the sponge! Let them answer our arguments or yield the palm. It is no answer to say: "Have any of the rulers of the Pharisees believed?" We surely have got beyond that.

"Humanity sweeps onward, where to-day the traitor stands,
To-morrow crouches Judas with the silver in his hands;
And the hooting mob of yesterday, in silent awe return,
To gather up the ashes, for history's golden urn."

Denver, Colerado, U.S.A.

RANDOM SHAFTS.

THE *Morning Star* is another organ of those who look for the speedy advent of Messiah; but it differs materially from *Things to Come*, both in tone and substance. It takes a lively interest in the Hebrew, which perhaps is natural, as prophetic developments are obviously rushing to a head, and all religious papers have at present "their faces Zionward." But, what is less common—or, I might say, what is most uncommon—the *Morning Star* does not confine its attention to the Jews, or speak as if Judah were the only tribe worth a glance. On the contrary, it distinctly recognizes the Ten Tribes as an important factor in the restoration, and discusses their whereabouts with a very unusual measure of sympathy. The views expressed on that point do not by any means agree with our own; but, outside the literature of Anglo-Israelism, no journal seems to have so clear a perception of the duties attaching to "watchmen" in these pregnant times.

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That its contributors are fairly well read in those Scriptures which more especially concern the Ten Tribes is evident from such remarks as the following, in an article by E. C. Bradley: "From Micah iv. 7 we learn that in the latter day, while Judah is only described as a remnant, Israel will be a strong nation." "Thenceforward in the Word of God they are treated as outcasts and lost among the nations, until, at a time still future, we find them in Ezek. xx. 35 suddenly brought into the wilderness of the people, where the Lord will plead with them face to face, . . . and will cause them to pass under the rod, and bring them into the bond of the covenant." "While the man of sin will be in Jerusalem, persecuting the Jews, the Ten Tribes will be in the wilderness, and not only not under his control, but in a position to resist him. They, as a nation, were not in the land when our Lord said, 'If another come in his own name, him ye will receive.'" Even the widely-bruited presence of Anna in the Temple does not trouble him; as he cites 1 Kings xii. 17, and thinks this will account for it.

Apparently Mr. Bradley has no definite opinion respecting the location of lost Israel, and he makes no attempt to discover it, but merely tries to identify the wilderness, which place has not the same meaning with him as with us. Since Hosea ii. 14, 15 mentions it in connection with the Valley of Achor, he argues that this wilderness includes the Dead Sea region; while, from other texts (Isa. xi. 14; Dan. xi. 41), he maintains that it comprehends Philistia, Ammon, Edom, and Moab, which Israel must yet inhabit, and there be pleaded with. But Hosea and Isaiah here simply indicate that southern Palestine will be subdued by Israel on her return—that is, when leaving the wilderness; they do not teach that southern Palestine is itself the wilderness. Further, we are not told by Hosea ii. 15 that the Valley of Achor is in the wilderness, but that Israel shall receive it, along with her vineyards, *from* the wilderness.

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After reading the various passages bearing on this wilderness, there can be no doubt whatever that it is not simply a district in which God pleads with Israel for a brief season, but is the land where she passes her term of exile. According to Ezek. xx. 34, 35, God would gather Israel out of the countries through which they were scattered in that prophet's days, lead them to a "sanctuary" (Ezek. xi. 16), and bring them into the bond of the covenant. They are not in ancient Media now, either as worshippers of "wood and stone," or as a "strong nation." Consequently, they must have been moved into the wilderness; but they are certainly not to be found in Edom or Philistia. Although the direction in which they went is not given, Scripture reveals to us the direction from which they return, and that is much the same thing. Jer. iii. 18 and Hosea xi. 10 are sufficient for our purpose. Jeremiah declares that at the restoration Judah walks to Israel, when they "come together out of the land of the north," and, as Mr. Bradley's plan would bring them from the south, its fallacy is patent.

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Succeeding Mr. Bradley's article, there is one by the Rev. Henry Brass, M.A., F.G.S., who also contends for a literal restoration of the whole Twelve Tribes, and deals seriously with the Ten. Of the latter he observes: "Some have identified them with the Nestorians, others with the Beni-Israel amongst the Afghans, &c.; possibly there may be partial truth in all these, but, from all I have read on this subject, I have come to this conclusion. If you draw a line north and south through the Holy Land, generally speaking, all Jews to the west of the line belong to the Two Tribes, all to the east to the Ten. And this is not an arbitrary division. The whole nation was carried captive to Babylon and Assyria in the East: the Ten Tribes remained there, and would naturally expand eastward; the Two returned, and were carried captive by the Romans westward. . . . One thing seems clear—the Ten Tribes will be restored as well as the Two, and become 'one nation in the land upon the mountains of Israel.'"

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This geographical distribution of the Twelve Tribes is quite unsound, in two ways. First, because the Jews who returned were but a fragment of the Two (or rather three) Tribes. The great majority stayed in Babylon; so that it is impossible to "draw a line north and south in the Holy Land" which shall have Jews on the west and Israelites on the east. Again, it might be natural for the Ten Tribes to expand eastwards; but it was just as natural for them to

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expand northwards, and far more scriptural. As already shown, the restoration is peculiarly associated with the north and west; so that, if the Ten Tribes return from the east, Jer. iii. 18, xxiii. 8, xxxi. 8, and Hosea xi. 10 will have no fulfilment. But, if searchers for lost Israel cast their eyes towards the British Islands, they will discern a people who comply with this and every additional requirement of the prophets. JOHN SHOOTINGHAM.

Reviews.

Coming Events in the East and the Return of the Jews to Palestine. A paper read before some students of prophecy, May, 1896. By H. Aldersmith, M.D., F.R.C.S. Reprinted from "The Covenant People." James Nisbet and Co., 21, Berners-street, Oxford-street, 1896. 2d.

WE are glad to find that Dr. Aldersmith has republished his valuable paper, above described, in a pamphlet form, after it appeared in "The Covenant People." The author writes in an interesting way, and evinces throughout his little work research and originality which make anything from his pen valuable to British-Israelites, and indeed to all students of prophecy. He commences by pointing out that the three woes of the book of Revelation are poured out upon the Gentile non-Israelite nations, while "the great tribulation" is for Judah and Israel to try them (Jer. xxx. 4). He concurs with other interpreters in holding that the second woe represents the Ottoman Power, which has not yet passed away. With the Armenian massacres before us, no one could venture to say that we are free yet from that woe. Dr. Aldersmith believes that "Gog" and "the king of the north" represent the same (Russian) Power, with its allies, which is destined to come up against Israel and Judah united on the mountains of Israel, at the time of the end. This Power he connects with "the Assyrian" who is to meet his doom in the last days, according to Isa. xiv. 25, xxxi. 4, 8; Micah v. 5; and Jer. xxx. 1—8, and with the Beast who arises during the second woe (Rev. xi. 7). The third woe he believes to be still future, being God's punishment of this final Power—Gog and his hosts with Babylon and the False Prophet. He follows Professor T. R. Birks in his last work on "Sacred Prophecy" in these views.

The interesting part of Dr. Aldersmith's pamphlet is that wherein he refers to the "king of the South." This Power he holds with Birks to be Great Britain, which already grasps the vast Southern Empire of India," and, as Birks surmised, may also have possession of Egypt in the time of crisis, and thence push against the Northern adversary. The passage from Birks' "Two Later Visions of Daniel," quoted by Dr. Aldersmith on p. 10, reads thus:—

"Egypt alone seems too feeble to undertake any serious resistance to a confederacy so vast and mighty. . . . That the same Power which holds the vast southern empire of India may then also have possession of Egypt, and from thence push against the inroads of its Northern adversary, it would be rash to expect with confidence, but the conjecture is not unreasonable. The course of events and the necessities of commerce appear more and more to be grouping together India, Egypt and Britain. . . . When, therefore, all the continent shall be gathered under one head, as King of the North, it seems not improbable that the maritime Empire of Britain may be the rival Power, and that its acquisition of Egypt will give to it the prophetic character of the King of the South.' . . . 'The great leader of the North will overflow and pass on to the South, to crush the Power which has assailed him. The description answers exactly to the words of Ezekiel, where he predicts the march of Gog against the land of Israel.'

"This has indeed come to pass (Dr. Aldersmith adds), and with our fresh advance into the Soudan it is not very likely that Great Britain will get out of Egypt before the Eastern crisis becomes acute. Besides, as 'Gog' is the same Power as 'the King of the North,' it is very evident that Great Britain must be the 'King of the South,' for hardly any student of prophecy doubts against whom Gog or Russia comes up over the final settlement of the Eastern Question."

The following piece of close reasoning which brings the pamphlet to near its close shows us how strong is the ground on which the writer rests when he states his belief that "the King of the South" is Great Britain, which, after the great tribulation is nearly finished, will push against the Russian confederacy as King of the North, till finally God delivers our race, as well as the Jews, out of the trouble. Our author writes thus:—

"But what about 'the King of the South?' It seems simply marvellous to me that so few realize that the time of the overwhelming of the King of the South is actually 'the great tribulation,' when Michael stands up for his people Israel as well as Judah, and that they are to be saved out of it. But where is the larger division of Daniel's people in the last days—viz., the lost 'House of Israel,' unless they are the people called 'the King of the South?' for both the House of Israel and the House of Judah are to be in Jacob's trouble (Jer. xxx. 4).

"In Daniel, speaking of this time of the end, we read: 'When they have made an end of breaking in pieces the power of the holy people [viz., the Israelites], all these things shall be finished' (xii. 7).

"And it is quite clear that the very people who are to suffer so terribly under the invasion of the King of the North during the great tribulation are the Southern people holding Egypt in those days.* Therefore, I maintain, it clearly follows that this people must be Israelites, for the scattering of their power is actually spoken of as the breaking in pieces the power of 'the holy people,' and none here will deny that 'the man clothed in linen,' in foretelling this great event at the end, undoubtedly referred to God's chosen race—Israel and Judah. Hence, if Great Britain be the King of the South, as so many of us believe, she must also be part of 'the holy people,' or Israel.

"Again, those who are to suffer under Gog's invasion are undoubtedly God's chosen people, 'even My people Israel'—Israel and Judah. So, logically, it clearly follows that if Gog and the King of the North be the same Power, even Russia and her combined hosts—which most of you will admit—then the 'King of the South, and 'My people Israel,' against whom this Northern Power comes up, must also be identical. No one doubts that it is Israel that Gog comes up against, and yet I am laughed at when I say 'the King of the South' must also be part of God's people Israel. I maintain that you cannot logically get out of this difficulty, except by owning that the King of the South is part of God's chosen race. But it cannot be Judah, or the Jews, for at that time they are to be 'few in number,' and would be unable, without any army or navy, to push at the Northern adversary, as the King of the South is foretold to do. Besides the House of Judah is then at Jerusalem, as Zechariah informs us (xii.); while in chap. x. we are told that Joseph's house, before that time, is to be increased in number, and to 'remember God in far countries' (x. 7—10).

"Hence, this division of God's people—the House of Israel—is the power that pushes against the King of the North. But if Great Britain be the Power called 'the King of the South' in these last days, it logically follows that Great Britain is the House of Israel, in spite of the unjust and frivolous objections that are raised by some against this view.

"Jeremiah actually says, concerning this time—Jacob's trouble—that both the House of Judah and the House of Israel shall be saved out of it, and also that 'it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck,' which can only refer to the Assyrian's yoke, the final head of the Beast, or Gog, on Israel and Judah, in the last days. And all this proves,

* "The land of Egypt shall not escape" (Dan. xi. 42).

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I consider, that the King of the South, or, as I believe, Great Britain, is indeed part of God's chosen race, for the people called 'the King of the South' are to suffer terribly under the great tribulation, which is a tribulation on Israel, as well as the Jews, before the final deliverance of God's chosen race."

We have said enough deeply to interest our readers in Dr. Aldersmith's work and lead them to procure, read, and keep it. There is no doubt that the main features of his scheme of interpretation are correct, since the prophecies of Ezek. xxxviii. and xxxix. fully corroborate Dan. xi. and xii., and show that Jacob's trouble is the result of Russia's last effort to destroy her enemies, "the holy people" (Dan. xii. 7, R.V.), the Israelites, and the end will be Russian Gog's overthrow by the hand of God. To the Lord be all the praise.

The Great Pyramid. By John Chapman, F. R. Met. Soc. Author of "The Great Pyramid and Freemasonry," &c., &c. London: J. S. Virtue and Co., and of the Author, The Lawn, Torquay. 2/6.

A HANDSOME volume as above comes to us from a writer well-known to many of our readers, which, while containing little that is absolutely new about the Great Pyramid; having been in fact, as the title-page states, reprinted from the *Devon County Standard*, the *Freemasons' Chronicle*, the *Hastings and St. Leonard's News*, and the *Isle of Wight Advertiser*, yet is well worthy of being added to the library of Pyramid Students, or better still, will form an admirable present to any friend to whom the subject is not already familiar, since the author's facts are almost exclusively derived from the writings of the greatest pyramid authority, Dr. C. Piazzi Smyth, to whom this work is dedicated.

The contents are very well arranged, and after describing the construction of this wonderful pile of masonry the writer takes us carefully through the scientific lessons, the historic testimony and the prophetic pointing of the building in a manner that leaves nothing to be desired except an immediate study of the larger standard works referred to, and which we make no doubt is the author's intention towards his readers, as indicated in the preface.

We are usefully reminded by Mr. Chapman that the ordinary reader must "try and forget a great deal that he has met with concerning the Great Pyramid in order to be able to grapple with the details as now appear, since the historian, the artist, and the philosopher, have each alike contributed to the mystification of the subject and have established prejudices that militate against the formation of a true estimate of this marvellous building." We note that Mr. Chapman, like Mr. Brangwin, both of them masonic writers upon this subject, seems a little more struck than ordinary folk by the wonderful and mysterious skill of the subterranean works leading to the quasi-sepulchre, an unfinished though exquisitely commenced apartment and a place that could never have been appropriated to its suggested purpose, and we get a piece of information on page 20 that we do not remember to have met with before, viz., that Dr. J. A. S. Grant, of Cairo, has discovered in the grotto beneath the well leading from the grand gallery almost vertically downwards, there is firmly embedded in the wall a granite block, which Mr. Chapman very appropriately suggests may prove to be the entrance to another passage and also to a chamber that will form the solution of the thirty-sixth course of masonry as a basement storey.

Readers of "Life and Work" will be glad to learn that our old friend Alece Dobree, Piazzi Symth's Arab assistant at the Great Pyramid, is still in existence with his little museum of casing stone fragments "with the angle perfect," although we are told by a recently returned Egyptian tourist that he complains grievously of the lack of appreciation of this angle evinced by to-day's travellers.

Mr. Chapman, as all know, is a staunch Anglo-Israelite, and does not omit to inform his readers, page 48, that he considers as do we, that "the identification of the lost Ten Tribes of Israel with the British nation has proved a magic key with which to unlock the dark truths that shroud some of the prophecies . . . giving to the inspired volume a richness and a fulness of meaning that it did not previously possess." He regards our rapid acquisition of territory throughout the globe during the past few years as a happy fulfilment of the Divine promise to Israel—viz., "that the uttermost parts of the earth shall be her possession" (p. 61).

We quite accept Mr. Chapman's conclusions to the main argument—viz., "If therefore the triple testimony, viz., the Scientific, the Historic, and the Prophetic, has brought forth the Great Pyramid, and commended it for our acceptance as a divinely erected monument intended to be a witness to the Lord of Hosts in these latter days—then let us with gratitude accept it as such, and watch with confidence for the great events of the immediate future."

Correspondence.

THE NORTH OF ENGLAND ANGLO-ISRAEL COUNCIL.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—We had a real time of blessing at the Liverpool meeting of the above Council, which was most refreshing to very many. There seemed an atmosphere of earnestness and reality about it which appears somehow wanting in most religious meetings, and for which I believe all true Christians are longing and hungering—*i.e.*, the fellowship or "communion of the saints," a phrase, I fear, more often repeated than realised.

With such an "electric light" upon the Word of God as a knowledge of our national identity as Israel affords, this reality can be easily understood. We take God at His Word, and wholly believe the Bible, which is proved absolutely true by means of this great truth.

But my chief object in troubling you with this letter is to say what I omitted to do at the meeting, in the midst of so much important business—viz., would it not be possible at each of these conferences to have an evening lecture in some large hall, so as to make the most of the opportunities presented by this "forward movement" to spread a knowledge of the truth we all value and love? The two meetings held on Saturday last were stated to be "for believers only," and it seems to me that we want to use every possible means to get the ear of the public.

To illustrate my meaning, when Mr. Earnest P. Dix (now of London) was the hon. sec. of the Liverpool Association, we had a splendid lecture, before at least seven hundred people, in Hope Hall, from the Rev. Robert Douglas, M.A., on "The Position of England in Prophecy" (if I remember rightly). If this could be done then, might we not hope that, with the terrible events now occurring in Turkey, and the murder of so many thousands of our Armenian fellow-Israelites, even greater interest would be taken in a lecture on this subject? I am glad to notice that lectures are a prominent feature in the scheme of the Council.

Yours faithfully,

THEODORE S. HILL.

Birkenhead, Sept. 14, 1896.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—I feel that I am imposing on your kindness, and trespassing on the space of your valuable columns of the BANNER OF ISRAEL; but the request of several anonymous donors to acknowledge their kind gifts in the BANNER must be my plea. And, in doing so, I would again ask you kindly to permit me to give a few extracts from some of the friends' letters, which greatly cheer and encourage me in the blessed work, far more than even their gifts. For these blessed messages make the gift doubly blest.

One friend writes: "Ever since I first heard of the glorious

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work in which you are engaged, I have prayed daily to our heavenly Father to grant you health and strength, as well as a great measure of His Holy Spirit, to enable you to accomplish this blessed work. May His chosen people, then, no longer be 'destroyed for lack of knowledge.'" Another friend, who was present at a meeting at which I spoke, writes: "How thankful I felt when I heard you tell that already some of the Bible had been translated into a language that could be understood by the poorer class of Jews, and that these portions were even now in the hands of many. I had only been waiting to know that the work of translation was really begun by you to show my sympathy in the work that so plainly commends itself to all who love the Lord Jesus and His Israel. I did not think of giving more than one pound towards it, as I am not rich, and there are so many calls for help in God's work in these days; but I felt I must, constrained by the love of Christ, do a little more than I thought, even if it may call for some self-denial; it is a privilege even to do so little to aid in giving God's precious Word —so dear to us—back to those who gave it to us in the beginning. I enclose a thank-offering of £10, and I hope and pray that the sum of £1,000 you need may speedily be sent in to you by the Master's rich servants."

Another friend sent me the following lines:—

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccles. xi. 1.

"The bread of life can ne'er be lost,
Though scattered far and wide;
And thou shalt surely find again
Each crumb thou hast supplied.

It may be after many days,
But trust thy faithful Lord;
The souls which thou hast fed with Christ
Shall be thy great reward."

I am now translating the last book, viz., Chronicles, which forms the last in order according to the Hebrew Bible, which is now being set up and stereotyped as fast as I can supply the MS. It may perhaps be advisable, for the information of friends, to give the books according to the Hebrew order. They are as follows:—

I. The Pentateuch, called the Torah, meaning the Law.
II. The Prophets, which consist of:—
(*a*) The former Prophets—Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings.
(*b*) The latter Prophets—Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets.

III. The (other) Writings (or, as called by the Greeks, Hagiographa, or Sacred Writings), which are: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles.

All the above, with the exception of part of Chronicles, is not only set up in type, but also stereotyped ready for press. The first edition of the Pentateuch and Psalms is already exhausted. I am constantly receiving requests from Jews, and missionaries working among them, from all parts of the world, to send these Scriptures. How forcibly I am reminded of the fulfilment of the prophecy in Amos viii. 11, 12, when these requests come for the Word of God, and I am not able to supply them.

My heart often rejoices when I see the great pleasure and gratitude with which those portions already out are received by the Jews, and especially by Jewesses. Only on Tuesday, Sept. 8th, that being the solemn Rosh Hashanah (New Year's day), I have received a request from a Russian Jewess for a copy of the Pentateuch. I took it myself. The poor woman, when I presented her with it, first kissed the book most reverently, and then, stooping down, kissed my feet. It touched me very much to see such gratitude.

A Jew, writing from Paris, says: "I have seen a notice of your translation in *The Truth*, and therefore beg of you, dear Jewish brother, to send me a copy of the Bible, and I promise you that I will diligently read it. The Hebrew Bible is for me too difficult to understand. It is now many years since I had a longing desire to read God's Word in my own mother tongue; but, alas! I could not find such. But, when I had seen the above notice, I praised God that He had heard my prayer, and I now rejoice in the hope of soon to possess this inestimable treasure in my house."

Surely every one who has so kindly and generously helped in giving the bread of life to the many hungry ones in Judah, must rejoice with me in these blessed results.

I have just brought out, at the suggestion of a friend, the Epistle to the Hebrews, with illustrations of the priestly offices in the Temple on the Day of Atonement. This blessed portion is being paid for by friends apart from the Old Testament funds. A copy of which I herewith enclose. I trust ere long to commence the whole of the New Testament, and feel sure that the Lord will most graciously supply the means for that also.

Thanking you most heartily for your great kindness in permitting me to make known the need for this work,

I am, my dear sir,
Yours faithfully in Jesus and the hope of Israel,
MARCUS S. BERGMANN.

Upton House, 222, Burdett-road, Bow, E.,
Sept. 25, 1896.

The following are the kind gifts recently received:—Miss P., Ramsgate, 3s.; Miss L., Teddington, 2s. 6d.; N. E. W., £1; Mrs. B., Leicester, 10s.; G. M., London, E.C., £1; A Sympathiser, Liverpool, 2s. 6d.; The Misses W., Bath, £1; C. E. C., 5s.; M. C., 10s.; Miss C., per H. H. P., Bromley, 10s.; M. J. S., 5s.; "India," £1; H. C., New Zealand, per Miss R., £1; A Poor Israelite, 5s.; Anon, St. Ives, 2s. 6d.; Bible Class, New South Wales, £1; H. G. L., Peckham, 2s. 6d.; Mrs. B., Philadelphia, 10s.; Miss M. J., Leamington, "The Lord's Tenth," £1 5s.; Miss H. R., Bombay, £30; Mrs. R., Clifton, £4; Mrs. W., per ditto., £2 (for Epistle to the Hebrews); Miss S. A. H., St. John's, S.E., £10 (for Epistle to the Hebrews); Sale of Music, "Ephraim," 9s.; Mrs. B., Dallinghoo, 5s. I may here say that I have still about 70 copies of the beautiful anthem, "The Lord shall comfort Zion," and shall be glad to supply any friend with a copy at 2s. 1d., post free.

To the Editor of the "Banner of Israel."

DEAR SIR,—As the writer of the short article on "Hebrew Inscriptions on Stones Discovered in the United States" (see the BANNER OF ISRAEL, No. 972), and in answer to your correspondent, Mr. Neury, in last week's BANNER (see No. 1,028), I regret to say that I have not been successful in obtaining any information besides that then given. If Mr. Neury, or any other person, can throw any further light thereon, it will be most interesting, and valued highly by every Anglo-Israelite as a bit of secondary evidence not to be despised.

I remain, yours faithfully,
JOSEPH THOMSON.

Leeds, Sept. 15, 1896.

NOTICE.—Friends in COLCHESTER AND NEIGHBOURHOOD will meet at the Shaftesbury Temperance Hotel, Culver-street, Colchester, on Monday, October 12, 1896, to consider the best means for the establishing of an Association in this district, as we feel it our imperative duty to make the good news more fully known. Arthur Osborne, Esq., is expected to be present. We are hoping to have a good meeting. Doors open at 7.30. Chair to be taken at 8 p.m.

MR. HAYDEN requests us to say that the forthcoming monthly magazine of the North of England Council, will not be called the *Northern Independent*, as at first announced, but the *Unicorn*, and that the editor will be Mr. J. G. Taylor. The first number will be issued for Dec. 1st., and an advertisement in the BANNER will give further particulars later on.

ERRATA.—On p. 419, line 24, second column, for "*while* the Sheikvul Islam," read "*while* the Sheikvul Islam," &c.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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AFFAIRS IN GENERAL.

WRITING, as we do, in the beginning of October, 1896, there are one or two matters of which notice must be taken in our BANNER record of the march of events. There seems at last some hope that the Rhodesian rising is drawing to its expected end. It has been a long and harassing guerrilla war, wherein the brave but cruel native Matabele tribes have shown that they are ready to adopt our British tactics, and fight us, not only in their usual fashion, with the assegai and shield, but with British rifles, which they have readily learnt to use. They have learnt, besides, to fight under cover, behind rocks and stones, and under the protection of natural fortresses and caves, with which their country seems literally to abound. British pluck, mounted infantry, and the plan of never giving a native impi rest, but attacking it at once, as soon as its presence was reported anywhere, has been, under God, too much for a gallant people, who expected to exterminate their enemies, but never expected to come out with defeats from first to last. They are said now to "be tired of fighting, and are surrendering and treating for peace." It will be long, no doubt, before the rebellion has been completely wiped out, since our foes are really savages, and we cannot expect them to act reasonably like European combatants, and know when they are really beaten.

God's hand is plainly manifested all through these operations in our favour, giving our small and motley forces the bravery and gallantry needed to make them superior to their native foes, who, being always in the majority, often surrounded our handsful of Europeans, half-breeds, and friendly natives, led by our own countrymen, but in the end were invariably repulsed, with more or less loss of life to themselves. Matabeleland and Mashonaland being rich in the precious metals, and being a land fit for the settlement of some millions of our countrymen, we could not afford to lose, and consequently we have seen the struggle continued by our settlers, assisted by "Cape Boys" and some few hundreds of her Majesty's troops, armed as mounted infantry.

While success has attended our arms in regard to the native rebellion, not much is being said regarding the Boer and Uitlander question. At present it seems to be dormant, though it has to be noted that President Kruger is raising defensive works round Pretoria after the fashion of Paris, and that large quantities of guns and ammunition have been imported for some time back, to prepare for what is likely to come, provided the Boers continue to treat the British and other European settlers in the country as they are doing now, with severity, suspicion, and injustice.

From the Soudan there is nothing but success to report. Dongola, with the province of that name, has been taken, and occupied by Major-General Sir H. Kitchener, whose first act, after victory, was to send back his British infantry regiment to Cairo, impelled thereto, we suppose, by economical considerations, since the expedition has been starved by the jealousy of France, who has forbidden Egypt to spend her own savings on the war! The road to Khartoum is now open; but it is supposed that no effort to seize it will be made this year, but during the next, if matters are then propitious.

A short but instructive paper in the *Covenant People*, by "Oxonian," on "The Lifting of the Burdens of Egypt," will well repay perusal. Among the burdens of Egypt which our nation has just lifted, is the destruction by defeat in war of the Dervish bugbear. It has withered and disappeared with the advance of the British and Egyptian army southwards; and now, from Alexandria to Dongola, British influence is paramount, and the inhabitants of the Soudan are everywhere hailing the Sirdar, Sir H. Kitchener, as the saviour, or rather as the representative of the earthly power which has saved Egypt from miseries untold. The extract which "Oxonian" publishes from *The Dawn of India* (January, 1895) is a glorious testimony to the benefit Christian Britain has conferred on heathen India. The sentence which closely follows it is what concerns us to-day: "Such is India under

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British rule; and what India is, Egypt is rapidly becoming." "Surely a nation introducing justice and equity is," says Oxonian, "not misnamed 'a righteous nation, keeping truth.'"

Among the "affairs in general," we cannot ignore the designs of Russia, and the Armenian atrocities. Whither are these matters tending now? and what do the signs of the times portend? There is a feeling that the present crisis will pass over. But it must recur again soon, and the smallest mistake on the part of the Powers will, we suppose, precipitate the great explosion! The whole trouble hinges, we believe, on the possession of the great Gate Constantinople, and the strategic waterways that run beside it, and connect the Black Sea with the Mediterranean. Russia means to have it all, and desires, we believe, to let the Armenians be ground down and massacred by Turkish murderers, till, at a convenient moment, the whole territory may be incorporated with her own empire, and so open the way from the north-west into Syria and Palestine. She may not make an effort to seize the Gate just now, as any movement in that direction would be followed by war with Austria, Hungary, and Germany to back it, since Austria has set her heart upon possessing the Gate, and will never agree to its lapsing to the Russian Bear. These Powers (Austria and Germany) must defend our own Israelite claims upon this strategic spot; but we can afford to stand by and look on till we note the issue of the contest between Russia and the Teutons for possession of the "peerless port" and of the water highways belonging to it.

But why does Russia desire to annex the land of Israel's inheritance, given by the Lord to the chosen race? Because Russia knows nothing of the prophecies, but believes that her own object will be best served if she can prevent British trade passing by the Suez Canal from the British Islands to the Indian Empire, Australia, and the Cape, and *vice versâ*, from the East to the British West. With Palestine and Egypt in possession, she thinks to sever British interests east and west of the Canal, and so acquire for herself the commerce and wealth of the world, at our expense. In vain! Prophecy reserves nothing but ruin at last for Russian Gog; though, before that event occurs called "Jacob's trouble," our nation, being Israel, must pass through terrible vicissitudes, but "be saved out of it" at last. To the Lord our King let Israel give all the praise for this, our mighty consolation (Jer. xxx. 7, R.V.).

THE QUEEN'S REIGN.

"On Wednesday last the Queen's reign surpassed, in length, that of any of her predecessors. All the praises of the 'Golden Alphabet' might well and worthily be written in praise of Her Majesty, to whom the King of kings has given the blessing promised to those who revere God and obey His commands. Appreciation of length of days is characteristically Jewish, and on none will the Jews of this Empire invoke a more earnest blessing than upon her whom it has been vouchsafed to wield, for so long and glorious a time, the sceptre of these realms. It is unnecessary to refer to the change in the position of Jews in England during these sixty years. It is considerably less than half a century since the disabilities from which our people had for so many ages suffered, even in this great and free country, were fully removed and those of our faith and kindred admitted to full rights of citizenship. Her Majesty is known to have taken an active personal interest in the accomplishment of our emancipation, a circumstance for which our gratitude goes out to her in special degree. Our people have fully justified the tolerant and enlightened statesmanship which opened to them the doors of distinction common to the rest of their fellow subjects, and have contributed more than their proportionate share of valuable and valued service to Victoria's mighty empire. Of all the acts which have made the Queen a universally beloved sovereign, none have struck so deeply as that one in which she displayed her sympathy with the oppressed Jews who suffered in the Damascus incident. As Graetz said, by the knighthood she conferred on Sir Moses Montefiore, and the letter in which she recorded her pleasure in the deed, Her Majesty wrote a page in Jewish history—and that one of the brightest. We but humbly express the feelings of the Jewish community in wishing Her Majesty a happy and long continuance of her nobly spent life."—*The Jewish World*, London, Sept. 25, 1896.

We are glad to republish in the Banner the glowing words of Jewish loyal appreciation, which appear above, in regard to the length of days the God of Israel has given to our beloved Queen, in excess of those of any previous sovereign who has reigned in Israel's "appointed place" (2 Sam. vii. 10). We heartily concur in our Jewish brethren's kind and loyal sentiments towards our Queen, and earnestly wish for her with them "a happy and long-continued reign." She rules over the House of Israel, as a nation which has "spread abroad to the West and to the East, to the North and to the South;" and has occupied "the desolate heritages of the earth," and there has built up a company of daughter nations who refuse to separate from their "old mother in the North," but resolve to throw in their lot with hers, and so proclaim to the world the fulfilment of the prophecy which declared (see Gen. xlviii. 19, R.V.), that the afterseed of Abraham, Isaac and Jacob, should become at last "a fulness," or "multitude, of nations;"—a fact already come to pass in these our days.

The Lord has given to the Queen's dominions splendid wealth, many rich mines of gold and silver, diamonds, and rubies, iron, copper, and asbestos, a resultant commerce of unbounded magnitude, bringing in wealth abnormal, with which nothing, God has declared, shall interfere, since He has announced that with that wealth He purposes to establish His covenant which He sware unto Israel's fathers, as it is this day (Deut. viii. 18, R.V.). To the Queen herself, as belonging to the House of David, He has promised that her royal race, descended from that of David, shall never want a man to sit upon the throne of the House of Israel while sun, and moon, and stars, winds and waves endure to testify that He made them (Jer. xxxiii. 25, 26, R.V.; 1 Kings viii. 25, R.V.).

We have special grounds, therefore, to offer also, our humble congratulations to her Majesty on attaining the longest reign of any of her predecessors on the throne of the House of Israel. We trust she will be spared to receive next summer, on June 20, 1897, the outburst of loyal felicitations (sure to arise), when her reign will have extended to 60 years. This is sure to be offered her by her loving, admiring, and grateful people, in return for the great benefits her long and peaceful reign has secured to them for sixty years. To the Lord be all the praise for the blessings thus granted to His people.

Articles, Correspondence, &c., should be sent to the Editor, Philo-Israel, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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BUDDHISM IN BRITAIN.

By E. Reep.

PART II.

(*Concluded from page* 430.)

If we ignore the fabulous stories of Gantama Buddha and regard only his ethics and philosophy, and claim to be a teacher of the law, there is observable in the second book of Esdras a cast of thought singularly analogous to the spirit of primitive Buddhism. Esdras, as we read in the first chapter, receives a divine command to go and shew his exiled countrymen their sinful deeds, that their wickedness might serve as a warning to their children's children. In the second chapter it is to Israel (ver. 33) that he is to deliver his message; but set at nought by them he appeals unto the heathen to flee the shadow of this world and to prepare for a kingdom of everlasting rest. This is precisely the teaching of Gantama. Everything in this life is evanescent; in man there is no abiding principle whatever. To flee then the shadow of this world, to turn from the restless turmoil of this life, and to seek the path which will lead to the rest of the Nirvana of wisdom and goodness and peace is one of the lessons of Buddhism. Yet in the struggle to root up every evil desire, and to attain a mental culture productive of goodwill and spiritual love for others, it is not desirable that the mind should be absorbed in an assiduous effort to solve the mystery of the primary origin of things.

To come back to Esdras we find that Esdras himself is rebuked by an angel for being curious to discover what is unknowable. Desiring to comprehend the mystery of the apparent triumph of evil in the world, he is informed that "they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth upon the heavens may only understand the things that are above the heights of the heavens."

Not to weary the reader with a comparative study of Hebrewism and Buddhism, which he can make for himself, it will suffice to say that apart from the moral teaching of Gantama there are incidents in his life which are also incidents in the life of Esdras. Just as Gantama shaved his head and gave himself up to long fasts, vigils and meditations; just as he was enlightened under the sacred Bo-Tree while endeavouring to solve the mystery of sorrow and suffering; just as he took five disciples to impart unto them the inner meaning of the law, so we read of Esdras. Esdras, while pondering under an oak tree, is enlightened like Gantama under the Bo-tree; he is bidden to set his house in order, to renounce corruption, and to let go mortal thoughts, to cast away the burdens of man, to put off the weak nature, and lastly, to preach of a kingdom of righteousness (chap. xiv.). On receiving wisdom and understanding he dictates for forty days to his five disciples the wonderful visions of the night, of what may be called the night of his enlightenment. In the forty days were written two hundred and four books (according to the margin nine hundred and four): "And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, "The first that thou hast written, publish openly, that the worthy and the unworthy may read it: But keep the seventy last, that thou mayest deliver them only to such as be wise among the people:* for in them is the spring of understanding, the fountain of wisdom, and the light of knowledge."

Much has been said about the pessimistic tenets of Buddhism. The impermanency of all things is said to be its fundamental creed; thus the living are few, the dead many; *i.e.*, the saved are few, the many are lost. In Esdras, the same pessimistic spirit is most conspicuous. This world is full of sorrow and travail, full of perils and very painful. This world has been made for many, the world to come for few. There be many created, but few shall be saved. But in Esdras, as in Buddhism, there is a path leading to perfect goodness, wisdom and rest: misery shall pass away and suffering shall be no more. Notwithstanding, as a man sows so shall he reap; and so in Buddhism his deeds must result in either a pleasant or a bitter end. Sorrow and suffering will only be overcome, was the teaching of Gantama, when the lusts of this life are destroyed.

When Gantama first began his mission of expounding the real truths of the excellent law, he was received with incredulity. Esdras is warned that his mission will be received in a like manner, but he was neither to fear men's imaginations nor to trouble about their words against him. By despising the law when as yet place of repentance was open to them, they would have to bear after death the pain of their ignorance. Gantama declared the road to Nirvana (which has been said to mean the peace of God which passeth all understanding) was open to all, to the lowest as to the highest; there is, therefore, salvation for all. The message Esdras had for the heathen conveyed a like hope for the whole earth: "And therefore, I say unto you, O heathen, that hear and understand, Look for your Shepherd, He shall give you everlasting rest; for He is nigh at hand and shall come in the end of the world." Who is to say that the Buddhist in looking for the new Buddha that is to come (the Buddha of love) is not looking for that very Shepherd of whose advent Esdras was to tell the heathen? If this was the message the Buddhist missionaries had to deliver to the whole of mankind, Dr. Moore is probably right in saying that they prepared the way for Christianity in Britain. And if they came to a Hebrew-speaking people, as Dr. Moore affirms, the excellent law, the law revealed by the Omniscient One, with its ten commandments, its Sabbaths, and its moon festivals,* probably revived a study or an affection for the old Mosaic faith, which like modern Buddhism had lost its moral standard in the lapse of centuries, if it was not altogether forgotten. Be this as it may, early Buddhism awakened, according to Neander, feelings of gentleness and self-sacrificing benevolence, and to many peoples became the means of a transition from the wildest barbarism to semi-civilisation. That a divine element was recognised in it is testified by the attempts made in the first centuries of our era to blend it with Christianity (see Neander on the Manicheans). The very fact that it was possible to fuse Zoroastrian, Buddhistic, and Christian doctrine, shows a commmon basis of belief. This common foundation, in view of the wide dispersion of ten-twelfths of the chosen people, it is only reasonable to suppose was an Israelite one. And just as Gnosticism in Buddhism was derived from Persian Christianity, so may we suppose that primitive Buddhism was derived from the earlier Persian faith of Magianism, which, if not carried to India by the Esdras of the Apocrypha, was certainly preached among the Sacæ or Sakyas of the Indus and Ganges and by them to the heathen. But whatever the channel through which Israelite Magianism found its way to Northern India and there became Buddhism, we may be pretty sure that its first pioneers were Hebrews.

* Hence perhaps esoteric Buddhism.

* See David's "Buddhism."

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Having assumed a Hebrew origin for Buddhism, we may now find an enhanced interest in the inscription on the Newton Stone. According to Dr. Moore, the inscription, though Hebrew, is inscribed in Arian letters (ancient Sanscrit). The Arian alphabet, he says, is proved to be Semitic, and it was used by the ancient inhabitants of Palestine, who were offshoots of the Pali, a people who employed the Arian alphabet in Northern India. It is, therefore, in the natural order of things that Hebrews should have used Arian characters, for the Phœnicians and the Philistines (orginally Arians) spoke the same language as the Hebrews. Palestine really takes its name, asserts Dr. Moore, from being the country of the Pali (Pali-stan). The word stan means country, and was used by the Jutlanders with that signification.

As regards the most ancient Hebrew characters, we have no means of knowing their original form, the oldest memorials of Hebrew writing reaching no farther back than the middle of the second century B.C., and these are found on coins of the Maccabean period. If it be safe to trust tradition, Ezra wrote out the Old Testament scriptures in the Chaldee characters; and it has been supposed that the Jews, after their return from Babylon, spoke that language, or something akin to it. It has been observed that the name Hebrew is not anywhere applied to the language of the Israelites in the Old Testament. Isaiah terms it the language of Canaan (xix. 18). The later appellation, the Jewish language, properly means the dialect of the kingdom of Judah; but subsequently it was employed in a more extended signification, to designate the entire people. The language was first called Hebrew after the return from the captivity, when the use of the Greek language became prevalent among a certain class of Jews.*

Although Israelites and Jews may have continued to use Hebrew or Phœnician characters in writing long after their dispersion, it does not follow that they were able to speak Hebrew. In the time of Ahasuerus, son of Darius of Media, who reigned from India to Ethiopia, the nationality of the Hebrews was not recognised either by their physiognomy or their language. That Haman was able to inform the king that there were Hebrews scattered abroad, living among the people in all the provinces of Persia, who were observing laws peculiar to themselves, is to be accounted for by the Talmud statement that he (Haman) was a direct descendant of Esau, even if Mordecai had not himself divulged his nationality by telling the king's servants that he was a Jew. But to say that he was a Jew was scarcely correct. The Talmud, however, apologises for this rather important error by explaining it, and distinguishing a Jew from an Israelite. We read: "Why was Mordecai called a Jew? He was not of the tribe of Judah, but a descendant of Benjamin. He was called a Jew because he feared the Lord, as all Jews should do." Evidently in ancient times it was not the regular custom to confuse Judah with Israel—a fact our theologians would do well to make a note of.

Another fact may perhaps also be noted. Herodotus calls the Medes Arians; and Dr. Moore thinks that the Sacæ might adopt or be known by the same name, since the earliest positive record we have of this people connects them with the hill country of Media, and also in a direct manner with the deported tribes of Israel, who were placed by Tiglath-Pileser in the mountain district of Great Media, a region expressly called Ara or Hara in 1 Chron. v. 26, but "cities of the Medes" in 2 Kings xvii. 6. Hence the Sacæ would be known as Arians, as coming from the country of the Arii. These, in their dispersion east and west, have, as Saxons, "recast"—to use the words of Mallet the historian*—"in a Teutonic mould the ancient systems of Hindostanic and Hellenic philosophy, which have become so intimately interwoven with our whole social existence that without them modern civilization would be doomed to inevitable decay." But, what is still more singular is, that the Saxon should now rule in that very Eastern land to which his ancestors, somewhere about two thousand five hundred years ago, carried the first germs of Buddhism. To the heathen was then shown that "the way of righteousness is life; and in the pathway thereof there is no death." Whatever Buddhism may be to-day, we may say, with Bishop Bigandet, that in the Buddhist scriptures exist most of the moral truths prescribed in the Gospel. It is, therefore, an interesting question as to how Buddhism, if it be a fact that it came to our shores, was wafted to the isle of Britain. That it found stone records of a Hebrew people is almost unquestionably certain. As affording some proof of this, we will venture to conclude this paper with the following extract from Brown's "Sacred Architecture": "The analogy between the stones set up by the patriarchs, and by Moses and Joshua, as sacred memorial objects, to ratify vows and to announce the laws of the Decalogue, and the altar for devotional sacrifices used by those early people, with the approximation to the *cromlechs* of the ancient Celtic nations, is too clear not to be observed in our researches. It is remarkable that all the ancient altars found in Ireland, and now distinguished by the name of *cromlechs*, were originally called Bothel, or House of God, and they seem to be of the same species as those mentioned in the Book of Genesis, called by the Hebrews Bethel, which has the same signification as the Irish Bothel." Clearly Britain's past history has yet to be written.

* Davidson, "Lectures on Biblical Criticism."

* "Northern Antiquities," p. 44.

A SERMON BY THE REV. T. ROSLING HOWLETT, OF PHILADELPHIA, U.S.A.

THE following appeared in *The Doylestown Daily Intelligencer*, on August 25th last, of Philadelphia, U.S.A. The subject was "Salvation, Its Source and Course." It was headed,

"THE GLORY OF THE PEOPLE.

"The Rev. T. Rosling Howlett, of Philadelphia, preached in the Reformed Church, Doyleston, Sunday morning. Mr. Howlett's theme was 'Salvation—Its Source and Its Course;' and he announced as his texts, 'Salvation is of the Jews' (John iv. 22), and 'The glory of Thy people Israel' (Luke ii. 32).

"One of these texts was spoken by Christ and the other was affirmed of Christ. The first informs us of the source of salvation and the second indicates its course. It originated among the Jews; it has had its course among the Israelites. It is generally assumed that these are one and the same party, but this is an error. From its general acceptance it may be called 'a fiction agreed upon.' The stream of Hebrew population, from the death of Solomon, was divided into two branches, 'Judah' and 'Israel.' The two combined composed the kingdom of David, called in Scripture, 'the tabernacle of David, which has been broken down.' Its restoration is among the fixed decrees of prophecy, and is to be brought about by the re-union of

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Judah and Israel. The Jews derived their existence and name from the tribe of Judah, which was named after the fourth son of Leah. The first Jew was this noble son, the worst Jew was Judas, who betrayed Christ, and the best Jew was Jesus—through whom salvation came. The nation of the Jews, after the revolt of the Ten Tribes which composed the kingdom of Israel, was loyal to Moses and the Abrahamic covenant—circumcision. The House of Israel abandoned both.

"For this reason the latter were uncovenanted and sent into exile, where they were scattered among uncircumcised nations and called, in common with them, 'Gentiles.' The whole world was divided into 'the circumcised' and 'the uncircumcised;' that is, into Jews and Gentiles. Among the latter were the Israelites of the dispersion, designated in the terminology of the New Testament, 'The lost sheep of the House of Israel.' To these Christ referred when He said to the Jews, 'Other sheep I have which are not of this fold.' Them He declared He came to seek and to save.

"The re-union of these two branches of Semitic stock will be the restoration of the Israelitish nation. 'Israel' is now found under the Saxon name. This is in compliance with the promise of God to Abraham: 'In Isaac shall thy seed be called.' The name 'Isaac,' as spelled in the Hebrew Scriptures, is Yitzchak, and the Saxons, in their earliest past-Biblical history, were called the Yitzchakska—that is, the Isaacites. With such marvellous exactness has this promise to Abraham been fulfilled. With equal certainty will the re-union of Judah and Israel—in the present case Jews and Saxons, be brought about.

"Conquer your prejudices while we say a few kind words for the Jews. That there is throughout Christendom, and the whole world, a tremendous prejudice against them is well-known. That there should be is strange, when we remember that two-thirds of Christendom adore a Jewess as almost, if not wholly, divine, while all worship a Jew as the Redeemer and Saviour of men. We get the ten commandments, and the law and the Gospel from the Jews, and then turn round and sneer at them. Men talk about converting them to Christianity. They had better get converted to true Christianity themselves first. It is not true Christianity to despise and hate Jews. This did not the Man of Nazareth. 'He was not ashamed to call them brethren.'

"Since they are destined to be our neighbours and fellow-citizens it concerns us to know what kind of citizens they make. That they are an ancient people is indisputable. They walked the banks of the Nile and the Jordan when the world was young, and served as priests in the temple of the living God long ages before the rise of Greece and Rome. Great empires have arisen and passed away like a cloud, but the Jews remain the same peculiar and unchanged people. They are a piece of ancient society planted in the bosom of the modern world. In numbers they are from 7,000,000 to 9,000,000—about the same as when Christ was on earth.

"That they are a healthy and long-lived race is well-known. They attribute their longevity to their observance of the sanitary laws of Moses. They are a peaceable and law-abiding race. They are not found among the criminal classes, but are the most orderly and pacific element of our American civilisation. Their sons do not run the saloons of our cities, and their daughters are not among the fallen women. As a race they are phenominally chaste. They are also an industrious race. The truth of President Harrison's statements in his message to Congress is beyond question, 'The Hebrew is never a beggar; he has always kept the law—life by toil—often under severe and oppressive restrictions.' They are the friends and patrons of education. The Talmud teaches that 'learning is better than law,' and that 'every man should have a trade, and every workman should be a scholar.' History records that while the Saxon was hovering between the dark of barbarism's night and the dawn of civilisation's day, the Jews were basking in sunlight. That they have a facility for rising in the world, when equal advantage is given them with other races, is well known. Indeed, this is the sum of all complaints against them in lands where hatred towards them is highest. Not long since the leader of the Liberal party in Germany, the leader of the Republican party in France, and the Prime Minister of England, were all Jews.

"Well, these are the people whom a hand mighter than man's is bringing to our shores. The number of them now in the United States is more than 1,000,000, and the tide of emigration is rising. In 1892, 372,000 settled in the United States, while thousands also found homes in Canada. This is the people of whom Paul in answering the question, 'What advantage hath the Jew?' said, 'Much every way, chiefly because that unto them were committed the oracles of God.' Christ rises infinitely above Paul and declares 'Salvation is of the Jews.'

"But there is our other text, 'The glory of Thy people Israel.' This is fulfilled not in the Jews, but in the Israelites—now under the Saxon name. Go where you may, wherever they dwell, and you will hear them singing, 'In the Cross of Christ I glory,' and their minister thundering out the words, 'There is none other name given under heaven among men whereby we must be saved.' This is the great missionary race of the world—the very race of whom God said, 'This people have I formed for Myself; they shall show forth My praise; they shall declare My glory among the nations.'

"But the greatest thing in the whole count is salvation. All else goes for nothing compared with this. Salvation! It is but a single word but contains millions upon millions of ideas. It reveals a thought so vast that only the mind of the Lord God Eternal can measure it. Its height, its depth, its length, its breadth we shall never know, until,

> "'We reach the green fields on the banks of the river,
> And sing of salvation for ever and ever.'"

WHENCE SHALL ISRAEL'S HELP COME?

THE Psalm cxxi. is one of a cluster of fifteen in number, described "songs of ascents" or "steps." It is not known for certain what "the ascents" or "steps" mean, or who wrote each of these songs. In each of them there is evidence to show that the composers of these songs had Israel in their minds, and implored or predicted for her peace from the Lord, help, and redemption. Psalm cxxi. commences with a question propounded by Israel or someone in the name of Israel: "Whence shall my help come?" (Revised Version). The answer comes at once: "My help cometh from the Lord Jehovah, which made heaven and earth." Israel receives help and blessings in abundance, and they come to her anonymously. They are like the presents which are brought us at Christmas-tide—some with the names of the donors inscribed upon them, others with nothing to indicate whence they come save the handwriting of the sender. We investigate the matter and find, though no name is given, that we know the giver, because we know the character of his handwriting. So Israel, not knowing by

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name the author and giver of her blessings, yet can conclude whence they come because the Lord Jehovah, their covenant God, centuries ago promised to send those very gifts now to hand, and the comparison of the gifts with the prophecy of the gracious Giver settles the question finally and for ever: "My help cometh from Jehovah, which made heaven and earth."

What are the gifts promised which have been already received and enjoyed by the tribes? The psalm tells us; "He will not suffer Israel's foot to be moved." He keeps Israel perpetually, for "He neither slumbers nor sleeps." "Jehovah, the Lord, is Israel's Keeper." "He is Israel's Shade upon their right hand." "The sun shall not smite them by day, nor the moon by night. The Lord shall keep thee from all evil: He shall keep their soul. The Lord Jehovah shall keep their going out and their coming in, from this time forth" (David's era), "and for evermore." Were these blessings so promised worth having? or worth recording as prophecy for Israel's generations for ever, and therefore for to-day? or were they not? There will not be one dissentient voice. Every one will declare with decision that these were choice blessings, which any nation might be proud and happy to possess and know to be theirs for ever. If so, why is the matter one for merriment and disdain when we tell men that this our nation is Israel, and is, with the American Republic, the heirs of just these promises, which the psalmist was so thankful to enumerate and rejoice over? The Creator of the universe, we assert, is our nation's Friend, because we are His people Israel. Is that an absurd statement? It cannot be if we are in fact Israel. He will never let us fall, or so neglect us by slumbering over His charge, that He will even for a moment fail to keep us. Is that a trifle or absurd? It cannot be either, if the British are in fact the House of Ephraim, His chosen. The Creator of the world is our Shade on the right hand to guide, guard, sustain, and light us, so that the sun shall not smite us by day, or the moon by night. He will ward off all evil from the nation. Is that a matter we can trifle with and despise? Nay, it is true; and we contemn it at our peril. It is true because we are Israel. But there is greater comfort yet. He will keep our nation's soul in going out and in coming in in the past, in the present, and during all time to come—for evermore. Surely this is the climax, and should move the most indifferent to earnest inquiry and decision. It involves our national prosperity and safety in spiritual and temporal matters, from this time forth and for evermore. The only doubt is, are these blessings ours? They must be so if we are Israel: and that we are Israel has been proved in every possible imaginable way; for we are in possession of the whole of the mercies and blessings named in the psalm, and we could only be so if we are Israel, but never otherwise.

If we be not Israel, but a Gentile nation of an alien race, then has God forgotten His promises to Israel, and given to another what He pledged Himself on oath to give only to the afterseed of Abraham, His Friend. God forbid! He has performed to our nation exclusively all He promised them. He has kept us safely through the ages. He has not suffered our foot to be moved. He has been our Shade on our right hand, and kept us from all evil. He has kept our soul. In going out and coming in He has kept us, and He will be our Keeper for ever, because He is omnipotent, the Ruler of the heaven and of the earth which He made, and He has been our Ruler, and is even now our King. What are the blessings promised to Israel requiring His guidance, guardianship, and care? He promised that the seed of Abraham should become a great and mighty nation, blessed of Him (Gen. xii. 2, xviii. 18, and xxii. 17). He declared that they should as a nation possess the Gate of their enemies, therefore should dominate the ocean highways of the world (Gen. xxii. 17). He promised them wealth "to lend," with "the power to get it" (Deut. xv. 6, viii. 18), also the spiritual blessings which would constitute them the benefactors and blessing of the world, sending and ministering to them the Gospel, the Word, the Sabbaths, and the laws of God. He promised to make them a nation and a company of nations, to give them a heathen empire unparalleled in the earth, and finally the dominion of the whole world (Gen. xxii. 18; Isa. xxvii. 6; Gen. xxxv. 11; Psa. cxi. 6; Dan. vii. 27, R.V.).

To bestow all these good gifts, the Giver must needs be the Lord Jehovah, the covenant God of Israel, whose Almighty power is needed to help His chosen ones to arrive at the greatness, power, and strength to which He destined them. The road by which He meant to guide His people is described in Isa. xlii. 16 (R.V.), thus: "I will bring the blind by a way they know not; in paths that they know not will I lead them: I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them."

The spiritual explanation of Psa. cxxi., which has no reference to the Israel of the psalmist, is, we maintain, included in our own view. The true believer in Christ is either an Israelite by birth, or he is an adopted son of Abraham, by reason of his faith—in either case an Israelite.

THE MANCHESTER AND SALFORD BRITISH-ISRAEL ASSOCIATION.

REPORT, 1895—6.

[We have received the following from the Secretary of the Association, and have much pleasure in re-publishing it in the BANNER.—ED.]

THE Council, in presenting their 16th Annual Report, desire to record their thankfulness to Almighty God for past and present blessings on the labours of the Association.

Such labours have not been great during the past year but they have been well-directed, and the knowledge of the truth of the Anglo-Saxon race being identical with the Ten-tribed House of Israel has been brought before a number of people, which has resulted in their reading the Word of God with more intelligence, and in a purer and clearer light than hitherto.

Your Council believe that the light of the Identity and the many and ample proofs of the fulfilment of prophecy, banishes to the four winds of Heaven the puny intellect of man, with his so-called "higher criticism," and accepts the Word of God in its entirety, and in its glorious sublimity.

Your Council deplore the loss, by death, of one of the founders of the Association, whose life amongst them was blameless, whose geniality and wise counsel they sorely miss, whose services were always at the command of the Association—they refer to Mr. Edward Tudor, their first Chairman in the year of its establishment in 1880, and afterwards President in 1889-90. "God buries His workmen, but the work goes on." During the past Session there have been two lantern lectures, and thanks are due to Mr. J. W. S. Jones for his kindness in lending and officiating at the lantern—such services being gratuitous.

There have also been 13 very interesting papers given during the Session on most important subjects touching on

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the Identity, and the self-sacrificing labours of all these members have been very commendable and praiseworthy. The Identity has been shown in many ways—by many and varied side lights, each lecturer exhibiting the same in a clear understandable method, all their own, so to speak, and giving the Association the benefit of his and her experience in such a forcible manner as to convince the simplest Biblical student amongst them of the truths of Holy Scripture, of the distinction between Israel and Judah—of God's faithfulness to Israel and His covenant promises—and the recognition beyond all controversy of the fact, not theory, that Israel of the Ten Tribes and the Anglo-Saxon race are one and the same people, as the latter are found to be fulfilling to the letter all the ancient promises made to Israel—as witness more particularly the position of her gigantic colonies and their readiness to assist and confederate with the mother-country, so soon as the signal is given them for the necessity of their doing so, thereby fulfilling Gen. xxxv. 11.

Our active interference in Egyptian matters has again, not alone, taken the world by surprise, but our own "blind" countrymen who fail to see what right this nation has to interfere with Egypt at all, and are in great perplexity as to the nation's object—they utterly fail to see that the prophecies are receiving a very rapid fulfilment in Egypt, Turkey (Edom) and Israel our own nation, and that in all probability events of a startling character are at hand—it may be that the oppressor of the Armenian Race (Edom) is about to receive the vengeance of Israel (God's battleaxe) viz., England—for all her cruel atrocities—and the rivers of blood shed by that diabolical and Euphratean power—now fast drying up (Rev. xvi. 12), for is it not written, "I will lay my vengeance upon Edom by the hand of My people Israel" (Ezek. xxv. 14).

Your Council feel that the knowledge of the Identity is the golden key by which the prophecies are unlocked, the curtain of futurity drawn aside, and the bright penetrating Rontgen rays admitted, whereby the skeletons only of the present formidable powers, Rosh or Russia, and her numerous allies—Israel's present and future enemies—Ezek. xxxviii. and xxxix.—are observed, their outline marked out and made clear to the trained vision.

Your Council were pleased to receive on Bank Holiday, Monday, April 6th, the members of the North of England Council, who were holding a Conference in this city, and placed a large room at their disposal. The President, Mr. E. B. Woodruff, occupied the chair. The proceedings commenced at 2.20 p.m. At 5 o'clock the Conference adjourned for tea, and it was astonishing to note how soon the British-Israelites fraternised with each other. The cup of tea had a most exhilarating effect upon all the members. The discussion was resumed at 6 o'clock and continued until 9.15, when the meeting was brought to a close in the usual way. The Conference was a most enjoyable and successful one.

Your Council, feeling the need of a substantial increase in the funds of the Society—not alone to meet current expenditure, but to enable the Association to be more aggressive in its propaganda of the Identity subject, resolved at the last Council Meeting, "That two members should be appointed for each large circuit or district, to call or wait upon those who would be likely to subscribe; to visit old subscribers, and also wait upon those who had not paid in their subscriptions." This the Council feel would tend to increase largely the membership of the Association.

In conclusion, your Council seek the aid, sympathy and prayers of all who take an interest in this deeply important subject, and in much thankfulness for the success of their labours in the past they look earnestly forward to the spread of that truth which is to do so much for the British nation.

Our belief hinges on three questions:—

1.—Can God change?

2.—Is He faithful to His promises?

3.—Does He make promises to Israel and fulfil them to a Gentile (non-Hebrew) people?

The late Bishop Titcomb, in his last work, "A Message to the Church from the Nineteenth Century," said:—All I ask of my brethren, and especially of the Bishops and Clergy, is that they will not relegate this great subject of consideration to the region of fanciful speculation, which is beneath their dignity to investigate or to notice.

All Bible Students, Sunday-school Teachers, &c., should give this subject their earnest consideration, because it supplies the strongest evidence to the truth of God's Word.

I have found Anglo-Israelism a power in the pulpit; a power in social life; a source of inexpressible comfort and strength in the history of my own soul. It has made me fearless in the presence of every kind of infidelity, particularly of the subtle, poisonous scepticism of some whose profound knowledge of material nature closes their eyes to all other truth. It has taken from me all anxiety as to the results of the so-called "higher criticism," though it is difficult to preserve one's equanimity and patience when the "Son of Man" is "betrayed with a kiss," and the Church wounded in "the house of her friends." In short, Anglo-Israelism has enlarged my mind, teaching me many things in the Bible and history I should not otherwise have known. It has given me a keen but restful interest in all that is taking place in every part of the world. Best of all, it has deepened my reverence for Jehovah, the "Holy One of Israel;" it has increased my love towards the Lord Jesus—Israel's Redeemer and the world's Saviour; it has established my faith in the Scriptures, and given me unbounded confidence in the Providential dealings of the universal Father. Is it any wonder that I wish others to share these grand blessings, and that I am sometimes enthusiastic in telling the good news that the "prodigal" has come home—that the "lost" and "wandering" one is "found?"

Rev. C. F. Cooper, Nova Scotia, Canada.

The Prophets foretold that the House of Israel in the "latter days" shall be found:—

1.—"A great and mighty nation." Gen. xii. 2, and xviii. 18.

2.—"Possessing the Gate of his enemies." Gen. xxii. 17 and xxiv. 60.

3.—"A nation and a company of nations." Gen. xxxv. 11 and xlviii. 4.

4.—"Under the new covenant, and therefore Christians." Hosea i. 10, ii. 23; Isa. xlii. 4, 6—8, 16—19; xliv. 21, 22; Jer. xxxi. 31, 34; Heb. viii. 8; Ezek. xi. 16; Zech. x. 9.

5.—"The chief of the nations." Ephraim-Israel. Jer. xxxi. 7. Deut. xxvi. 19 (R.V.).

6.—Manasseh-Israel to be "a great people," but Ephraim-Israel to be "greater than he," and is to become "a fulness of nations." Gen. xlviii. 19; Rom. xi.

7.—Both of these immensely populous, as "the stars of heaven" for multitude; as "the sands upon the sea-shore," as "the dust of the earth," and "increasing as fishes do increase." Gen. xxii. 17; xxvi. 4; xiii. 16; xlviii. 16; Isa. x. 22; liv. 1—3; Hosea i. 10.

8.—The people of the House of Israel were to be planted in a place of their own and move no more, and to be no more afflicted by "the children of wickedness" their enemies (2 Sam. vii. 10), and there to dwell alone; having been wanderers among the nations (Hosea ix. 17), from whence they have been sifted out (Amos ix. 9), and gathered out from among those nations (Ezek. xx. 35 and 41; Hosea ii. 14; Jer. xxxi. 2).

9.—In "the islands of the sea" (Isa. xi. 11; xxiv. 15); "the isles afar off" (Jer. xxxi. 10; Isa. lxvi. 19); in the "north country" (Jer. iii. 18; xxxi. 7, 8); also in the "west" (Hosea xi. 10); which is "the appointed place." This place is to become too limited in area for their immensely increasing

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numbers: "The place is too strait for me," &c. (Isa. xlix. 20).

10.—Pushing the people together to the ends of the earth. Deut. xxxiii. 17.

11.—A great maritime people, whose "seed shall be in many waters," and the chief navigators of the world. Num. xxiv. 7; Psa. lxxxix. 25.

12.—Ephraim-Israel was to be unconquerable as a military power, their national emblems being the lion and unicorn.—Micah v. 8; Num. xxiii. 24; xxiv. 9; Deut. xxxiii. 17; Gen. xlix. 9; Isa. liv. 15—17.

13.—A means of blessing to all other nations (Micah v. 7; Gen. xii. 3). Blossoming and budding and filling the face of the world with fruit. Isa. xxvii. 6; xliii. 7, 21; Matt. xxi. 43.

14.—God's witnesses to the world, and His messengers of salvation to the heathen. Isa. xliii. 1, 10, 12, 21; xliv. 1, 2, 8, &c.

15.—Possessing a great heathen or non-Christian empire. Psa. cxi. 6.

16.—Possessed of enormous wealth, and thereby enabled to lend to all nations, but to borrow of none; and is also to rule over many nations, but never to be ruled over by them. Deut. viii. 18; xv. 6.

17.—Observing the Sabbath; thus showing that they possess the "sign of the Sabbath" given only to Israel as a sign between the Lord and the children of Israel for ever, for a perpetual covenant. Exod. xxxi. 13, 16, 17; Ezek. xx. 12, 20.

18.—So highly blessed above all people, that they are to be known "as the seed whom the Lord hath blessed." Isa. lxi. 9.

NOTICE.

Our belief being founded upon a careful comparison of prophecy and history, the Identity teaching shows how the various prophecies relating to the Hebrew people find the LITERAL fulfilment of one set in the Jews, and of the other set in the British nation.

History clearly shows that Media was the neighbourhood whence the ancestors of the British people came, and that the Welsh Kymri (or Cumri), the Celts, Picts, and Scots, Scythian Angles, Gothic Saxons, Frisians, Danes and Normans (or Northmen), were all brethren, portions of the Ten Tribes converging to these Islands from the various dispersions "among the Gentiles" as "wanderers," thus exactly fulfilling Hosea ix. 17, Ezek. xi. 16, 17, xxxvii. 1—14; Amos ix. 9; also notice 2 Kings xvii. 5—23; 2 Kings xviii. 9—12; Deut. xxxii. 26. See Sharon Turner, Prideaux, Thierry, Professor Boyd Dawkin, M.A., F.R.S., F.S.A., Professor A. S. Wilkins, M.A., Paul du Chaillu ("The Viking Age"), and others.

WARS, AND RUMOURS OF WARS.

BY JOHN S ANDERSON.

GENERAL conversation and the perusal of the newspapers of the present day bring forcibly to one's mind the conversation of the disciples with our Saviour, upon the Mount of Olives, when they asked Him (St. Matt. xxiv. 3.) . . . "What shall be the sign of Thy coming and of the end of the world?" and His reply (v. 6), "Ye shall hear of wars, and rumours of wars" (in St. Luke xxi. 9 it is rendered "wars and commotions").

Let us take up any daily paper, say the *Standard* of this day, and see the extraordinary numbers of "wars and commotions" referred to in the following order :—

1. The crisis at Zanzibar, where we have interfered and by force of arms with our ubiquitous fleet turned out the usurper and placed a Sultan of our own selection on the throne.

2. The Italians and Brazil, between whom existing difficulties are hoped to be arranged amicably, but the Italian Government is quite ready to take energetic measures if necessary.

3. The Cretan outbreak, which brings in our remonstrances with

4. Turkey on the state of things in that island.

5. The Cuban rebellion.

6. Outrages in Morocco, where yesterday two Moorish Governors, accompanied by a force of troops, have burned and looted some French and Italian properties.

7. Reported riots in China, anti-Christian, at Shanting, where it is stated that a thousand members of a secret society have destroyed thirty Catholic (query Roman) missions and that 4,000 troops have been despatched to suppress the disturbances.

8. The Armenian riot. Panic at Constantinople. Landing of Marines. Appeal to the Sultan. Here, of course, our interference became necessary, and besides appealing directly to his Majesty, as chief of the State, to put a stop to the horrors of which in some cases members of the Embassy were eye-witnesses, in which we were joined by the Ambassadors of the other Powers, Mr. Herbert at once sent for a number of sailors armed with rifles with fixed bayonets from her Majesty's ship "Imogene," who were posted as sentinels round the garden of the Embassy. Another nail in the coffin of the sick man. Surely the present state of things in this wretched kingdom cannot last much longer.

9. The Soudan Campaign. The expeditionary force, after being for some time almost compact, is once again spread over a line about a hundred miles in length. The Dervishes at Dongola having moved their camp from the river two miles west of the town to an eminence, which has been strongly fortified, makes it probable that a strong resistance will be offered to the Egyptian expeditionary force.

10. Fighting on the Niger. The stronghold of the brigand slave Katchella, on the Middle Binue River, has been destroyed after desperate fighting. Many slaves were rescued. Lieutenant Feshing, of the Royal Irish Rifles, led the Niger Company's forces. Lieutenant Parker, of the Welsh Borderers, who was the first over the Stockade, was twice wounded. Katchella was shot while fighting on the wall of his stronghold.

11. The native rising in Rhodesia. Peace negociations, an exciting interview between Mr. Rhodes and others and native chiefs. The rebels were warned that if fighting continued, they would be hemmed in by forts, and in the end must all perish.

12. The Philippine Islands. In consequence of the recent arrests of three hundred persons implicated in the conspiracies, an outbreak has taken place at Novaliches. One thousand armed natives made hostile demonstrations, but they were dispersed by the Spanish forces. . . .

It must be borne in mind that these twelve instances are taken from one newspaper, and for one day only, not chosen on account of the number of cases reported, but simply as it might be "by chance" from this particular paper, for we have for some time past thought of noticing the question in this manner, and the number is certainly remarkable.

We do not allude to any other of the vital points foreshadowing the approaching end of the age as foretold by our Saviour, considering they can be viewed separately. "But," as He said in the 36th verse of St. Matthew xxiv., "of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only."

Croydon, 31st August, 1896.

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MANIFEST DESTINY.

ALREADY the large activities of the English people are beginning to run according to the lines of a real social organism. From the old Universities are going out efforts which unmistakably suggest the nation organized for culture. The House of Commons and the City governments express more closely every year the public interests of all the people. Out of the toiling majority there comes a great impulsive rising which shows that the period of confusion and chaos in the industry of the nation is almost at an end. In any case, whatever other characteristics this coming democracy may have, it is certain to be a social democracy. It will not disappoint its people by removing one kind of democracy merely that another may arise. It will not be swept and garnished of ancestral privilege in order that the privilege of commercial craft may more fully enter in. Rather it will be as a fertile field, levelled of the remnants of a former season, where all that nourishes the better nature may freely grow. In the approach towards such a national life, towards a republic of industry, of letters, of art, of pure religion and undefiled, England, of all countries in the world, holds for the next following generations, the manifest destiny.—R. A. WOODS ("English Social Problems").

Echo, Nov. 12, 1892.

THE SURVIVAL OF THE FITTEST.

To the Editor of the "Review of Reviews."

DEAR SIR,—Having read the *Review of Reviews* for some years, I have often admired the way in which you have shown your faith in "the manifest destiny of the British race." During the last twenty years I, as a Briton, have taken a deep interest in all that concerns not only the mother country and her colonies, but also the United States of America.

A study of these great peoples ought surely to convince any thinking man that there is indeed a manifest destiny for the Anglo-Saxon race, so manifest that they must be blind who cannot see the modern miracle which is being performed before the face of all nations.

I remember reading some time ago in something you wrote upon "How to Become a Journalist," that "the true journalist would treat no subject as beneath his consideration." This reminded me of Paley's words, that "contempt prior to examination would be sure to keep a man in everlasting ignorance."

When I procured the *Review of Reviews* for February last I said: "Surely Mr. Stead must have been examining the British-Israel subject," from the way in which you quoted those beautiful passages from the prophets in your article on the "Progress of the World." And other British-Israelites, who are amongst your most earnest readers, feel as though God alone had opened your eyes to see the truth and to know the reason of this manifest destiny. I cannot say how many people have read my copy, but it has been on tour for four months, and has come back well-thumbed and almost worn out.

In your article on Mr. Cecil Rhodes you again write exactly as though you had studied the writings of the British-Israelites for the last quarter of a century, and we (British-Israelites) are astonished if you have come so near the truth without seeing it. You speak of Mr. Rhodes as believing in the "survival of the fittest," and that he regards the Anglo-Saxon race as the "standard-bearers of the Almighty and the fittest to survive," but you say Darwin is probably more to his liking than Isaiah or Habakkuk. But why should this be so? If one will take the Bible and read it carefully, and let it tell its own story apart from pre-conceived notions and ideas, he will see clearly that those prophets proclaimed in the clearest possible manner that the fittest would survive, and the fittest were those who had been specially trained by God, in order that they might possess the secret of the salvation of the world, which you say is possessed by England above all nations.

No one will doubt that the Jews are one of the surviving races; but, inasmuch as Ten Tribes of their brethren have disappeared, and the Jews and Christians also find it a problem as to their whereabouts, is it logical or according to common sense in any way to suppose that five-sixths of the Hebrew race have become like "dumb-driven cattle?" Is it not more reasonable to suppose that they have become heroes in the field of strife, seeing that they descended from men like Joseph, who, when he was sold for a slave, became head of his master's house; when put into prison was put over all the other prisoners; when brought out of prison had a gold chain put upon his neck, and was made next to Pharaoh, and Joshua, their great military leader, not to mention many other Biblical heroes?

Is it according to science to suppose that such people who were of the Ten Tribes and brethren of the Jews, who have proved themselves to be gifted with no small share of those great qualities which enable a race to survive and to come to the front in the battle of life; is it according to all the laws physical and moral which we know that such a people should beget a nation of fools? And did not the prophets distinctly declare that Israel would survive even though God made an end of all the nations whither He had scattered them? (see Jer. xxx. 11).

Take the promises which God made to these Hebrew people that they should become a great and mighty nation (Gen. xviii. 18), blessed and multiplied and possessing the Gate of their enemies (Gen. xxii. 16, 18). A people that were to to "spread west, east, north, south, and become as the dust of the earth" (Gen. xxviii. 14), and were to become "a nation and a company of nations" (Gen. xxxv. 11), "to grow into a multitude in the midst of the earth," becoming "a great people and a multitude of nations" (Gen. xlviii. 16, 19); and although called the Lost Ten Tribes, were to fulfil the following prophecy (Isa. liv.): "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." Do not these promises point to something like the British Empire? And has not Cecil Rhodes helped to do this? Surely this looks like the survival of the fittest, and the fittest were those whom God had chosen and trained for the great work which He meant them to accomplish. And if you and others who believe in the survival of the fittest and this manifest destiny of the British race will but investigate the despised question of British-Israelism, you will see whether we are justly dealt with by those who misrepresent our views.

I send a copy of "British-Israel Truth: a Handbook for Enquirers," which contains a vast amount of Biblical and historical information, and shows the reason why the British are the only successful colonizers and rulers of alien people which the world possesses. You will then see "why this race represents that which is best worth preserving for the good of mankind," and also understand why Spaniards and Portuguese, Dutchmen and Frenchmen, although they had the start in the race, have one by one been distanced by the Anglo-Saxon, and you will see that Milton was not at all wrong when he wrote of "God's Englishmen."

If Mr. Rhodes will study Isaiah and Habakkuk, side by side with Darwin, he will find such texts as the following: "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6); "For the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). And did not Hosea say of Israel that "He should grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty be as the olive tree, and his smell as Lebanon" (chap. xiv. 5, 6).

In conclusion, I would again say, Search and see whether

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these things are so, and whether it is fitting to treat those who believe that there is ethnic affinity between the House of Isaac and the Anglo-Saxon with the contempt which is usually meted out to them.

Yours faithfully,
H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Aug. 12, 1896.

Correspondence.

THE FORWARD MOVEMENT AND THE HIGHER CRITICS.

To the Editor of the "Banner of Israel."

DEAR SIR,—The practical suggestion some time ago of the Rev. Idrisyn Jones for a forward movement does not seem to have elicited any notice till that of Mr. Marchant's letter of last week, perhaps because he did not make it sufficiently practical by trying to start a fund for it. But the admirable article by Mr. Marchant in the previous week's BANNER on "Moses and the Prophets," dealing with the higher critics, seems to me to be just the kind of article that should be one of the first to appear in such a newspaper propaganda as that proposed as likely to attract notice, and, further, start this counter-criticism.

There are always two lines of forward movement in any cause that meets with opposition—viz., that of continuing to carry on the work on the old lines, more or less ignoring the opposition, and that of meeting the opposition direct.

Now, I believe the higher criticism is come to stay in some respects. I need not say now what I think is their particular work; we all get more or less different views of things; we can only agree mainly upon the essentials. Much the same conditions hold with us in our cause that do with those in others. There are British-Israelites and British-Israelites, some who would take passages of Scripture that require interpreting, and require us to accept their interpretations, as well as the obvious meaning of passages that only require simply reading, even if they require to be taken with the context. Till we all mainly agree upon the national identity, and the details will work out all right in time in spite of us all, often perhaps by the aid of the third disinterested party, as well as by the opponents, if we can use them, and the higher criticism too, like all other things, will find its proper level.

But if it is a fact, as it seems, that it is being largely carried on regardless of the historical as well as the prophetical distinction between the two Houses of Judah and Israel, then it seems to me that it is specially ours to have something to do with bringing it to that proper level. And such treatment as that that Mr. Marchant has given it is just what I had long been looking for, and wondered that it had not appeared before from some pen, and which I think, if it could be carried out in a small work as a criticism of the higher critics (without too strong a flavour of British-Israelism, perhaps), or published as suggested, it would excite considerable popular interest.

It is the only lines upon which they can be met, and would perhaps do more for our cause than anything else just now, as opposition to all literal prophetic interpretation and needless wholesale spiritualizing of the text was never more active than it is now.

Hoping that others will have something to say,

I am, yours truly,
R. E. C.

Hove, Oct. 6, 1896.

To the Editor of the "Banner of Israel."

SIR,—In the *Review of Reviews* for July, pages 74 to 84, and also same magazine for August, pages 169 to 172, there is reviewed a book entitled, "Made in Germany." The writer, a Mr. E. E. Williams, produces an enormous array of figures and statistics to prove that the British are quietly and surely losing their commercial supremacy. He states that the value of British exports has decreased 30 millions of pounds during the last 30 years. He shows by comparative tables, that the trade we are doing with foreign countries, and even our own Colonies, is gradually diminishing, while that of Germany, Belguim, and other European countries, is increasing by leaps and bounds. It is a lamentable fact, if the case be as this writer asserts and endeavours to demonstrate. He states that our exports to our possessions (excluding India) is four millions less now than it was in 1874. It is evident that the colonies are transferring their trade from the mother country elsewhere. He endeavours to show what the causes are for this decline in our national and commercial *prestige*. He asserts our technical education is at fault, and also the system under which labour is controlled is so diverse to that of Germany. I trust there is some fallacy in the conclusions which the writer arrives at, as the tenour of your valuable paper points to the permanence of England's commercial supremacy.

Perhaps, sir, you would give us the benefit in an article on this remarkable book—"Made in Germany."

I am, dear sir, yours,
W. T. W.

To the Editor of the "Banner of Israel."

DEAR SIR,—Would you kindly review the statement made in *Bible Light* for June, folio 55, where, in answer to the question, "What further prophetic mark of Revived House of Judah shews that it cannot possibly be the community or sect of modern Jews?" it is stated, that as Judah was to possess the "sceptre" perpetually, and become a sovereign military nation, "the Jews cannot, by any conceivable possibilities, become this."

Does not Mr. Douglas know that the sceptre of Judah is now the head of the House of Israel, "whose hand is on the neck of his enemies," as he quotes?

It is further stated that a section of the German nation "God has raised up corresponding to Judah." What about that, and what about Mr. Douglas' constant assertion in his writings, that Germany is Manasseh?

Faithfully yours, H. M. S.

August 15th, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—A few friends are desirous of hearing from others who will be willing to join with them to study British-Israel truth. If there are any believers within our midst, I shall be glad if they will communicate with me at the undermentioned address, so that a class can be arranged.

I am, dear sir, yours truly,
CYRUS COPUS.

22, Clapham-road, London, S.W., October 8th, 1896.

A BRITISH BISHOP.—This year, "Aristobulus, one of the seventy disciples, was chosen by St. Paul to be the Missionary Bishop to the land of Britain" (*Martyrology of Greek Church*). "It is perfectly certain that before St. Paul had come to Rome," writes Alford, "Aristobulus was absent in Britain." The circumstances surrounding the founding of the British Church are clearly providential, and we opine that Paul's natural concern for the Church in the strong northwest corner of God's acres, and of which we are presuming he was himself a chief sower, led him to send Aristobulus thither pending some convenient time when he himself could *return* to those now familiar fields!—*Totten*.

AROUND THE WORLD IN THIRTY DAYS.—When the Trans-Siberian railway is completed in 1900, it will be possible for a globe trotter to encircle the globe in thirty days. Over the new route he will be able to reach St. Petersburg from London in forty-five hours, and arrive at Port Arthur in 2[illegible] hours.

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

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

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

THE BANNER OF ISRAEL.

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

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THE BRITISH EMPIRE, ACCORDING TO LORD ROSEBERY.

THE speech of Lord Rosebery at Edinburgh, on Oct. 9, in justification of his retirement from the Leadership of the Opposition has been looked for with great interest. It was an eloquent and able vindication of his position and his action. It convinces the readers of it that his Lordship is a patriot first and a partizan afterwards, and that as respects the Empire he is one with Lord Salisbury, and one with those who believe as we of the BANNER believe. He hates and detests as we all do the Armenian atrocities, but only differs from Mr. Gladstone and his party as to how we should deal with them to put an end to them. He sees we cannot do it nationally by independent action. We must unite with the chief European Powers or drift into a general European war. The withdrawal of the Cyprus tribute would not affect the Sultan or alter his atrocious and cruel policy. He would not give back Cyprus to the Turk, or Armenia to any other Power,—to Russia least of all, since no one knows if Russia would give the country good government. The withdrawal of our ambassador would, Lord Rosebery considered, be a useless and mischievous measure. Our sole hope of influencing and guiding the Sultan would be gone if we withdrew our ambassador. That policy would surely end in our drifting into a general war. Lord Rosebery's protest against isolated British action in opposition to the settled views of the great continental Powers was most earnest. He believed that if adopted it would surely lead us into the great and dreadful conflict we all foresee would be the result. He declared that war would shatter the British Empire itself. Rather he would wait till the Powers could agree to act in concert, and of that there seemed better hope now since the Tsar has paid his visits to the Powers and left France for Russia. Lord Rosebery has vindicated himself and shown us that his support to the foreign policy of Lord Salisbury will not in the future be wanting.

The powerful remarks of Lord Rosebery in respect to the British Empire are what concern our readers most, and we propose to quote them as worthy of record in these pages. In arguing in regard to what a European war means in these modern days, he said it would involve the slaughter of hundreds of thousands of people, the ruin and devastation of the regions that it invests, danger to many countries, and perhaps worse to our own, almost our national existence. He described the destructive war so caused as "this European conflagration." He then came to the question of our own Empire and asked how the war, if we engaged in it, would affect our Colonial Empire. On this point he spoke thus:—

"There is one point, too, about any war in which you might engage in the East. The United Kingdom is the heart of the Empire, but the greatest part of the Empire lies outside the United Kingdom. You have those vast colonies which are your pride. I believe that the colonies of Great Britain in support of Great Britain in a just and necessary war would rise, and without hesitation would stand by the mother country, but I confess I do not feel the conviction of the enthusiasm or that readiness in regard to a war waged on behalf of the Armenian interests in the East. My impression is this. That the colonies would rather take the attitude of a nation not less Anglo-Saxon, not less Christian, and much more populous than yours—a nation whose interests and whose subjects have been more directly affected by these outrages than your own—I mean the United States—and, while willing to join in diplomatic action, would deprecate invoking the arbitrament of the sword on a question which does not directly concern their vital interests.

"THE CHARACTER OF THE BRITISH EMPIRE.

"There is one vital consideration connected with all our foreign policy which I have not seen noticed, and to which I must call your attention in a sentence; that is the character of the British Empire itself, and it is a consideration not applicable to this question alone, but to the whole course of your foreign and your colonial policy. The British Empire is, in truth—as Napoleon III. said quite falsely of his empire—

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the British Empire is peace. It means peace and it needs peace. For the last 20 years, still more during the last 12, you have been laying your hands, with almost frantic eagerness, on every tract of territory adjacent to your own, or desirable from any point of view, which you thought it desirable to take. (Laughter.) That has had two results. I daresay it has been quite right. (Laughter.) But it has had two results. The first result is this—that you have excited to an almost intolerable degree the envy of other colonizing nations, and that, in the case of many countries, or several countries rather, which were formerly friendly to you, you can reckon, in consequence of your colonial policy, whether right or wrong—and I myself am supposed to be rather a sinner in that respect (laughter)—you can reckon not on their active benevolence, but on their active malevolence. And, secondly, you have acquired so enormous a mass of territory that it will be years before you can settle it or control it, or make it capable of defence or make it amenable to the arts of your administration. Have you any notion what it is that you have added to the Empire in the last few years? I have taken the trouble to make a computation which I believe to be correct. In 12 years you have added to the Empire, whether in the shape of actual annexation or of dominion, or what is called a sphere of influence, 2,600,000 square miles of territory. I observe you sigh. (Laughter.) Whether it is with a sense of repletion or relief at hearing you have so much undigested Empire about you I will not stop to inquire, but just compare these figures. It will show you more clearly what you have done. While the area of the United Kingdom—England, Scotland, Wales, Ireland, the Channel Islands, and so forth—has 120,000 square miles, therefore to the 120,000 square miles of the United Kingdom, which is a part of your Empire, you have added during the past 12 years 22 areas as large as that United Kingdom itself. (Cheers.) I say this, that that marks out for many years a policy from which you cannot depart if you would. You may be compelled to draw the sword—I hope you may not be—but the foreign policy of Great Britain, until its territory is consolidated, filled up, settled, civilized, must inevitably be a policy of peace. (Hear, hear.) You may fairly ask me, Having discussed all those other remedies with disapprobation, to what do you look yourself for dealing with this question? No gentleman has a right in the medical profession to condemn the pills of his opponents without offering some medicaments of his own. My view—I am afraid it is not a very fresh one, but it is equally certain it is the only sound one—my only panacea for dealing with the Eastern question is the concerted action of the Powers.

Lord Rosebery, of course, speaks like a statesman, and regards affairs from their purely human and national standpoint. He does not give a thought to the fact that the hand of God has had something to do with our nation and its enormous increase of empire during the last 12 or 20 years. He does not stop to inquire who the British are or whether their singular condition, with foreign enemies everywhere, has anything to do with their prophetic destiny, which, since they are Israel, gives them a wonderfully increasing population, a diminutive island home, and as a consequence, a boundless Colonial Empire in all zones and quarters of the earth. These have for the most part fallen to their possession without the active opposition of the European Powers; but still, in the most favourable parts of the habitable globe. Though his Lordship seems to think this is a very dangerous condition of things, he admits that he himself, when in power, contributed somewhat to the enlargement of the Empire, which is now costing us "the active malevolence" of our European neighbours. Lord Rosebery rightly says, our policy under the circumstances is peace, and we cannot afford to go to war with this vast mass of "undigested empire about us." So the Lord God of Israel also has decided respecting His people; for it is written in Isa. xxvi. 12, R.V.: "Lord, Thou wilt ordain peace for us, for Thou hast wrought all our works for us." He has wrought all for us, so that our British vast expansion has been ours as His gift; and to consolidate His work, He has "ordained peace for us," and will do so in the future. We are as a blind people in His hands, and Lord Rosebery evidently thinks that is our condition too! But God, knowing we are blind, has undertaken to be our Guide, and has told us for our consolation in Isa. xlii. 16, R.V.: "I will bring the blind by a way they know not; in paths that they know not will I lead them. I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them." Such being the case, Lord Rosebery ought to be consoled. Our nation's expansion is "to the West, to the East, to the North, and to the South." So was Israel's to be (Gen. xxviii. 14, R.V.), and God Himself has so arranged it. The nation blindly takes up these positions, under Divine guidance, as shown above, and our expansion is His doing (Isa. xxvi. 15, R.V., margin). To the Lord be all the praise!

A LITTLE ABOUT SEVERAL THINGS.

By Joseph Thomson.

From time to time in the modern history of our country there has passed through the population a common feeling termed "panic," or a fear of invasion from some foreign country—generally the French—and which fear has generally had more or less the basis of fact for its foundation. The most recent phenomena of this kind is still within the memory of all who have taken any interest in foreign affairs and our relation as a nation thereto.

It is also interesting to watch the way in which John Bull meets such threats as seriously affect himself and his "little island." He makes no demur, but insists upon plenty of money being spent to put the nation in a position of sufficient defence, and then awaits the onstroke of the enemy.

In his very interesting "Retrospect of a Long Life,"* Mr. S. C. Hall has touched upon several of our national characteristics, and noticed particularly the fighting disposition of the modern British. In vol. I., p. 79, he has a paragraph headed, "Hatred of the French," and says that "sixty years ago, England and France were considered natural enemies. The threatened invasion by the first Napoleon, and the enthusiasm with which more than 200,000 volunteers sprang to arms," within two years, were matters of "fresh recollection" to all in his youthful days, Very apropos to this, Mr. Hall tells a good anecdote. Some twenty-five years or so ago "France was growling a similar threat, and Napoleon III. was pressed by his marshalls to do what no one knew better than he would have been madness"—viz., attempt a landing on our coasts. At that time Mr. H. was in Paris, and had the honour of conversing with one of the Emperor's most distinguished generals. This valiant man explained to Mr. Hall the manner in which the plan could be carried out successfully, finishing a long harangue by saying, "You know we have plenty of transports." "Yes," replied Mr. Hall, "and you will want them; but one will suffice to bring you back." Mr. Hall adds, "I think I see the old soldier now, with his look of indignation, as he suddenly rose and left the room." Yes, the threat of invasion has often been thrown out against this country by one or other of the Continental Powers. But

* London: Bentley and Sons, 1833.

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we do not fear them. The fate of the "Invincible" Spanish Armada will be a warning to them for all time; and unless they would court almost certain similar destruction, they would do well to think, not once, or twice only, but many times before venturing upon such an achievement. We do not, however, depend merely upon human arms of flesh; but to quote the advice popularly ascribed to Cromwell as given to his "Ironsides,"—we "trust in God, and keep our powder dry." To quote one of our patriotic poets:—

"O Britain, praise thy mighty God,
And make His honours known abroad;
He bids the ocean round thee flow;
Not bars of brass could guard thee so.
. . . . . .
To all the isle His laws are shown,
His Gospel through the nation known;
He hath not thus reveal'd His Word
To every land; praise ye the Lord." *

Mr. Hall goes on, and says further, "I can well remember the earliest lesson I received of my father (an officer of the good old school of pigtails and powder). The lesson was this; he would put me on his knee, pat me on the head, and say, 'Be a good boy, love your mother, and hate the French.' Such counsel" (however much it may jar with some people's opinions) "would be almost invariably followed up by this:—'Now, my boy, if you meet six Frenchmen, run away; if there are three, lick them!' Such was the invariable teaching received by boys of all ages, early in this century. Three Frenchmen were thought but a fair match for one Englishman; and I believe nine out of ten of the soldiers of the Peninsula considered three to one made even forces. There cannot be the slightest doubt that the belief, prejudice—call it what you please—thus inculcated as it were from the cradle, was the source to which England owes many of her victories both by land and sea."†

These may be, under Providence, some of the secondary causes of our natural pre-eminence in arms. But viewed in the light of Our Identity, *i.e.*, on the supposition that the modern British race is the ancient and hitherto long lost Ten-tribed House of Israel—furnishes us with the true reason, and we see that in the light of prophecy this should be characteristic of modern Israel, and not of any other. Thus we read and (applied in our nation) with understanding, "The remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver" (Micah v. 8, R.V.) "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 worms of the earth; they shall be afraid of Jehovah our God, and shall fear because of thee" (Micah vii. 16, 17). Where in all the past history shall we find a nation answering to this delineation of a warlike character, if we reject that of the modern British race? And as time goes on it will be seen that the answer of history to prophecy is so clear that none can gainsay or question whom it points out.

Again, in illustration of his remarks, Mr. Hall continues, "I cannot say how it is now, but about thirty years ago, when I visited the 'Invalides,' the great hall was hung with the banners of every military power, except the English. Of English flags there was not one! A venerable custodian who had shared in a hundred fights, took me round, and with the pride of the soldier and Frenchman (either would have been ample), named to me, one after another, the battles of which they were the prizes. When he had made an end of that long and splendid battle-roll, I startled him by the simple and natural question—'And where are the English?' He made me no answer, but turned away with a changed and gloomy look. There was not one."*

Here we have again a most characteristic anecdote. While our "ancient enemies," whom we had met on many battle-fields could boast of trophies gained from many nations, they could not show one from England! While many victories over our foes have been granted us by our great Captain Jehovah, who is a "man of war" (Exod. xv. 3), "strong and mighty, mighty in battle" (Psa. xxiv, 8), few have been the occasions when our enemies have triumphed over us; so few, indeed that their fewness only more clearly proves the rule. These latter apparently untoward events, have often proved "blessings in disguise," permitted by the same divine Providence as chastisements for national sins and lead us to repentance; which end attained, more abundant national blessings have followed to qualify us for the work apportioned to us as a nation to do. These facts in our history are so well known that it is unnecessary to do more now than simply refer to them.

At the time of the Napoleonic wars, there were "many thousands" of French prisoners of war in the prisons of this country. No doubt they had little comfort in them, and limited supplies of food; for all English prisons at that time were a disgrace to the nation, though perhaps no worse (if not better) in these respects, than the experience met with in Continental prisons. This is not what we now desire to call attention to, but the fact as attested by Mr. Hall that "English prisoners in France were as one to ten in comparison with the number detained on British soil;" another proof of the superiority of British over French powers.†

These characteristics of the modern British have not always secured for them unmingled respect, or "fear," from our neighbours; but every now and again violent threats (which they have been careful not to allow to grow) have been indulged in by feeble, but envious potentates, of which we have recently had several examples. One of these, apparently a "feeler," is referred to by Mr. Gadsby, who, writing some forty odd years ago, quotes the following passage from a pamphlet then recently published at Naples, and supposed to be by the permission, if not sanction, of the then Neapolitan Government:—"The world will never have peace until all the sovereigns united shall be able to destroy this plundering people" (*i.e.*, the British), "and wipe them away from the nations of the earth—until the English people are dispersed like the Hebrews—until London, like Jerusalem, shall be in ruins and ashes; then Europe will be safe. Let us console ourselves in God. France will do it; the time approaches."‡ Most of this will be considered as so much "stuff;" but the wish is here father to the thought, and more than one civilized "Power" would glory in the "sack" of London, for the "loot" it would furnish to a successful invader. Mr. Gadsby's book was published in 1855, and since then Europe has seen many changes; but among them we have not seen London in ashes; but we have seen the capital of France—the Power that was to do this—in the hands of the invader, and the French nation has been made to "lick the dust," and we have had no hand in all this!

* Watts' Versified Psalms. Psalm cxlvii.
† "Retrospect," I., p. 80.

* "Retrospect," I., p. 80, note. † "Retrospect," I., p. 87.
‡ Gadsby's "Wanderings," I., p. 572, note.

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Indeed, in the light of Our Identity the ardent hope of this Neapolitan writer seems now further off than ever among human probabilities. May we not again confidently quote from our British-Israelite poet ?

"This northern isle, our native land,
Lies safe in God th' Almighty's hand ;
Our foes, of victory dream in vain,
And wear the captivating chain."
. . . . . .
"Almighty grace defend our land
From their malicious power:
Let Britain with united songs
Almighty grace adore.
. . . . . .
Let tyrants make no more pretence
To vex our happy land ;
Jehovah's name is our defence,
Our buckler is His hand."
. . . . . .
"He builds and guards the British throne,
And makes it gracious like His own ;
Makes our successive princes kind,
And gives our dangers to the wind."*

The Israelitish ring in these stanzas is remarkable; especially if we must estimate them as "blind" testimony only. But note particularly the absoluteness of what Dr. Watts' asserts concerning England. Our northern isle "lies safe in the Almighty's hand." There is no doubt implied here ; and it does not depend upon our worthiness. Our foes dream of victory in vain; and so far from being conquerors, are captives, and "wear the captives' chain." The next two stanzas are a prayer for divine grace to defend us from the malicious power of our enemies, nor can they "vex" us in anywise, seeing that in Jehovah is our defence, and His hand is our "buckler." The last stanza, like the first, makes further declaration of our faith; Jehovah "builds and guards the British throne." Why? The Identity teaches us that it is so because it is David's throne, promised to him and his descendants for ever! Like His own, Jehovah makes the British throne "gracious" and "our successive princes kind," *i.e.*, they are virtuous, and set a good example to the rest of the body politic; while He so protects the whole nation that their dangers are scattered "to the winds." Thus we see that the poet asserts positively that God builds and guards the British throne. But, turning to Holy Scripture, we there learn that this was promised of David's throne only, and that not in a parabolic string of words which may have little or no meaning; but in language that could not be mistaken by the most careless of Bible students. "Once have I sworn by My holiness (because He could sware by no greater, He sware by Himself, Heb. vi. 13, 14), that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven. Also I will make him My firstborn, higher than the kings of the earth" (Psa. lxxxix. 1—37; 2 Sam. vii.). "David shall never want a man to sit upon the throne of the House of Israel. . . . If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne. . . . As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me" (Jer. xxxiii. 17—26). From all these, and many other passages of Scripture, we gather that the throne of David is established for ever; and if the British poet is right in what he announces as descriptive of the British nation, the British throne must be that of the House of Israel, and ever occupied by a descendant of the House of David. Must we consider that our British poet has only been indulging in a bit of poetic license merely, or asserting sober facts? If the former, what does he mean? He cannot so travesty Scripture? If he sings only of sober facts, where are they? Who possesses them ? Only the light of Our Identity can explain such a maze, and give satisfactory reasons for this pre-eminence among the nations of the earth ascribed to the British. "He hath not dealt so with any nation: and as for His judgments they have not known them" (Psa. cxlvii. 20).

* Watts' Hymns, &c., B. III., 1, 92, 111.

THE THANKSGIVING SERVICE IN BATH ABBEY ON SEPTEMBER 23, 1896.

THE following account of Canon Quirk's sermon preached in Bath Abbey on the occasion of the thanksgiving service held there on Sept. 23, was published in the *Bath Herald* on that date. The sermon was reported thus:—

"ADDRESS BY CANON QUIRK.

"A thanksgiving service to commemorate the Queen's reign was held this morning at the Abbey. The service commenced with 'God save the Queen' played by the organist, the large congregation upstanding. The Litany was read by Rev. J. Scovell, after which Canon Quirk read part of the special thanksgiving service prescribed for use on the anniversary of the Queen's accession, special reference being made in the prayers to the Queen's long reign and to the Turkish atrocities. Two hymns were sung by a full choir—'O God our help in ages past' and 'Praise to our God, whose bounteous hand,' the latter of which is specially prescribed for thanksgiving and for national blessings.

"Canon Quirk said the subject upon which he proposed to address them was entitled, 'The Longest Reign of English History,' and he would take for his text 1 Kings i. 39, 40: 'And Zadock the priest took an horn of oil out of the tabernacle, and anointed Solomon, and they blew the trumpet, and all the people said, God save King Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.' He said the text had an interesting association, not only with the auspicious event of the day, but with that ancient and stately church in which they were worshipping. On May 11th, 973, historians told them a remarkable and most splendid ceremony took place within Bath Abbey Church, and it was nothing less than the coronation of King Edgar—the first coronation on record of a king of all England, and in which both Archbishops took part. Having read a description of the scene, he said, turning to the present day, they were commemorating the latest and greatest reign of English history. Since Edgar was crowned in Bath Abbey no fewer than 44 kings and queens had come to the throne and passed away, and not one of the 56 kings and queens of England since Egbert, the first king of all England, in 827, had had the length of days in sovereignty that God, in His goodness, had given to Queen Victoria. That length of days, 59 years and 97 days, they commemorated that morning. They gave thanks to God for it, and shouted over again in that church the shout of Edgar's coronation 900 years ago, 'God

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save the Queen, let the Queen live for ever.' In olden days it was the custom to describe each monarch by a quasi-title or surname, as for instance, Edgar, who was called the peaceful. He supposed he was right in saying that peaceful would describe our Queen's reign, for the Anglo-British Empire now extended over nearly one-fourth of the supposed surface of the land in the world, and more than one-fourth of the estimated population of the world, or in other words the Empire of Great Britain contained over 11,000,000 square miles and over 400,000,000 of people. We speak of the glories of ancient Rome, but let us realise our Queen reigns over an area six times as great as that of ancient Rome and over a population probably double, while in character her dominion is the greatest and most magnificent the world has ever seen. It was said of Edgar that 'God him granted that he dwelt in peace.' May God still grant it of our great country, to dwell in peace. To-day we have in our land the Emperor of all the Russians. It was said that in the draft of a treaty between England and Madagascar there was written in the margin, 'Queen Victoria asks as a personal favour to herself that the Queen of Madagascar will allow no persecution of the Christians.' In the treaty when it was returned there occurred this answer, 'In accordance with the wish of Queen Victoria, the Queen of Madagascar engages that there shall be no persecution of the Christians in Madagascar.' What a happy omen for the meeting of the Empress of India and the Emperor of Russia! Where force of arms or force of arguments failed friendship often prevailed, and they might hope and pray that the private meeting as friends of the Queen and the Czar would bring about an agreement that in accordance with the wish of Queen Victoria the Emperor of Russia engaged that there should be no persecution of the Christians in Turkey. But peaceful though her reign had been it had been more than peaceful. There was a such a thing as peace with dishonour, and Edgar the peaceful died when only in the 32nd year of his age, possibly in no small measure a victim of the vices of the time and of his youth. What then was the leading characteristic of her great reign—the greatest reign of English history? He thought if he must answer it in one word he should say it had been not peacefulness only, but faithfulness; fidelity had been its leading characteristic. Faithful as a daughter, faithful as a wife, faithful as a mother, faithful as a friend, faithful as a councillor, faithful to the English consitution, she had been faithful as a Queen, and Victoria the Faithful was the grandest title of her glorious reign. Let them who professed to be her faithful and loyal subjects, not only honour her name, obey her laws, but follow her pure and faithful example. Faithful in a very little, we too could become rulers over much; faithful unto death, we can obtain the crown of life. Thus and thus only should we be found worthy of the blessings we enjoyed, the blessings of living in the greatest Empire that the world has ever seen, in the longest reign of English history, and under the monarch of whom the poet Tennyson has well said:—

"'And leave us rulers of your blood
As noble till the latest day!
May children of our children say,
She wrought her people lasting good;
Her Court was pure; her life serene,
God gave her peace; her land reposed:
A thousand claims to reverence closed
In her as Mother, Wife and Queen.'"

"THE BOOK OF THE MONTH."

By W. L. Blore.

The above is the title of an article in *Review of Reviews* for July 15, in which the writer considers the observations of Mr. Williams upon the present condition of British industrial supremacy in a work entitled, "Made in Germany." The *Daily News* and other leading papers have also taken up the subject, and have invoked the assistance of Custom House and other experts upon this knotty question.

As an Anglo-Israelite one is heartily glad that, not only Germany, but all the continental nations are striving with all their might to compete with Anglo-Israel in industrial development. Would that they somewhat modified their military ardour, and confined themselves to this more healthy competition, which has been truly described as the "soul of trade."

Unfortunately years, periods, and localities have been selected by Mr. Williams as the sole data for comparison, whereas the subject has innumerable collateral springs and issues; and British commerce is ubiquitous, and, like the barometer which indicates the pressure of our atmosphere in the physical world, it indicates from year to year the condition of the trade of the whole world and of certain portions thereof in its constant fluctuations. Anyone who has travelled knows right well that British exports, that is exports produced by British capital, emanate from every country in the world, including, not only Germany and continental Europe, but Asia, America, and even Africa, from its innermost recesses of Lake Nyassa and Lake Victoria.

The years selected by Mr. Williams are 1884 and 1894. Let us then look at our trade during these two years in all its bearings.

Mr. Williams dwells largely upon our exports, and considers them piecemeal. Let us consider them in the aggregate. He considers certain items of export to certain localities. We shall take the whole world.

When a commercial man finds that pig-iron, or some other article exported to a certain locality does not pay, he, as a wise man, applies his capital to the production of some other article, which he exports to some other locality which does pay. We see an instance of this every day in the dealings of the British and United States Stock Exchanges. So that into the consideration of this export question enters the question of profit real and proportionate.

Now the field that the British exporter is able to act upon is the whole world, for there is not an accessible port anywhere where the British sovereign is not coveted, and where British currency does not stand at a higher value than that of any other country.

Now let us take the total exports of Germany for 1884 and 1894, and compare them, and then take the same dates and consider British commerce with its collateral issues and springs.

Whitaker, 1884, German Empire exports ...	£166,743,829
,, 1894, ,, ,, ,, ...	148 880,000
Retrogression	£17,863,829
United Kingdom, 1884, exclusive of Bullion, Precious Stones and other Collaterals, 1884	£295,967,583
,, ,, ,, ,, 1894	273,785,867
Apparent retrogression	£22,181,716

The ordinary investigator would stop here. Not so the true statistician.

We see here that the British deficiency has been mainly

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affected by the crisis in Australia, and by the severe protective duties of the United States and Continental Europe, which have been directed against British commerce, but which have failed to shake its stability, for it finds relief in other ways.

For instance, take the tonnage of Germany and the United Kingdom for 1884. "Whitaker," 1887.

Sailing Vessels Tonnage, United Kingdom, 1884—5 ...	3,248,807
,, ,, ,, Colonies, 1884—5	1,276,662
Tonnage ...	4.625,469
German, 1884—5 ,, ...	806,197
British excess Tonnage ...	3,819,272

Now let us take "Whitaker's" last return (1896):

Sailing Vessels, United Kingdom, 1895... ...	2,421,981
,, ,, Colonies, 1895	582,657
Tonnage	3,004,638
German ,, ...	543,455
British excess Tonnage ...	2,461,183

Here we find that the Germans have decreased by 33 per cent. and Britain by 35 per cent. in sailing tonnage.

Now let us turn to steam.

United Kingdom, 1884—5. Tonnage	6,162.117
Colonies, 1884—5, Tonnage	377,506
Total ...	6,539,623
Germany	603,917
British excess Tonnage	5,935,706
United Kingdom, 1894—5...	9,695,976
Colonies	542,025
Tonnage ...	10.238,001
Germany	1,343,357
British excess	8 894,644

The freight and passage money earned by the British shipping in excess of that of Germany, is about £26,000,000 annually, and the increase between 1884 and 1894 is fairly represented, after deducting that of Germany, by £10,000,000. This amount is equivalent to an export.

But the exports of Germany represent the exports of the German Empire, which includes certain acquired territories of great value which have been added during the last half century. So that in comparing values as to exports we should take the exports of the entire British Empire, for they are the product of British capital, British enterprise, and British industry quite as much as are the exports of Alsace, Lorraine, Hanover, and Schelswig-Holstein, the product of the German Empire.

Now, in referring back, it will be seen that the United Kingdom retrogression was apparently for 1884 to 1885, £22,181,716. But the increase of exports in Australia, India, South Africa, and Canada, during that period amounts to £55,000,000, and in the freight account to another £10,000,000, thus turning the retrogression into an advance of £43,000,000. Adding Germany's increase in her African trade to her European exports she still shows a retrogression as to exports of £16,000,000. So that the distance between the British and German Empires is in favour of the former £59,000,000 more in 1894 than it was in 1884.

As to imports we may here observe that wheat was ("Whitaker"), mean value, in 1884—37s. 10d. per quarter, and in 1894, 21s. 11d. per quarter, so that a diminution in value is not a diminution in quantity, and so with wool. Wool was 11d. per lb. in 1884, and only 8d. in 1894. So that we saved money without a diminution of quantities in this interval under these two heads alone.

In considering commerce as affecting the two Empires let us take the entire commercial value of the two for 1884 to 1894.

The British Empire in 1894	£1,173,250,000
,, ,, ,, 1884	1,076,020,000
Increase ...	£97,230,000
Add increase of Bullion, Precious Stones, &c....	10,000,000
Increase of Freight and Passenger account ...	10,000,000
Total increase in volume of trade	£117,230,000
Increased interest on Capital invested in Foreign Securities in 10 years	20,000,000
Total advance	£137,230,000
German Empire, 1884	£331,000,000
,, ,, 1894	371,000,000
Increase	40,000,000
Increase Colonial	1,000,000
Total	£41,000,000

RESULT.

Commercial progress, British Empire	£137,000,000
,, ,, German ,, ...	41,000,000
British excess in 10 years...	£96,000,000

So that the progress of British commerce has been nearly three and a half times that of the German Empire during 1884—1894.

But further, many of the commercial industries in continental Europe, especially in France and Germany, are represented by British capital, and on many a shop we find inscribed the words, "Old England." Even Redfern, of Cowes, is represented in one of the principal boulevards in Paris, and German South-Western Africa is begging for English capital to develop that barren land.

Postscript:—In the discussion of this subject it appears that in the British Empire, the Russian Empire, and in the United States, all which have large areas and diversified climates, there are compensations for the irregularities of commercial development which do not exist in Germany.

For example take the following returns.

	Population.	Volume of Trade.
United States, 1981 ...	50,000,000	£309,000,000
,, ,, 1895 ...	70,000,000	£308,000,000
,, ,, 1895, Steamers 626; Tonnage, 1,000,000		
	Population.	Volume of Trade.
Russia, 1881	100,000,000	£246,000,000
,, 1892	124,000,000	£132,000,000
,, 1892, Steamers, 260; Tonnage, 240,000		
	Population.	Volume of Trade.
British Empire, 1881 ...	274,000,000	£917,000,000
,, ,, 1894 ...	300,000,000	£1,173,000,000
,, ,, 1895, Steamers, 7,320, Tonnage, 10,000,000		
Germany, 1895, Steamers, 953; Tonnage, 1,343,000		

So that, taking everything into consideration, the British Empire commands the sea-going commerce of the world.

Sandown, Oct. 7, 1896.

The publishers of the Anglo-Israel Almanack and Diary, will be glad to at once receive information of any new British-Israel Associations that may have been formed. Letters to be addressed to R. Banks and Son, Racquet-court, Fleet-street, E.C.

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THE "DAILY CHRONICLE" REGARDING THE TEN TRIBES.

ON October 12th, the *Daily Chronicle* made fun of a French author, M. Louis Marthin-Chagny, who has been writing some remarkable things respecting the British people. The Frenchman has not much good to say of us. No one abroad has, apparently, at the present moment! He admits we have "conquered the world," and he hates us for it. He thinks our name, John Bull, means nothing, and is nothing. Our real name is "John Snake," the serpent; and he believes that name fits us. An English clergyman is his abomination. He believes the English clergy were at the bottom of the bloodshed in Tonquin, Madagascar and Dahomey. He deems that we have conquered the world by means of two agencies, namely, the insidious help of Freemasonry, and secondly because we are the Ten Tribes of Israel! Freemasonry had its origin, says the Frenchman, in 1717. Before that year England, he says, was "nothing; no population, no fleet, no colonies. What is England now? Everything, she has an enormous population, a huge fleet, innumerable colonies." The conclusion, says the London editor, is obvious. "Freemasonry has made England what she is!" In regard to the second point, we must quote the editorial statement, thus :—

"As to the second thesis—that the English are the Ten Tribes—the thing is as plain as a pikestaff. Indeed, the idea is no novelty, it is an accepted commonplace; unless we are mistaken, several English newspapers, each with a large circulation, exist for the sole purpose of keeping our attention directed to it. So that M. Marthin-Chagny in adducing further arguments is only killing the slain. We should have been sorry, all the same, if he had not adduced them, for after all it is just as well to make assurance doubly sure. And they have the beautiful simplicity which is the mark of all great truths. We are Saxons, and the name 'Saxon' is only a corruption of 'Isaacson.' Extracts from Strabo, Herodotus, and others prove that the Saxons came from the country where Isaac disappeared; they were originally called Scythians, then Sacassani, then Sakai, and finally Saxons. Note, too, that we call the other Saxon branch 'Uncle Sam' and 'Cousin Jonathan,' in subtle reference to our common Hebraic origin. Contemplate the British flag; you see its pattern is composed of squares; that is a discreet allusion to the rebuilding of Solomon's Temple. Again, observe that English clothes are essentially oriental in cut and colour; our overcoats, macintoshes, and ulsters have no waists and enormous sleeves, and our ladies invariably wear bright, primary hues. And yet, in the face of these facts, some people have the hardihood to declare that the Ten Tribes do not inhabit England, but have retired to the heart of Africa. As M. Marthin-Chagny remarks, with biting irony, 'it seems difficult to admit that the Israelites, formerly a white race, have suddenly become niggers.'"

The Frenchman winds up his nonsensical tirade in these words :—

"'It will be necessary to crush this race, and a pitiless brutality will probably be the sole means of assuring in the end the tranquillity of the Continental peoples.' There is a crumb of comfort, however, in the 'probably.'"

Without paying much attention or attaching any weight, either to the Frenchman's words, or to the jokes and jibes of the London daily at "Our Identity," it is remarkable that the facts of our case are known to a French writer and gravely published as a reason why we should be hated and destroyed. We suppose some of the Canaanitish nations who watched the progress of Joshua and the armed tribes under him felt much in the same way towards the chosen people then! They feared and hated them and wanted to "crush them" as a race. But God protected His own, and crushed their godless enemies instead. For the Continental races there can be no peace or rest, but only a "great earthquake," ever approaching nearer and nearer, "such as there was not since men were upon the earth, so mighty an earthquake, so great." "Men's hearts failing them for fear and for looking after those things which are coming upon the earth" (Rev. xvi. 18; Luke xxi. 26). The trivial things connected with English clothes and the like are mentioned as our grounds for connecting the British with "Lost Israel," but the grand points which furnish infallible proof of Our Identity are passed over without comment, while those matters that no one thinks of appealing to as evidence, are paraded as our proofs.

The Asiatic, Medo-Persian origin of our race, our settlement in islands of the West, the wondrous fact that the seemingly diverse races which were gathered here in the course of centuries, were after all one and the same people under different names; our remarkable growth after settlement in our Island Home, our Nation Colonies, our Heathen, Colonial and Ocean Empires, founded on our Israelitish gift of the "Gates," our vast wealth, enabling us to lend to many nations borrowing from none, to reign over many nations, submitting to none; our reverence for the Sabbath, for the Hebrew Decalogue, the Hebrew Scriptures, and for the Gospel of the Lord Jesus Christ our King, the King of Israel; all these and other facts which none may deny or discredit, are the foundations of our belief in respect to our nation's Hebrew origin, since they are all predicted and promised by our God in His Holy Word as His gifts to Israel, His chosen, whereby they may be recognised and detected when in their Lo-ammi or Gentile concealment. The details which we have given above, of course, do not include all the lines of evidence at our disposal. The "desolate heritages" given to Israel in Isa. xlix. 8 for a covenant to the people, "to cause to inherit" these desolations must be an infallible proof of our origin, since we alone have succeeded to their possession, and no other nation has them in enjoyment, or can fulfil the prophecy regarding them in future. Our race in North America, Australia, Tasmania and New Zealand, besides South Africa, have "raised up" these once desolate countries and made them now Israel's habitations, rejoicing and blossoming like the rose, according to the prophecy in Isa. xxxv. 1, 2. To no other nation than ours is it given to reign over many nations, but to succumb to none. No other foreign capital in Europe has been secure from the foot of the invading foe but ours, and to no other race is it given to care for the souls of all men, and take the Gospel to "all nations," "all families," and "all kindreds of the earth" (2 Sam. vii. 10; Gen. xxii. 18). Our race does this, and does it exclusively. But according to the Scriptures the privilege and the duty are Israel's, and that exclusively. Putting these things together, we arrive at the Frenchman's conclusion, "The British are the Ten Tribes," and we praise God for it. But we see no ground from the premises to come to the conclusion that to promote European tranquillity, it will be needful "to crush our race!" Our God will have something to say against that proposition, since He is our Guardian and our Guide. Let Israel thank the Lord for that!

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GOD'S COVENANT WITH ABRAHAM—HOW VERIFIED TO HIS SEED.

By the Rev. Marcus S. Bergmann.

The mighty influence which the history of this people has exercised, and still exercises, on the nations around them, is not sufficiently recognized in Christendom. It is admitted that, for two thousand years prior to the advent of the Messiah, Israel was the only people under heaven worshipping the true God; it cannot but be conceded that for these twenty centuries "the children of Israel had light in their dwellings," whilst the world around them was shrouded in total darkness. It is allowed that they occupied a prominent place in the history of redemption; but the nature and extent of Israel's vocation and mission among the nations of the earth has for ages escaped observation in Christendom. No nation that has still a national existence can trace back its history, with any clearness and certainty, to so remote a period as Israel. At the time when Moses led forth the people from Egypt, Rome was not yet founded, Troy was not yet besieged, and the tribes of Greece were in a half-barbarous condition. Egypt, Assyria, Phœnicia, and other nations, which had already attained some degree of greatness at that period, have long ceased to exist in their national character. But the history of Israel begins with the call of Abraham, and from thence proceeds downwards in a clear and continuous narrative.

The great design of the Triune Jehovah, to glorify Himself in the recovery of a fallen world, by means of Abraham and his seed, has been but partially acknowledged in the Christian Church. It has been the habit in the Christian Church to regard the people of Israel to have had their day in a dispensation now no more. Men have spoken and written of Christianity as if it were some new thing—altogether foreign to the religion of Moses and David. They speak of the present dispensation as if it were *not* "the blessing of Abraham that had come down upon the Gentiles!" An unscriptural separation has been hereby introduced between Israel and the Church; as if whatever be of Israel must necessarily be thrown back upon the former dispensation, as if Israel and the Church were antagonistic; and this violent separation has been brought to bear, not only against the *dispensation* of Israel, but against Israel itself as a nation.

A moment's thoughtful reflection will at once prove the source whence the Christian Church had its rise. In obedience to their Lord's command, His chosen apostles went forth first "to the lost sheep of the House of Israel," and He whom "God had exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins," abundantly blessed their labours, and many thousands in Israel were added to the Church.

The Church of the first century consisted principally of the descendants of Abraham, the Gentiles forming almost everywhere the minority. The spread of the knowledge of God in early days, the rise of the Christian Church, the progress of religion among the nations of the earth, are more intimately linked with the covenant of Abraham and his posterity than is generally imagined. In all ages, the history of Israel has been under the controlling influence of the covenant promise made to their fathers:—

1. "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 in thee shall all families of the earth be blessed" (Gen. xii. 2, 3).

2. "Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him" (Gen. xviii. 18).

3. "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south;* and in thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14).

The great sin of Israel did indeed materially affect the temporary position and state of Israel as a nation. Yea, such was the shock experienced through the entire body of Israel, and so terrible the disaster, that they threatened apparently to nullify the covenant of God with Abraham! And, later on, the apostacy of Judah in rejecting the Messiah did indeed interrupt, but did not frustrate, the intention of Jehovah towards Abraham's seed. They, obstinately refusing to recognize the Lord Jesus as the Messiah, and persecuting unto death the Son of God, the kingdom of heaven was taken from them, and given to another people. Thus Judah was severed from the olive tree. Unwilling to understand the time of their visitation, the things belonging to their peace were hidden from them. A moral darkness overspread the people. "Blindness in part hath happened unto that part of Israel" (Judah).

"Is Israel, then, still in a state of covenant?" If this question has reference to that mutual agreement come to between Jehovah and the children of Israel at Sinai, our answer is—decidedly not! Few indeed were the days when Israel was really in this happy condition. Their national consent to the terms of the Mosaic covenant, in the words, "All that the Lord hath said we will do, and be obedient," was of very short duration. Already, at the foot of Sinai, that covenant was broken. From that day to this, it cannot strictly be said that that people ever were in a state of covenant. "They have turned aside quickly out of the way which I commanded them," is the solemn charge against them by God Himself from Mount Sinai. Their quick and awful fall is pointed out concisely and emphatically by David: "They made a calf at Horeb. For their heart was not right with Him, neither were they steadfast in His covenant. They kept not the covenant of God, and refused to walk in His law" (Psa. lxxviii. 10). Their whole history, from Sinai even to the advent of Christ, is marked by rebellion, ingratitude, and unbelief; and yet, how stood matters during the whole of that period, with regard to the covenant of God with Abraham? It is plain that all these centuries of disobedience and backsliding, left that covenant just where it was. No act of man could injure it. Even the blackest day of Israel's transgression—yea, and Judah's too—when their sins had been multiplied to an extent that they reached even unto heaven, and when the terrific curse of a broken law hung frowning over their devoted heads, the God of Abraham, in remembrance of His promise and His oath, interposes to prevent and favour them; and, as if to repel any inference which other nations might draw, supposing from the desolate state of "His vineyard" that He had utterly given up His people Israel, He asks, "Where is the bill of your mother's divorcement, whom I have put away? or which of My creditors is it to whom I have sold you?" (Isa. l. 1). It is true Israel has departed from the Lord, she has broken her marriage vow; but has the Lord changed His mind? Is His love diminished? Has He turned away from Israel for ever? No! Here we have His own declaration through Isaiah (liv. 6—8): "For the Lord hath called

* This promise to Jacob has been fulfilled in a most remarkable manner in this the British nation; for this nation spread abroad from this island in the very way indicated to Jacob.

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thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God." Far be it from the Lord to retain His anger for ever. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Thus, though they had most grievously trespassed against His most holy law, the God of Abraham still addresses them, through Jeremiah, as not utterly disowned. "Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. iii. 14).

Whatever alterations were effected by that tremendous revolution, it altered not in the least the purpose of God, as touching the covenant with the fathers. In respect of that solemn deed, it is expressly said, "The gifts and calling of God are without repentance." In reference to that purpose, then, whatever was Israel's condition in the reign of the kings, just such is the condition of Judah now.

They have grievously multiplied their sins, fearfully aggravated their former impenitence and unbelief; and tremendous is the curse which hath overtaken them. The frightful effects of a broken law, and the terrible consequences of the guilt enacted at Jerusalem, have pursued them to the utmost parts of the earth. But, on the part of Jehovah, as the great apostle declares, "they are still beloved for the fathers' sakes!" The unfaithfulness of man can never nullify the unconditional promise of God. For "God gave it to Abraham by promise." This is the apostle's own emphasis. The frailty of man cannot change the immutability of God. "Yea, they may forget, yet will I not forget thee!" Thus reasoned St. Paul, and thus prophesied Isaiah, and thus the Holy Spirit, in perfect harmony with the view given, testifies in David: "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless My lovingkindness will I not utterly take from them, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips" (Psa. lxxxix. 30—34).

The following solemn declaration of God through Jeremiah proves still the validity of Israel's title-deeds as a seal to the whole argument: "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 24—26).

This proves that God's covenant with Abraham and his seed was not merely for a time, but for all ages. His plan for the redemption of man took into calculation His future covenant engagements with Israel; for, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." The whole history of Israel is intimately bound up with the interests of the Church of God in the world. The interests of mankind require their continuance as a nation; so that Israel's nationality should be preserved. The grand plan, the basis of all, alters not. Whether Israel be in Egypt or in the wilderness, in the land of promise or among strangers, under the Mosaic or Christian dispensation, Israel ever had his peculiar vocation, was ever fulfilling his peculiar mission, and carrying out by an irresistible law the terms of his national covenant. Israel is by no means a cipher among the nations. Seen or unseen, he acts his allotted part. Whether as kings and priests, as prophets and apostles, or as hewers of wood and drawers of water, Israel has ever been made instrumental in the building of the great spiritual temple.

The whole history of Israel, from the day God called Abram out of Hur to these our own days, supplies successive illustrations of the great Hebrew covenant, *i.e.*, that Abraham and his seed were to be the "seed sown in the earth" (Hos. ii. 23), through whom salvation should be extended to all the ends of the earth! The concurrent testimony of all the prophets elucidates very significantly the tenor of the Abrahamic covenant. "Ye are My witnesses." "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 10, 21). "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). The God of Israel hath declared, and He will not alter the word which proceedeth out of His mouth: "Thou art My servant, O Israel, in whom I will be glorified!" (Isa. xlix. 3).

Remote ages sufficiently testify how richly the world hath benefited by a people "to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. ix. 4, 5). Israel hath exercised his peculiar calling in the world in more recent years; and to this very day Israel is fulfilling his high vocation as Jehovah's special witness among the nations of the earth!

The everliving Jew hath likewise testified to the love as well as justice, to the goodness as well as to the severity of God. But, whatever testimony the past and the present supply, as illustrative of God's purpose with Abraham and his seed, it is certain that when "that day" shall have come, when that people shall return to "seek the Lord their God and David their king" (Hos. iii. 5); when "they shall look upon Him whom they have pierced, and mourn" (Zech. xii. 10); when in Jehovah Jesus "all the seed of Israel shall be justified, and shall glory" (Isa. xlv. 25); then will Jerusalem "arise and shine," for her light will have come, and the glory of the Lord will have risen upon her, and the nations shall come to her light, and kings to the brightness of her rising (Isa. lx. 1—3). Then shall also the Church of Christ fully comprehend the glorious import of Zechariah's prophetic hymn: "To perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham."

This has special reference to the Church of Christ in this land. Much of what passes by the name of Christianity, especially on the Continent, is lamentably different from the primitive type of that Christianity founded by the Lord Jesus Christ and His Israelitish apostles. A pious Jew, entering such a Continental Christian Church, would have just cause of offence in seeing worshippers on their knees before graven images. Millions of these nominal Christians are in reality infidels of various shades. But, in the island which we inhabit, we see in every one of its towns and villages places of worship in which the God of Abraham, Isaac, and Jacob is adored. In these the Old Testament Scriptures are publicly read in the hearing of the people, and are treated as the Word of God. Preachers take their texts

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from Moses and the prophets, as being of divine authority. The ten commandments are read aloud, week by week, in the national Churches of the land, and are taught to the children in the Sunday-schools, as a summary of duty towards God and towards man. The command to keep holy the seventh day is observed, with a difference which does not affect the essential nature of the precept. Commentaries have been written on the Scriptures of the Old Testament, which, for learning and labour, are not perhaps surpassed (if equalled) by any that have come from Jewish pens. The same Scriptures are translated and circulated in all parts of the known world, by subscriptions raised in this country at the cost of many thousands of pounds annually. And in the lands where paganism still reigns we see English missionaries, supported by the English Christians, calling upon the heathen to cast away their idols and believe in the God of Israel; whilst that portion of Israel (Judah) herself makes no effort of the kind.

But there is still another and most important question, which is—How many true worshippers has the God of Israel among the people of this country? To give an exact answer to such a question is, of course, impossible. "The Lord knoweth them that are His." But doubtless there are hundreds of thousands in this island alone who, through faith in the Lord Jesus Christ, can sincerely say with the Psalmist of old, "The law of Thy mouth is dearer to me than thousands of gold and silver." "Happy art thou, O Israel! who is like unto thee, a people saved by the Lord? the shield of thy help, and that is the sword of thy excellency! and thine enemies shall submit themselves unto thee, and thou shalt tread upon their high places."

GARDENS IN THE DESERT.

A Literal Fulfilment of Prophecy.

Centuries ago the prophet Isaiah wrote, "The desert shall rejoice and blossom as the rose." The heading to the thirty-fifth chapter of the book says, "The joyful flourishing of Christ's kingdom." But, whatever may be the spiritual significance of this prophecy (if any), the literal and material truth is now being demonstrated.

Business in Cairo last year caused me to stay a few days in Suez on my way from London. There are singularly few "sights" in Suez; one of the few is the progress which is being made in reclaiming the desert. The desert does not consist entirely of sand, but of soil slightly mixed with sand and heavily impregnated with salt. In walking across the desert, the surface salt-flakes crack beneath one's feet like thin ice. If the salt be removed from the earth, the fertility of the soil is simply amazing.

The first and chief requisite in reclaiming land is water. An abundant supply is now at hand, in the fresh-water canal which is brought from the Nile to Damietta, on to Ismailia, and then to Suez. For miles along the canal the fellaheen are working, and little farms are to be seen, each having a creek cut from the canal to the cultivated ground. A large hole terminates the creek at the farm end, and in this a water-wheel is placed. As a rule, such wheels are of the roughest description, and are worked by ponies, mules, cows, or donkeys. Every animal, while working the wheel, has its eyes thoroughly covered, otherwise blindness would result.

The method of reclaiming land is to take a small section and roughly level it. A narrow creek is then cut from the canal, and the water is allowed to flow into the plot. Where the water finds its own way the natives leave well alone; but in parts where it does not they bank up for paths as much as possible. Each holding thus consists of several irregular-shaped sections, connected by main and subsidiary trenches. These are controlled by the primitive means of clods of earth, so that any part can be inundated as the cultivator desires. When the levels have been arranged, the creek to the canal is enlarged, and the land swamped. The soil is loosened by the water, and the sun's action brings the salt to the surface. This is scraped off, and the process repeated until there is a fair depth of reasonably clean surface soil. In addition to the inherent productive power of the earth, the Nile water is rich in fertilising agents.

Clover is generally first planted, as the seed is inexpensive, and the crop a close-growing one. Green clover is also a very useful crop, as it possesses medicinal properties of much value to animals. Viewed widely, fresh fodder is very rare in Suez, and animals get but little "green meat." But when the clover season arrives they have a good time, and go into the fields and nibble away to their heart's (or stomach's) content. Diarrhœa invariably ensues; but, this over, the animals return to the clover, and at last get into splendid condition.

After clover the peasants follow their own fancy in the matter of crops. The town of Suez affords a capital market for vegetables, fruit, and flowers, so in the gardens along the fresh-water canal these things are mostly grown.

I went into one of the little farms, intending just to have a look round; but I was so surprised at what I saw growing, that I took out my book and jotted down something of what I saw. The farm was only a few acres in extent, and I did not go over the whole of it. I was, moreover, ignorant of the names of many things which were growing. But I recognized roses, orange and lime trees bearing fruit, almond trees showing immature nuts, peach trees just finished fruiting, capsicums (the largest I have ever seen, some of them the size of Duchesse pears), stocks, wall-flowers, French marigolds, turnips, mustard in blossom, long overhead stretches of grape vines bearing green fruit, beetroots, herbs of several kinds, lettuces, geraniums, potatoes, strawberries, rubber plants, agaves, convolvu-li (I suppose I ought to say), peas, beans, tomatoes, acacia shrubs (in blossom and emitting a very sweet scent), oats, cauliflower, clover (in new sections), palms, cabbages, mint, plantains, and castor-oil plants (and also flies and black ants in myriads). And all this from desert land!

S. B.

[The above appeared in the *Christian World* of April 26, 1894.]

Is it legitimate, or logical, or biblical, for our Christian ministers to generously bestow all the curses upon the Jews, and to appropriate to the Church all the blessings promised to the Jews and to their brethren of the House of Israel? If so, and if Isa. xxvii. 6, "He shall cause them that come of Jacob, to take root: Israel shall blossom and bud and fill the face of the earth with fruit"—can be spiritualized into meaning the Church; to whom then (unless the Church and Israel are synonymous) belong the words of Isa. xli. 14—15, "Fear not, thou worm Jacob, ye men of Israel: I will help thee saith the Lord. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small and shalt make the hills as chaff."—*The Tribes.*

Articles, Correspondence, &c., should be sent to the Editor, Philo-Israel, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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

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

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

THE BANNER OF ISRAEL.

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

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A NEW REASON WHY EUROPE HATES US!

THERE is no doubt that we are hated. We have alluded to the fact before in these columns. Our leading articles, dated June 24th, July 8th and 22nd of this year, have the fact for their subject. Our foes predict for us, as we shewed, a tremendous collapse, because they are in all ways so much our superiors in the art of war. We exist, they believe, on sufferance; on the good will, in short, of France, who could destroy our power at any moment convenient to themselves. The Germans, too, see that our fate is sealed, because we have not got compulsory military service. With that, we might hold our own, but with Germany and France united we should surely "go under."

Even the Americans are, it is said, becoming tired of peace, and would be glad to come to blows with some first-class Power, and "the British would do in the place of another." We have shown, too, how greatly the Germans envy us our incomparable Colonial Empire, and how in their foreign trade that with their so-called colonies is trifling, while the British Colonies are their best customers. Such a state of things cannot but excite the jealousy, envy, and hatred of the German nation, and cause them to dislike our world-wide success compared with their own failures. But, as we have said, there is yet a new and very extraordinary reason (unreasonable of its kind too), which is said by some to be growing and having its effect, to cause the continental nations to hate us. They hate the Jews because they are Semitic in origin, and the Germans and Austrians are beginning to dislike the Semitic element in Christians. The French are becoming persuaded that the English also are Semitic, because they must be and are Jews.

This has appeared in *The Nineteenth Century* for September, as the following quotation from it shows:—

> And if all the Jews of Germany and Austria suddenly left Europe altogether, the anti-Semites, far from ceasing their agitations, would continue to exist as heretofore. They would fight the Semitic element in Christians generally, or in Turks, Russians or Englishmen. This is no mere assumption. . . . The large portion of Frenchmen who cordially hate the English have, in an elaborate book written by one Louis Martin, given utterance to their firm belief that the English are Jews.

The *Daily Chronicle* of Sept. 7th, under the head of "Reviews," alludes to the same French idea in regard to the Israelitish origin of the British people, assigning it as a cause why the Germans and Austrians would hate us, as do the French also. The article contains the following:—

> Still, Dr. Reich attributes anti-Semitism, in the main, to the "poorly developed political instincts of most of the Continental nations." The democracy of Germany and Austria, in its present stage, must hate somebody, and if all the Jews were to disappear, this hatred would probably be directed against Englishmen. An egregious anti-Semite in France has written a book to prove that the "English are Jews," no doubt our old friends the Lost Tribes. Parliamentary parties in Germany have so little aptitude for politics that anti-Semitism, Dr. Reich suggests, is their apprenticeship to public business. When they mature they will take more rational views.

Whatever the cause, we fear large sections of the French, and nearly the whole of the German people, detest our race for various reasons. We have been, on the whole, too successful. Our commerce and resultant riches are too great. Their own failure to make their colonies pay, is a sore subject with them, and they naturally resent our more successful ways, being conscious that in a military point of view their own power is vastly superior to ours. Could they only get rid of the sea and find a bridge by which they could walk over and assail us, we fear the days of our immunity from invasion would soon be over. But the promises of God are our defence, and He has arranged for the safety of "our appointed place," where "the children of wickedness shall afflict us no more," by giving us not only our safe, inviolate island-home, but the security of the supremacy of the sea,

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which the gift of the Gates secures (2 Sam. vii. 10, R.V.; Gen. xxii. 17, R.V.).

Our own Gates or Ports, too, are the subject of prophecy, for Isa. lx. 11, R.V., tells us respecting Israel's home ports, "Thy Gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led" (with them).

The home and foreign Gates being secure in our own, and also in our enemies' lands, makes ours an unique nation, one for whose security and safety God offers His own oath and faithfulness as the guarantee. This enables us to regard the rage and the envy of the nations with much indifference and even with complaisance, knowing that if He is on our side we have nought to fear, but may live "carelessly and confidently" in our isles, the envy of the nations of the world, but the beloved and protected of the Lord, "because of the anointing" (Isa. x. 27, R.V.). We are aware that these views are repulsive to our foreign neighbours, who will not allow them a moment's consideration. Their rage has an independent origin, and serves, in the purposes of God, to place ours in a position of isolation in respect to the nations, and so in a sense to "dwell alone" in regard to them (Num. xxiii. 9, R.V.).

By many among ourselves, good and godly men and women too, these views are repudiated with much warmth, on the grounds that God cannot have His favourites among the nations, and that if we are hated by them, we deserve it, and shall be punished in the end for our arrogance and self-exaltation. We reply that God chose Israel out from among all the nations, that with them, as His human agents, "He might establish His covenant which He sware unto their fathers as it is this day" (Deut. viii. 18, R.V.). He has repeatedly declared that He formed, created, and made Israel that they might show forth His praise (Isa. xliii. 1, 7, 21, R.V.); that "He chose them," and "them only has He known of all the families of the earth" (Amos iii. 2).

The British being Israel, they have become the heirs of all that God gave to Israel by promise, and therefore it is not presumption or arrogance humbly and gratefully to acknowledge all that God has done for this nation, both in spiritual and temporal matters. In the former it is shown by Psa. cxlvii. 19, 20, already quoted above, that the Lord shews His words, His statutes, and His judgments unto Jacob and Israel alone; but as for the nations, they have not known His judgments at all, and He hath not so dealt with them as He hath with Israel. In respect to temporal gifts, the Lord gave them all by oath to Israel "His firstborn" and "His dominion," but to "the nations" nothing in perpetuity, but only what should serve and benefit Israel His people. To the Lord let Israel give all the praise!

DR. H. ALDERSMITH'S LECTURE at the College Hall, Sion College, Victoria Embankment, E.C.—We are glad to announce that our friend Dr. H. Aldersmith, M.B., F.R.C.S., will deliver a lecture at the above address on Wednesday, Nov. 11, next; his subject being, "The Great Distinction between the House of Judah (the Jews), and the House of Israel, in these latter days." The Rev. W. Martin, the President, will, we understand, preside. The meeting will not be open to the public; but the President and Court of Governors can invite their friends. The lecture will be delivered at 3 p.m., and we are glad to know that it will finally be published. Such lectures as these, delivered in various localities, and before influential hearers, must tend to make known our glorious truth. All honour then and blessings from on high, be to Dr. Aldersmith for his constant labours.

THE RESTORATION OF THE JEWS TO PALESTINE, ACCORDING TO THE "MELBOURNE ARGUS."

AN article appeared in the *Melbourne Argus* on the subject of the much debated re-settlement of the Jews in Palestine. The article proceeds from beginning to the end without the smallest reference to the Bible, or to the sacred character of the Jews as a people, to God's purposes in regard to the restoration of Israel and Judah to their land, and how He intends to prosper and bless them in that operation to the praise of the glory of His own faithfulness and truth. Everything connected with this aspect of the subject is totally put on one side, and the matter treated as if there were no God, no people of God, no divine purposes revealed in reference to the restoration of the tribes, and no promises in which they had any concern as regards the land of their inheritance, Palestine. The article, which is an able one regarded as the outcome of a secular mind, will be found interesting by our readers, and we quote it before we make further comment on it:—

"Usually the project of returning the Jews to Palestine is attributable to some Christian doctrinaire like Holman Hunt; but if the *Jewish Chronicle* is representative of the English Jews in any other than a religio-sentimental sense, the 'chosen people' themselves are desirous of having an independent political organisation. The *Chronicle* says that prominent Hebrews are considering a scheme for undertaking the administration of Palestine with a view to future autonomy. The practical difficulties in the way of such a scheme are not insurmountable. Palestine is not of much value to the Sultan, who has, moreover, an always open ear for propositions which have the flavour of cash. Palestine in its widest signification is about of the same extent as this colony, and has now a population of about 650,000, 100,000 of whom are Jews, and the great bulk of the remainder are Mahometan Semites. The religious difficulty ought not to be so great as in Europe, where nevertheless the Jew and Christian manage to live together in a somewhat modified harmony. Whether the proposed Asiatic home would be attractive to the European Jew is another question. Although it has its fertile patches, Palestine is on the whole a poor country, and vital economists would be puzzled to know how the 8,000,000 or so of professing Jews in Europe and Asia are to be put in a prosperous condition in such a territory. Probably the poverty-stricken and oppressed Jews of Russia and Poland would be delighted with the prospect of making terraces for vine-growing purposes on the hill sides of Judea; but would the Jews in England, France, Holland and the United States care to cast in their lot with an Asiatic colony in which trade on a large scale would be conspicuous by its absence? The Jew has thriven wonderfully in Europe; but the basis of his success was a highly industrious population of an alien race less alive to the potentialities of finance than the Jew himself. If a great migration of the Jews to their ancestral home were within the limits of practical affairs, there would probably be a general European desire to forward the scheme. The Czar, although he is displaying unwonted liberality in admitting foreign Jews temporarily without inquiring too narrowly into their calling, would notoriously see a general exodus of his Jewish subjects without a pang. Nor is the race particularly loved in any part of Eastern Europe, where they abound. There would presumably therefore be no lack of colonists if they were called for. But how many

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of them could be provided for in Palestine, even under the administration of an enlightened Government? Supposing they were drawn in proportionate numbers from the various countries of the world, it is by no means certain that they would agree. It is all very well to hold a religio-racial sentiment; but what community of thought outside that would there be between the French and the English Jews, whose ancestors have been in the west of Europe for many generations, and the squalid hordes of Eastern Europe? It must be remembered that it is in England, France, Germany and Holland that the Jew has made his mark and pushed his way to the financial front, and this is just the particular kind of Jew who would decline to cast in his lot with an agricultural and pastoral settlement in Asia Minor.

"The probability is that if all the Jews in Christendom were collected in Palestine to-day they would be scattered over the civilised world again to-morrow. A good many people suppose that the spread of the Jews over Europe was due to the destruction of Jerusalem by Titus; but, as a matter of fact, they abounded in every part of the Roman Empire before that. Nor is their case a singular one. There are many countries productive of able and vigorous races, which yet from their natural poverty are unable to maintain the increase, which has consequently to spread abroad and take root elsewhere. The Scotchmen, and descendants of Scotchmen, out of Scotland would probably outnumber the Jews, and yet no one thinks of collecting them and resetting them on the banks of the Forth and Clyde or among the heather-clad hills. The Swiss, for a like reason, have contributed their quota to the population of almost every land, and we hear nothing of sending them back to their native mountains. If a peculiar isolation of race and religion is to be deemed a reason for gathering a people in the home of their fathers, it applies to the Parsees of India with quite as much force as to the Jews of Europe. Why should not the Parsees be collected and re-established in Persia? That is a country which has decayed as much under Mahometan rule as Palestine has, and is obviously in need of a spirited population and a progressive Government. But how many Parsees would care to take part in forming a Persian colony? Like the Jews, they thrive amongst industrious races of alien blood and faith, and would probably prefer the flesh-pots that they know of to the deserts of their ancestral home. If we once start on the superhuman task of reversing the migration of races we shall have a very difficult goal in view. If all the descendants of Jews are to be crammed into Palestine, why should not all Anglo-Saxons be sent back to the British Isles, or even all the branches of the Aryan race be returned to that Central Asiatic plateau from which they are supposed to have originally emerged? If the Jews have had a somewhat hostile reception in Europe, it was largely because they were a comparatively fresh overflow from Asia. The Gipsies represented a still later wave of Asiatic immigration, and Europe has held them in abhorrence to this day. There is just a little unkindness in the sometimes expressed desire to send the Jews back to Asia, "bag and baggage," as Mr. Gladstone wanted to do with the Turks. The British Jews are just as much Britons as the rest of us, and a good many of them will be disposed to tell those who bid them return to Jerusalem to go to Jericho. We venture to say that if Mr. Zox found himself in an independent Judea he would leave no stone unturned to get himself appointed consul in Melbourne. Even if there were anything in the proposal to found a Jewish State in Palestine, difficulties might be raised by other Powers than Turkey. Mediæval Europe, which hated the Jews, went mad over the dream of occupying the Holy Land, and within the last half century we have had a great European war nominally arising out of a squabble about the sacred places at Jerusalem. What Government at Jerusalem would like to start on its career with such a question of foreign policy on its hands?

"The question of the migration of races is one of very wide interest. A continual ebb and flow of population is always going on, and although it does not now take the form which it once did, industrial invasion is capable of assuming dangerous dimensions. These colonies were quick to take the alarm at the swarm of Chinese which appeared on their coasts, and adopted trenchant methods of checking the invasion. Queensland is now alarmed at a prospective Japanese inroad, and all the colonies are agreed that steps should be taken to prevent their being swamped by a rush from India. It is always possible that new countries will require to protect themselves in the same way against an excessive emigration from Europe, and the late Dr. Pearson maintained that the time would come when each European nation would be called upon to erect barriers against inroads by its neighbours. It seems as if this prediction were to be speedily realised. The United States, which has been a dumping-ground for the surplus population of Europe for a long period, is disposed to call "enough," and has adopted legislation for excluding pauper and illiterate emigrants from Europe. These terms are elastic, since they depend on the standards adopted by the States from time to time, and could obviously be employed to shut out altogether the class of emigration which has hitherto flowed westward. New Zealand has initiated legislation animated by the same spirit and which has the same object in view. Owing to the more or less arbitrary powers conferred upon the Continental Governments, the necessity for fresh legislation has not been so urgent; but we have the remarkable fact that in Great Britain, the country whose boast it was that free entry was offered to all men untainted of crime, the Government has announced as part of its policy a Bill for the exclusion of pauper immigrants. What is to happen when the policy of mutual exclusion is complete and the population of the European countries increases beyond the available means of sustenance? It is, perhaps, a recognition of this difficulty which has turned so many eyes on Africa. England and Germany are struggling for dominance there, each with an eye to an outlet for its surplus population, as well as to the conservation of a market for its goods. There is no doubt that the more temperate regions of Africa are capable of furnishing homes for millions of the human race, and this outlet, together with the sparsely peopled regions of America and Australia, will suffice to prevent a deadlock during the coming century at least. What the proposal of the Jews to acquire Palestine should draw attention to is the capacity of some parts of the Turkish Empire in Asia to absorb European population. Regions which once maintained millions of human beings are now abandoned to a handful of Arab nomads. Good government and the application of science and capital to the cultivation of the land might make many an Asiatic desert blossom as the rose, so that the distribution of the assets of the 'sick man' ought to acquire a new interest in every overcrowded country in Europe."

In reading the above one wonders if the editors of the *Age* ever read the Bible to learn therefrom what interest Israel and Judah (or the Jews) have in the Promised Land? If they have, they should know that Palestine is a land the Lord claims peculiarly as "His own" (see Gen. xii. 7, xiii.

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15, xvii. 8, xxviii. 13, xxxv. 12; Lev. xxv. 23; Deut. xi. 10—12; Josh. i. 11; Jer. iii. 18, besides other texts too many to name). And He has given it to His people the Twelve Tribes of Israel as their own inheritance for ever (Ezek. xxxvii. 16—28, xlviii.). They have been removed from the land at present, for sin. But the time is fast approaching when they will unite in their return, and then Israel and Judah will be settled "after their old estates" by the hand of God Himself (Ezek. xxxvi. 11). Of one fact there is no doubt; namely, that the restoration of the Jews apart from their brethren of the House of Israel, or the Ten Tribes, will not have the divine sanction. The return will be "together" (Jer. iii. 18), and although in the parable in Ezek. xxxvi.,xxxvii.16—19,they are represented as two sticks, Israel or Ephraim and Judah, "the return" will be as one stick, united in the hand of the Lord, so that they will be one people, and one nation again; and that "for ever and for evermore" (Ezek. xxxvii. 15—28). To Him be all the praise for ever.

THE MOSQUE OF OMAR.

By the Rev. E. Sidney Savage, M.A.
(*Vicar of St. Mark's. Barrow-in-Furness*).

In no other capital of the world has religion secured so prominent a position, and so firm a hold, as in Jerusalem. To many, the first association of Constantinople is St. Sophia; of Rome, St. Peter's; of Florence, Santa Croce; of London, the Gilded Cross of St. Paul's; of St. Petersburg, the Golden Dome! Jerusalem, however, is still unique as a capital, for not only is it the Mosque of Omar, which is the building, *par excellence*, of the holy city, as it towers, on the chiefest hill, above all else, save sky and sunlight, the alike first and last object seen of Jerusalem! There is also this significant fact that the Haram es Sherif, or Noble Sanctuary enclosure, occupies, as did the temple of old, with precincts and pavements, one-sixth of the total area of the city, and is in comparison as St. James' Park is to Hyde Park. Jerusalem, alone of capitals, has this striking feature, and it is in itself a characteristic sign of the government of ancient Israel, which was a "peculiar people," God governed and God guided.

This great quadrangle is a silent witness to the chief tenet and one article of Mohammedanism, "There is no God but God." It is this temple quadrangle that gives the present dignity to a city, composed formerly of walls, later of palaces, and now of ruins. At the first sight of the city, and remarkably so from the east entry, the mosques of Omar and El Aksa alone stand out with any degree of prominence; the great church of the Holy Sepulchre is almost buried in bazaars and thronged tenements; the south facade, alone conspicuous, gives but a meagre conception of the splendid interior.

Omar's Mosque monopolises the highest ground of five-hilled Jerusalem, and raises itself aloft in the noble quadrangle, with an impressive grandeur, as a thing of majesty. It is encircled by green gardens, bright flowers, and springing fountains, which give life to cypress, olive, palm, and plane. It was this vast enclosure, then, crowded with the courts and temple of Herod, and thronged with eager worshippers gathered for the great feast that arrested the Saviour's triumphal march on that memorable Palm Sunday entry at the southern brow of the Mount of Olives, that first met His gaze as it rested on its rocky height, sheer above the valley of Jehoshaphat.

This quadrangle, now the throne of Mohammedanism, encloses the site of Mount Moriah, and that of the thrice-built Jewish temple. Many and varied as are differences among the Churches, there is unity here. Bible, Talmud, Koran, Jew, Gentile, and Moslem agree in this identity. No Jew now treads that hallowed area; the dread of polluting the Holy of Holies, the bitter monopoly of the Turk, and the bright daggers of fanatical dervishes at the gates, effectually bar the entrance to the Jew thus ostracised from the sacred acres, where, formerly, all but Jews were excluded. The great quadrangle is now closed to all but Moslems, except the few visitors who are willing to pay heavy backsheesh and pass through under the permit and protection of kavass and soldier. Moslem pilgrims and priests, veiled women and Turkish officials, alone possess the key of those oaken gates.

The Mosque of Omar, or the Great Dome of the Rock, occupies the venerable site ever fresh with the memories of the Jehovah Jireh of Abraham, the threshing floor of Ornan, the conquest of David, and the temples of Solomon, Zerubbabel, and Herod.

This magnificent octagon, with its unsurpassed mural masonry, 528 feet round, encloses a bare limestone rock which rises 5 feet above the temple floor, the building itself being 2,440 feet above sea level; the massive dome, sheeted with lead, towers aloft in sombre contrast to the perpetual sapphire of the eastern sky and the vernal tints of grasses, blossoms, and flowers, watered by kiosks and fountains.

The Semitic worshipper cares not for either art, sculpture, or painting, for his is

> "A God that, shrouded in His lonely light,
> Rests utterly apart
> From all the vast creations of His might,
> From Nature, Man, and Art."

In fact, the arts of statuary and painting were denounced by the early Moslems as incentives to idolatry, and even yet a few of their doctors forbid the delineation of anything that has life under pain of being cast into hell. This being so, we cannot be other than most agreeably surprised at the harmony of detail and beauty of design of this spacious and splendid shrine, built by Byzantine architects who were employed by uncultured and unappreciative Saracens.

The Kubbet es Sakhrah, or Dome of the Rock, is accounted second only to the Kaaba at Mecca in sacredness, and inferior only to the mosque at Cordova in beauty. The magnificent dome was adopted as part of their armorial bearings by the chivalrous knights' templers, while the spacious octagon was the prototype of the temple-shaped churches of London, Cambridge, Metz, and Laon.

This temple is the home of prayer to pious Moslems. At sunrise the call to prayer will be heard from the neighbouring muezzin tower, "Prayer is better than sleep;" and throughout the day the faithful will be called from the four quarters in the shrill and familiar notes, "Allahu akbar!" On the marble pavement adjacent the great mosque, devout worshippers will prostrate themselves, utterly regardless of inconvenience and observation. In marked contrast to the dazzling whiteness of the marble blocks in the glare of sunlight, is the dim religious light of the interior, let in through the double tier of glass windows, which, with richest purple, have obscured the outer light for four hundred years. Gigantic columns of rarest marble, many of them dating from the temple of Jupiter, erected on this spot by Hadrian, support the resting dome, pillars and walls being relieved by the richest mosaics on a background of gold, mellowed by eight or nine hundred years. The visitor cannot fail to be

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impressed and enchanted by the stateliness and magnificence of the circular aisles which surround the bare limestone rock, almost obscured from view by a lofty iron screen. This rock, called the Sakhrah and the Foundation Stone of the World, gives name and dignity to the Mosque of Omar, and has been crowned with halo and sanctity from the age of Abraham. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner (stone), a sure foundation" (Isa. xxviii.). Temples have been erected and destroyed; empires, once possessors of this site, have been forgotten in a long oblivion, but the rock remains, and the site of Mount Moriah retains identity and sacredness. What remains of the glories of former temples is the most sacred spot, the limestone rock marking the Holy of Holies! On the temple walls are inscribed, in ancient Cufic letters verses from the Koran, each verse being accounted by Mohammed as a miracle. Descending eleven steps we enter a dark cave, whose bare rock rings with a hollow sound, and probably covers a well which supplied water for the temple offerings. Here our cicerone warns us are the gates of hell, and here, according to Mohammed, one prayer is better than a thousand.

That statesman or prince will confer a blessing on humankind who will open this great enclosure and the temple on Mount Moriah to worshippers of every clime and every creed.—From the *Church Monthly*.

"YE ARE MY WITNESSES, SAITH THE LORD."

By Philo-Israel.

The following appeared in the September number (4) of *The Tribes*, published in Denver, Colorado, U.S.A. (50 cents a year), being a Monthly Journal devoted to the elucidation of our subject, and styled "An American Identity Journal."

"There can be no national honour greater than that which the Lord Jehovah describes in Isa. xliii. 10, 12, and xliv. 8, as belonging to the nation of His choice. They are, He declares, the witnesses He designs to use to prove to the unbelieving world 'that He is God!' They witness to His providential care, His foresight, His power, and His grace toward them, and through them to the world at large which He loves so well. They testify to Him, and He uses them in His service. 'Ye are My servant, whom I have chosen.' He is their Saviour, and none other stands in that relation to those chosen ones. There being 'none other name under heaven given among men whereby they must be saved" but the name of the God-Man Jesus Christ; 'therefore ye are My witnesses, saith the Lord Jehovah, that I am God.' As the Creator, the Former, the Redeemer, the Guide, and the Saviour of this wondrously blessed people, He calls on them for service, and by that history and that service He presents to the world a body of evidence which He, God Himself, declares suffices to prove that 'He is God.' The history, past and current, of this people then, silences the infidel, comforts the believer, furnishes national hope and consolation to the nation addressed and confers on them divine honour, and distinction, such as no other race can or will ever possess. They were to be 'the sons of the living God,' as Hosea i. 10 (R.V.) proclaims, 'above only and not beneath' all the nations of the earth, and by the Lord Himself 'set on high above them' all (Deut. xxviii. i. 13, R.V.)

"The nation so honoured in the Scriptures of the living od, was Israel—not Israel of the Ten Tribes only; nor dah-Israel of the Two Tribes only—nor Manasseh-Israel of the separated tribe of the House of Joseph only. All these were Israel—members of the family of that name, and all were to be partakers of the blessing promised, sooner or later. But God's plans were to be developed, and instead of one united nation, He early showed that His so-honoured people, were to be divided eventually, into three portions, having for a time, different histories, destinies and blessings.

"The Two Tribes, or Judah-Israel, crucified the Lord of glory, and for that terrible crime they were by the hands of the Roman Titus, cut off from the blessing, for a time, and left to suffer 'the wrath of God to the uttermost' as it is to this day (1 Thess. ii. 14—16, R.V.).

"The separate career of Ten-tribed Israel began also by reason of sin, and under the wrath of God, when as shown in 1 Kings xii. and xiii., they were driven away from Judah-Israel and finally carried into their Assyrian captivity (B.C. 720), soon to be pardoned and blessed of God and constituted 'a great and mighty nation,' in their 'Isles of the West.' They were, in course of time, to send out from among themselves, a handful of their race, under stress of religious persecution, to found in a new home, a state, destined to become, according to the prophecies, 'a great people,' a Hebrew, Israelite race, competing with their brethren left behind them, in their island possession. They were to be inferior to them; but only in the one respect, that whereas their own greatness was to be connected with a mighty (American) continent, that of their Ephraim-Israelite comrades, left behind, would prove to be even greater; because to them was to be allotted 'a company of nations,' a fulness of Goyim' (*i.e.*, 'nations') which should be the foundation of a world-wide Empire, to be won for Christ their King.

"Such were the promises of the Lord to Israel; such their application to the people of His choice, the Ten-tribed House of Joseph. How does history support this remarkable development of a race which being one originally in their Western Island Home, was after that, to split voluntarily into two, by the departure of one of its tribal constituents to become an independent nation? Our American readers know how God brought about the division in the House of Joseph in A.D. 1620, when the 'Mayflower' set sail from Britain with its handful of dissatisfied Anglo-Saxons, who settled in the great American Continent and became the founders of the splendid Republic, now one of the greatest nations of the earth. By accretion, and natural increase, the daughter is, in her own home, greater in population than her old mother, and competes with her also in wealth, and in 'the power to get it' (Deut. viii. 18, R.V.). She has a glorious future before her as a Christian, yet Israelite, people; under God's blessing and providential care destined once more in friendly co-operation with Ephraim-Israel, her British cousins, to rule the world, to evangelize it for Christ their King, and in peaceful union to occupy their allotted portion (one-thirteenth) of the Holy Land and its surrounding territories, which the hand of God will assign to them one day according to Ezekiel xlviii. 4.

"There can be no national honour and glory so great as that which the Lord assigns prophetically to the House of Joseph. It consists, as we have seen, of the representative tribe of Ephraim, which stands for the Ten-tribed 'kingdom,' and of American Manasseh. Their greatness is distinct, yet marked. There can be no encroachment by one on the privileges and greatness assigned by God Himself to the other. They are two independent, yet linked, nations, which have yet to unite and glorify the Lord together, by working for Him in carrying the Gospel to the

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nations. Their function is not to quarrel with each other and to impede the Lord's commission entrusted to their hands, but in brotherly union and yet independently, to benefit and bless the inhabitants of the world, whom the Lord God of Israel, their father, so loved, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life (John iii. 16, R.V.).

"We have, then, in the British Empire on the one hand, and the United States on the other, the two great Israelite nations, united already by ties of religion, language, manners, customs, and past history. To them God appeals as 'His servants' and 'His chosen witnesses' to prove to the world that He is God, and that as God, He has foretold their respective destinies, and brought out His fulfilments of them according to the predictions of His prophets, true to the jot and to the tittle, *literatim et verbatim*.

"While these two nations, constituting the House of Joseph, are witnesses to the God of love, pity, and tenderness, also to His truthfulness to His promises to 'Israel obedient,' the testimony would be incomplete without proof offered to God's character for justice in the punishment of sin. Judah-Israel stands forth the sad monument of the effects of God's wrath, even to the uttermost, because they slew the Lord of glory, crying out, 'His blood be upon us, and on our children!' The proof is thus complete. Judah, Israel, and Manasseh, the three Scriptural nations, answering to the Jews, the British, and the Americans of to-day, offer the valid testimony of the two or three witnesses the Hebrew law demanded, and prove beyond doubt that God exists, that He is 'the Father of Israel,' while 'Ephraim is His firstborn' (Jer. xxxi. 9, R.V.).

"Theirs, like ours, is a God-honoured, God-protected, nation. With the British, they are set apart in the end to rule the world, as the heirs thereof. Their destiny, like ours, is to evangelize and Christianize the world, to prepare it for its King, our Master—the Lord Jesus Christ. Brethren, let us therefore love one another and serve the Lord with gladness as His appointed Israelite Gospel Messengers to the inhabitants of the earth, to bring them all to Christ!

"[In the above paper we have taken it for granted that the British are Israel of the House of Joseph. The fact has been abundantly proved by the writers on the British side, and now by such men as the Rev. T. Rosling Howlett, Professor Totten and others of the States. We have not noticed the difficulty respecting the tribe of Manasseh as belonging to the House of Joseph, even after its departure from the main body or the Ten Tribes. The fact is, Manasseh was the eleventh tribe of Joseph's House, by reason of the return of Benjamin to his brethren. The Ten Tribes were then complete, when Manasseh left them in Britain. They departed to America to fulfil their destiny as described in Gen. xlviii. 19, being 'lost' for a time to Israel in Britain (Isa. xlix. 20, A.V.) but destined, nevertheless, to remain an important portion of the House of Joseph, or Israel, under a new form of Government, foreign to the throne of David, 'till the reunion under Christ, the Lord, shall take place. May He hasten that glorious day.]

"Woodcot-villa, Tyndall's-park, Clifton, Bristol, England.
"July 13th, 1896."

We again remind Secretaries of British-Israel Associations that they should at once send correct particulars of same to the Editor of the Anglo-Israel Almanack and Diary, care of R. Banks and Son, Racquet-court, Fleet-street, E.C.

THE REV. DENIS HANAN, D.D., AS CHANCELLOR IN CASHEL CATHEDRAL.

We have great pleasure in drawing attention to an announcement in the *Dublin Daily Express* of Oct. 13, 1896, in respect to a well merited honour done to the Rev. D. Hanan, D.D., our able friend and fellow-helper in matters connected with our nation's Identity with the lost House of Joseph. We heartily congratulate the Rev. Doctor on his promotion to the vacant stall in Cashel Cathedral. We know it is well earned; and we are glad to hear that the appointment is a "most popular one." Dr. Hanan never loses an opportunity of pushing the subject we have at heart wherever he can do so with due respect to the courtesies of life; and we have reason to believe that his advocacy of the views is successful. The notice we allude to, is in the following terms:—

"The Bishop of Cashel has conferred the vacant stall of the Chancellorship in Cashel Cathedral on the Rev. Denis Hanan, D.D., Rector of Tipperary. The new Chancellor has been working in the diocese for more than a quarter of a century, and for more than thirty-one years in the united diocese. The appointment is a most popular one, and it is generally felt that Dr. Hanan has well earned the dignity now conferred on him by his Diocesan."

SIDE LIGHTS.

By L. P.

Mr. Leckey says, in his "Democracy and Liberty," referring to the war between the Northern and Southern States of America: "The judgment of the North was justified by the event, and this great struggle added one more to the many conspicuous instances of the fallibility of political predictions. The overwhelming majority of the most sagacious politicians in Europe believed, either that the North would never attempt to restrain by force the Southern States if they desired to secede; or that an armed revolt of many entire States, guided by their legislatures, could not possibly be suppressed; or that, if it were suppressed, it would only be through a general rising of the enslaved negroes, which they anticipated as one of the most certain consequences of the prolongation of the war. Each one of these predictions was signally and absolutely falsified. The speedy and complete acquiescence of the defeated South in the result of the war was no less surprising to European statesmen."

I quote the above passage, because it seems to me strongly to emphasize the prophecy of the patriarch Jacob that Manasseh should be "*a* people" and "great." Had the Northern and Southern States been torn asunder and settled down into two distinct nations, surely the heaven-inspired prophecy would have been falsified. Yet experts seem to have anticipated such a result, but their expectations were unfulfilled, and are now, by the world in general, remembered no more.

In the *Christian* of Oct. 8th, I read:—

"Dr. Pentecost's published sermon for Sept. 27, entitled 'England and America,' was a powerful plea for a closer union between the two great nations. This desire, growing deeper year by year among our own people,

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the preacher's closing words will find an echo in every true British heart :—

"'I plead for a more generous study of America, American people, and American institutions by Englishmen ; a more brotherly feeling ; a kindlier consideration ; and, above all, a profounder consideration of the paramount duty of coming to a better international understanding with us, and a speedy and ultimate alliance of the two nations for the sake of peace, the civilisation and the Christianisation of the world, which is especially the providential mission of the Anglo-Saxon race. Let England show herself friendly and cordial toward her own kith and kin across the sea, and she will not need to abide in "splendid" or other kind of isolation among the nations of the earth; and if the time ever comes (which God forbid) when Europe shall combine against her, her own American offspring will not stand by and see her burned, and her kingdom dismembered, for the lack of active sympathy and national help. It is time that the old family feuds should be forgotten, and a blood alliance should be established, which shall last while the world stands.'"

The above seems to shew how broken links are being soldered together ; preparatory doubtless to a reunion between Ephraim and Manasseh, of what kind or in what form or manner we cannot guess, but which must, I imagine, precede Israel's regaining possession of the land bestowed on Abraham and his "chosen" descendants for a lasting inheritance, and their return thither at least representatively.

October, 1896.

MR. H. H. PAIN AT NORWICH, ON NOVEMBER 10th, 1896.

We are requested to notify that our friend, Mr. H. H. Pain will lecture at Victoria Hall, Norwich, on Tuesday, November 10th next, on "The Turkish Problem, Considered in the Light of British-Israel Truth." A coloured map will illustrate the lecture. Mr. Robert Adcock will preside. The proceedings will commence at 8 p.m., and admission will be free. There will be a collection for expenses.

The syllabus of the lecture will be :—

1. The Identity of Great Britain with the tens of thousands of Ephraim ; and of America (U.S.A.) with the thousands of Manasseh ; also of
2. The Ottoman Turk with the Edomites of Scripture.
3. The Doom of Turkey and the part to be taken in it by God's servants, of the House of Israel. We trust that all who can, will make a point of attending.

ARE COVENANTS AND PROMISES SUSPENDED?

(A letter to a well-known London preacher and prophetic writer.)

By H. A. Marchant.

Dear Sir,—A friend, on whose word I can thoroughly rely, has told me that you stated in . . . Tabernacle, when preaching on July 12th, that "it was now no question of covenants and promises."

As these and similar statements are made by those who hold, as you do, that this is a Gentile parenthetical dispensation, I feel, as a believer in every word of Holy Writ and in the faithfulness of the God who inspired it, that I should like to ask you how you can substantiate this statement ? it being diametrically opposed to the whole tenor of both Old and New Testaments. I can quite see how when a man has persuaded himself that this is a Gentile parenthesis, he is shut up into believing that covenants and promises have nothing whatever to do with us at the present time ; therefore, to such believers it does not matter how clearly the Scriptures may tell us that it is a question of "covenants" and "promises," they will not allow their "Gentile parenthetical" idea to be marred in any way, even if one half of the Scriptures should be shewn by this modern dogma to be false, and "of none effect."

If you will turn to 1 Cor. xi. 25, you will find that Christ said, "This cup is the new covenant of My blood." I should like to lay special emphasis on the word *the*; not *a* new covenant, but *the* new covenant, that which God had promised to make with the "House of Israel, and with the House of Judah" (Jer. xxxi. 31), and which the writer of the Epistle to the Hebrews affirms was made by our Lord Jesus Christ, and made with the Hebrew people, even though the Jews of the "House of Judah" may have rejected it, which rejection in no way hindered its accomplishment and reception by the "House of Israel." "Not as though the Word of God had taken none effect, for they are not all Israel which are of Israel" (Rom. ix. 7). The Jews were "of Israel," but they were not the people of whom the prophets continually spoke as distinct from Judah, saying in passage after passage of Holy Writ, "all Israel and Judah." Therefore, we ought to conclude that the inspired words spoken by Mary and Zachariah, "He hath holpen His servant Israel, in remembrance of His mercy (as He spake to our fathers), to Abraham and his seed for ever, . . . to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham;" also St. Paul's words, "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers"—all go to shew that there was no such thing in God's plan as a "Gentile parenthesis" because of Judah's unbelief, as it has been left to modern generations to invent, to account for the supposed failure of God's promises, or in order that the inventors might relegate everything to the Millennium, and make believe that "He who keepeth Israel," had, as far as Israel was concerned, both slumbered and slept, and although He had positively declared He would be the God of all the families of Israel in their generations, and that He had chosen them and not cast them away, that He had cast them away for nearly 2,000 years ! Have you ever thought of the force of St. Paul's words, "God forbid?" There is no "God forbid" now! What Paul said was utterly impossible, modern interpreters of prophecy tell their constituencies, is accomplished—namely, that Israel is cast on one side, and that the Gentiles are brought to the front, in spite of the apostle declaring, that "the law was Israel's schoolmaster, to bring them to Christ." Where do you find a similar text for the Gentiles? And is it not a reflection upon the "everlasting Father's" wisdom, that after He had trained a "people to shew forth His praise," they, according to modern theories, failed at the very time when the "God of Israel" declared that His Son Jesus Christ should be "their glory?"

I would commend to your consideration Zech. xi., where you will learn by the symbolism of Beauty and Bands that the cutting asunder of the staff Beauty symbollised the annulling of the Mosaic covenant made with all the people, in contradistinction to the covenant made with Abraham, Isaac, and Jacob, under which covenant God would continue to bless them for ever (Psa. cv. 8, 9, 10). Then the cutting asunder of the staff Bands, we are told, symbolises the "breaking of the brotherhood between Judah and Israel." Can the "Gentile parenthesis" believer shew us any reason why the brotherhood was broken in connection with the death of the Crucified One? And if the brotherhood was broken, and the two sticks of Ezek. xxxvii. are not yet made one, as the prophet says they shall be, can the "parenthetical" believers prove that the preaching of God's Word concerning the resurrection of His Son Jesus Christ has not been instrumental in blessing the dry-boned House of Ten-tribed Israel, who said: "Our bones are dried up, our hope is lost, we are clean cut off;"

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but of whom Peter wrote and said: "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who, according to His abundant mercy" (the mercy promised to the House of Israel), "hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead." There can be no doubt to whom Peter wrote, for they were the "elect strangers of the dispersion," who had not seen Jesus Christ and yet had loved Him (1 Pet. i. 8, R.V.), and who were then declared to be an "elect race, a royal priesthood, a holy nation" (not Church), "a peculiar people, who were to shew forth the praises of Him who had called them out of darkness into His marvellous light" (the tense was in the past, even 1800 and more years ago!); the Ten-tribed house of whom Hosea prophesied, saying (chap. i.), in his time, they should not obtain mercy, and should fall so low as to become Lo-ammi, not God's people, but yet were to become as the sand as the sea-shore for number, and be called the sons of the living God, before Judah was joined to them. And as Peter says to the elect strangers, "which in times past were not a people (Lo-ammi), but now are the people of God; which had not obtained mercy (Lo-ruhamah), but now have obtained mercy" (ver. 10).

The "Gentile Parenthesis" teachers could not have this at any price, because it would revolutionise the conclusion to which they have jumped from the misinterpretation of a solitary text in Daniel (ix. 26, 27), which interpretation is not to be doubted even if nine-tenths of the promises of God in the Old Testament, and all the expectations of the apostles in the New Testament, should be seen to be false! If this were a "Gentile Parenthetical Dispensation," why did not the Lord Jesus Christ choose His apostles from the Gentiles? And did Paul (who was not a Gentile) dream for a single moment that his "good olive-tree," with its broken off, unbelieving branches and Gentile grafts from the "wild olive-tree" would ever be so grossly misinterpreted and misunderstood that the day would come in which Christian teachers would put forth ideas which would turn Paul's tree into a wild olive, root and branch, with a few Jews attached here and there, like toys on a Christmas-tree?

"Look on this picture and on that," and see which is most consonant with Scripture truth. Give me Paul's conception, which harmonises with all God's promises from one end of the Bible to the other, rather than the idea which represents the "Holy One of Israel" as an oath-breaker, and an inventor of a plan, which those who advocate it say, "had not been revealed in the Old Testament prophets"—a kind of afterthought—because there was no Israel but Judah, in the estimation of these inventors, who knew not of Ephraim, God's firstborn (Jer. xxxi. 9), the chief of the nations; nor did they believe that he would "bemoan himself and return unto God," and that God calls him His "dear son, a pleasant child" (Jer. xxxi. 18, 20). In their teaching there is, consequently, none but Jews or Gentiles; and when they are asked in which of these two classes they classify the House of Joseph, the best answer I can ever get from any of them is: "They are all Jews" (!) or, "I cannot say."

If we wish to cure Atheism and the various forms of infidelity which surround us, it will not be by Christians being diametrically opposed to God having had mercy upon Ephraim and backsliding Israel, unto whom He had declared He would shew mercy, and cause them to hear His voice in the north country and the isles afar off (Jer. iii. and xxxi.). My heart's desire is, that God will speedily answer the prayer which so many of His people are continually offering: "Lord, open Thou mine eyes," acknowledging that "blindness in part hath happened unto Israel, until the fulness of the nations be come in" (Gen. xlviii. 19; Rom. xi. 25).

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, August 23rd, 1896.

39, Linden-gardens, W., August 31st, 1896.

Dear Sir,—Not until this evening have I had leisure to read your letter of the 23th. As I read it I could not but be sensible of your kindness in writing to me, a stranger, at such length. But when I reached the last sentence I discovered that your letter was prepared for publication, and not for my benefit at all.

In these circumstances I could not enter on the Anglo-Israel question, even if my time permitted it; and I will only say that my words, which you have made the basis of your manifesto, have not the remotest reference to that controversy. They were uttered in the course of an address upon Titus ii. 11: "The grace of God has appeared"—a subject of infinitely more importance than anything dealt with by the propagandists of Anglo-Israelism—a subject, moreover, which, so far as I can judge from their writings, has no place in their system of doctrine. Grace is the great characteristic truth of Christianity, and grace is as inconsistent with covenant as it is with merit, nor could it be revealed till the "crisis" of the world had come in the rejection of the Son of God, till Jew and Gentile alike stood guilty and condemned, and the word went forth, "There is no difference, for all have sinned."

I repeat, then, without qualification or reserve, that it is no question now of covenants or promises. If any child of Adam is to be saved or blest, it must be only and altogether by GRACE.

If, as your letter implies, Anglo-Israelism is inconsistent with this great cardinal truth, it only serves to accentuate the falseness of that system.

You are perfectly at liberty to publish this letter.

I am, yours faithfully,

R. ANDERSON.

To Robert Anderson, Esq., C.B., author of "The Coming Prince."

Dear Sir,—Although at the end of my letter of August 23th I informed you that it would be sent to the Press, I did not feel justified in printing your name, as you might be able to explain your words in another sense. Your letter of the 31st shews that you used them in the sense we understood. It is curious that those who work against the Anglo-Israel question always fly away from our main arguments and spend their time in such baseless accusations as "God's grace having no place in our system." Whereas it is the grace of God, and His grace only, upon which the whole superstructure of British-Israel truth is built up.

I am sorry, indeed, to have to print your letter, but I must do so, lest you should conclude that I feared it seeing the light of day. I leave it to speak for itself to the great British-Israel public. But oh! sir, I am grieved that any Bible student can so dishonour God as to say, that "Grace is inconsistent with covenant and promise." I do not feel it necessary to do more than ask you to re-read your Bible, and long before you have come to the end you will confess to God that it was a great mistake to think that He would only keep His covenants and promises when men merited it. But "Grace is inconsistent with covenant;" and yet the cup of blessing which we partake of is the new covenant in Christ's blood. My first letter will shew to any fair-minded reader why the Gentile parenthesis believers must, to be consistent, believe this dogma which you have so plainly stated.

With regard to your words having no reference to the Anglo-Israel controversy, they were uttered in the tabernacle of an old, but very unfair opponent; and not only did they oppose Anglo-Israelism, but struck at the foundation of all that is precious to a Bible-loving soul, and, therefore, it would be wrong to leave them unrebuked. I enclose one of the British-Israel Association pamphlets, entitled, "Grace and Faith," and pray that God's blessing will rest upon you in your efforts to bring men to Christ, the Redeemer of Israel and Saviour of the world; and also pray that you will not try to misunderstand our British-Israel work, for we also seek to glorify God by shewing His faithfulness to our fellow-men that they may seek Jesus.

I remain, yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Sept 7th,. 1896.

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ANGLO-ISRAEL DISTRIBUTION FUND.

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

"That God in all things may be glorified through Je us Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FIFTY-FIFTH MONTHLY REPORT.

THE following subscriptions and donations, from September 19th, to October 17th, 1896, are gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
Nurse P., Bradford (for BANNERS)		0 0 5
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Total, £6 3s. 11d.

M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, October 17th, 1896.

SOWING THE SEED.

WHAT a pleasure it is to know that the work one is engaged in prospers! And when it is believed by many that the work is needful, and real good results from it, how thankful should we be that this blessing has been granted by Him from whom all good things flow! Progress is what we are again allowed to report. That this may continue is the earnest desire of the Distributors of the Anglo-Israel Distribution Fund.

A comparatively few years ago who would have dreamed that our little paper, the BANNER OF ISRAEL, would now have welcoming eyes and hands waiting for it week by week in the far off N.W. Territory of Canada? A tiny map of the Dominion of Canada, with the Diocese of Saskatchewan prominently marked, lies before me. It was sent from that region, where now are Sowers of British-Israel literature living and working to procliam the truth of the Word of God, and His faithfulness to His chosen people, Israel. And in that teaching, let us remember, must ever be shewn the ample proof of the loving kindness of the Almighty to the whole world, and the Gospel of salvation and of the kingdom is set forth afresh. Still farther to the North-west I am longing for our work to penetrate; and to many of the quiet and lonely settlements of Athabasca I would that our books and papers could be passed to bring light and knowledge to the emigrants who have gone from our shores to occupy those broad lands far away. So broad the districts, so distant the settlers from one another that one wonders how life is lived in that loneliness. Earnestly, we hope, and pray, that the distance may be bridged as often *as may be*, and our papers, &c., distributed there to draw the minds and hearts of the people to their Bibles, and more truly to the Redeemer of Israel, that faith in Him may be increased and unbelievers won to His service.

I am pleased to quote a few words from the letter that accompanied the little map, showing that the good news spreads. "Many thanks for the reading matter you have sent me; I can assure you we need it badly. Our Association here has had three meetings, and we have seven members and promises of many more, but as the settlements here are very much scattered we shall have to do most of our work by distributing reading matter." Here it is evident that literature is the great thing required in addition to the devotion of the little assemblage of workers.

In other places, as referred to previously, there is a great desire for lectures, and here I would draw attention to the plea that has reached Colonel Senior from New Zealand, that he would undertake a lecturing tour. Who could doubt the great benefit that would result? The advertisements to draw people together would alone cause some publicity of the British-Israel Question as the lecturer passed from place to place; then there are many whose attention can best be gained by the human voice; and the power shown of an earnest Christian life, added to the lectures that Colonel Senior would give, not for money, nor reward, would be a cheer and help to every circle of *conscious* Israelites who could receive him. But the actual cost of the necessary expenses would have to be met. Who *can* and *will* provide it? A treasurer, R. H. Whytlaw Esq., Windsor Quadrant, Glasgow, would receive subscriptions and hold the money for the purpose intended. Here and there may be British-Israelites whom God has blessed with means, who perhaps could not possibly undertake the work themselves, and yet would recognise it as an honour and delight to set this much hoped for tourist fairly on foot. How lovely it would be! And I would rejoice if our friends would also then generously help us to send out from our Fund adequate supplies of literature for every lecture in the various Colonies. Meanwhile we wish to steadily continue that already wide distribution we have in hand, and for which we are glad of aid daily.

From the United States, a valued correspondent, a clergyman, has given us the following happy little account of what is going on. "I have continued to receive the literature you so kindly send me, and have thus far made a good use of it among my friends and some parishioners. I am now in correspondence with a professor in a Theological Seminary of the Church, in a Western State. He is reading, and expresses himself as greatly interested. As a rule, it is difficult to enlist the interest of professors and scholars, but this gentleman is deeply in earnest, and though not yet fully convinced is approaching conviction. Our Association meets regularly with unabated interest, though it does not grow very rapidly in numbers, but we are cheered to find that in other parts of the country many are shewing a lively interest in the great subject. We had our first anniversary a few months ago; and succeeded in getting quite a large attendance of 'Gentiles,' two of whom afterwards joined our Association. As events take place in the affairs of men at large we find constant corroboration of 'the Identity.' It is really astonishing how much 'blind' testimony is constantly furnished by the newspapers, as well as by writers who treat of current events without an idea of the true significance of the subjects they handle."

One incident I would like to refer to, and then quote from a letter received from a missionary who is now on his way to rejoin the Universities Mission, Likoma Island, Central Africa. Some time back, I was able to send some British-Israel literature to the Mission, and later on wrote to ascertain if it had fallen on good ground, and much regretted that the answer was in the negative. As to whether our present correspondent was at Likoma at that time I know not, but I rejoice now to make known to our friends, that our correspondent, while in England on leave, had the British-Israel Question brought before him, and by the blessing of God his eyes were completely opened; he is now an active worker, and was supplied with a good packet of literature for the voyage out, and for future use. Concerning the gifts the letter runs as follows:—"Very many thanks for the parcel received this morning. I hope to make 'Bible Lessons'

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particularly useful in classes, &c. At present no less than four clergymen have your and my books in their possession. They have given me a hearing and promised to study; I hope at least to mention it to three or four more of my clerical friends before leaving England. At the same time I have been able to do something among the laity, and hope to tackle our Sunday-school teachers upon the subject. Next time I shall write from Zanzibar, or Lake Nyassa, at the Universities' Mission to Central Africa."

Will not our readers give thanks with us for this news and pray that this new Missionary Sower may be brought safely to his destination, and there be able to speak with power to those who at the first rejected those truths which had been put before them? So we hope it may be, and that consequently the scriptures may speak with new force to the hearts and minds of all in that Mission Station, and in the clearer light obtained, we trust each member of that Mission may be preserved from sowing seeds of error in accordance with the prevailing ignorance concerning Israel and the plans of God which He has revealed in and for that nation; for hereafter those errors must bear evil fruit and again cause confusion in men's minds, and detract from the glory which should be given to the Father; the glory which even now we are slow to remember was the aim and end of our Lord's work on earth.

Our distribution of literature, &c., has been continued as usual. 274 BANNERS per week, and 155 packets of literature, which included 200 copies of the "Covenant People." The following is the list of places sent to:—

ENGLAND:—Aldershot, Andover, Annfield Plain, Attercliffe Barnsley, Basingstoke, Barrow-in-Furness, Bedford, Bexley, Birkenhead, Bishopstrow, Bow, E., Bradford, Brighton. Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chester, Chippenham, Cowes, Crewe, Crewton. Derby, Devonport, Dover, Eastbourne, East Chorlton, East Grinstead, East Twickenham, Exmouth, Goudhurst, Harlesden, Hampton Hill, Harpurhey, Heaton Chapel, Highgate, Hull, Leicester, Lewisham, Leytonstone, London, Lowestoft, Ludlow, Malvern Link, Moreton-in-Marsh, Newcastle-on-Tyne, Norwood, Perranarworthal, Portsmouth, Poole, Quernerford, Richmond, St. Leonard's, St. Just, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Tottenham, Teddington, Tulse Hill, S.W., Tunbridge Wells, Twickenham, Uxbridge, Wadingham, Wandsworth, Wellingborough, Weymouth, Wilsden, Wimbledon, Wolverhampton, Worthing, Woolwich, York. WALES: Dolgelly, Maesteg. SCOTLAND: Burnbank, Cockburnspath, Dundee, Edinburgh, Hamilton, Northroe, Stirling. IRELAND: Dublin, Fermoy. SWITZERLAND: Neuchâtel. MALTA. EGYPT: Alexandria. S. AFRICA: Bulawayo, Cape Town, Hanover Road, Ograbeis, Port Nolloth. INDIA: Bangalore, Poona, Secunderabad. BURMAH: Mandalay, Rangoon. CHINA: Hankow. CEYLON: Baddegama, Colombo, Kandy. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Gisborne, Kirikiriroa, Mackay Street, Mount Roskill, Opunake, Orepuki, Purekiriki, Puerua, Te-Aroha, Whangara. HAWAIIAN ISLANDS: Honolulu. WEST INDIES. B. GUIANA: George Town. JAMAICA. NEVIS. UNITED STATES: Albion, Aberdeen, Anacostia, Charleston, Cripple Creek, Denver, Detroit, New York, Philadelphia; (New Mexico) Las Vegas. CANADA: Gravenhurst, Castright, Prince Albert, Toronto. NOVA SCOTIA: Halifax, Yarmouth, Wolfville. NEWFOUNDLAND: St. John's. The Mission to Deep Sea Fisherman.

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

Westgate-on-Sea, October 17th, 1896.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month three new members have been admitted, bringing the total to 1,594.

Mr. T. F. kindly sent 1s. 6d. as a donation to the funds, which was gladly received.

The new Cards for 1897 will be ready in November.

The names of any Identity believers who are willing to join us in searching the Bible, and in prayer to God, will be gladly received.—Ezek. xxxvi. 37.

It is hoped that many more will join us to begin the New Year.

Subject for special prayer on last Sunday in November: "That the further advance in Egypt, may prove a great blessing to that country."

The Card of Membership has a list of chapters for the whole of 1896, also suggestions for study, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of six stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park London, W.

ANGLO-ISRAELITES IN LONDON.

ON Friday, Nov. 13, a social gathering is arranged at the Church Army Coffee Tavern, 136, Seymour-place, W. The spot is within easy walking distance of either Edgware-road or Baker-street Metropolitan Stations, as it abuts on to Marylebone-road. Members are asked to assemble at 8 p.m., when tea and coffee, &c., will be served from the private kitchen of the manager. At 9 p.m. some selections of vocal, choral, and instrumental music will be given, and then time for conversation will be allowed. It is hoped that this, one of a series of such gatherings, may result in more active propaganda, and in the securing of membership to the Society. As outsiders selected from the different sects and churches in the neighbourhood will be invited, no collections or any expenses save their own railway or 'bus fares will be required of the guests; but it is absolutely necessary that a card of admittance be obtained by request, in writing, from Mr. R. Mackworth, 10, Nottingham-street, London, N.

AN ODE TO ISRAEL.

*Dedicated to Brother John, Brother Jonathan, and Brother Judah.**

BY C. A. L. TOTTEN.

GOD save the Saxon Queen,
Ruler of Ephraim,
Britannia:
God o'er Manasseh's Land,
Let Freedom's Chieftain stand;
Defend by Thy right hand,
America.

Still twain, conjoin them one,
By them Thy will be done,
Great God our King:
To them Thy kingdom come,
By them the world be won;
So may Thy praise be sung,
Till Earth shall ring.

Let Judah swell the song,
And back to Zion throng,
Jerusalem.
Then let Messiah reign,
Death unto death and pain,
Restore fair Rachel's slain,
To Bethlehem.

Then let the morning stars
Resume their loud huzzas
As at the dawn;
For with the Earth renewed,
And by new heavens reviewed,
All shall be God-indued,
Eternal morn.

MILLIONS of dollars are being spent by the Republicans and Democrats in flooding the United States with political literature in view of the approaching Presidential election. Scores of tons of pamphlets and posters are being sent out by the Republicans, who keep eight of the largest printing establishments in the country continually busy. The postage bill of one of the great parties for one day only was over 2,000 dollars (£400).

ERRATA.—On p. 437, cols. 1 and 2, for "Gantama," read "Gautama;" lines 1, 13, and col. 2, lines 13, 15, 22.

* The Jews, when restored to Jerusalem, will necessarily develop into a strong, if not the very strongest nation upon earth; everything concentrates at that objective point. Eyes on it!

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

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

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

THE BANNER OF ISRAEL.

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

VOL. XX., No. 1,037. Entered at Stationer's Hall.] WEDNESDAY, NOVEMBER 11, 1896. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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MR. CURZON ON BRITISH FOREIGN AFFAIRS.

THE masterly speech of Mr. Curzon, delivered on October 14th, at St. Andrew's Hall, Glasgow, requires notice in the BANNER, because it relates to Israel's Empire and to the affairs of our race in foreign parts. We can never be indifferent to foreign affairs in general, because our possessions abroad are in all zones and all quarters. Mr. Curzon spoke of the Egyptian Campaign, of the Armenian Question, of Lord Rosebery's recent speech, of the Cyprus Convention, of the Eastern Question, and the Continental Powers' action in respect thereto; besides, as to the Cretan Question, and what Lord Salisbury has done in respect to our affairs in general. In defending our own country from the charge of land hunger and the desire to pilfer territory from other nations, Mr. Curzon said that Lord Salisbury's actual deeds would be his best defence. And he described what these were thus:—

"Let me tell you what has been the measure of the acquisitiveness of Lord Salisbury's Government. He has come to terms with France as to Siam, and, so far from taking any territory in virtue of the agreement, he surrendered a portion of the British territory to the French and signed a self-denying ordinance at no time to embark on denied encroachment on the guaranteed portions of the kingdom of Siam. We are at the present moment arranging disputed question with France about the river Niger in an amicable fashion at Paris. The late Government, ignorant of the early history of the case, took possession of the little island of Trinidad lying 600 miles off the coast of Brazil in the Atlantic Ocean. We discovered that Brazil had valid titles to the possession of the island. Accordingly we have surrendered it to them. In the case of Zanzibar the other day, when the rebellion broke out, there were many people who said, 'This is an opportunity you ought to seize in order to annex it,' and although there were neighbouring and parallel precedents for such action, so anxious were the Government scrupulously to observe their obligations in the matter that they refrained from taking any such step; and, lastly, if we take the topic which recently caused a good deal of interest—I mean the occurrence in connexion with the boundaries of Venezuela—Lord Salisbury has from the start been anxious to see the creation of a competent tribunal to examine and to settle this question, and not merely that but to form a general arbitration treaty that should meet all similar cases of dispute with the United States in the future. (Cheers.) The only instance so far as I know that can be got of an opposite spirit, of an opposite temper, is the fact that when we came into power we maintained instead of relinquishing the British protectorate over Chitral, greatly to the advantage of its people and to the satisfaction of the tribes, and to the security of the Indian position. And also in the case of Egypt we have enabled her to win back a portion of that old province of which our mistaken decision had deprived her. Are these the evidences of an aggressive nature? It is not an easy thing to conduct a policy of a great country with dignity and yet not be offensive to the pride of others and to be conciliatory without being weak. (Cheers.) One of the principal reasons which have sustained the composure of the country during the crisis through which we have been passing has been the confidence in the present Government and in the Administration of Lord Salisbury. (Cheers.) I have detained you a long time, and I have taken you over a wide field of survey, but if my survey has been wide I think I may say that the spectacle which I have endeavoured to put before you is one of which no Scotsman or Englishman has any cause to feel ashamed. (Cheers.) We see this country wealthy, prosperous, but it is yet not so sunk in sloth or so absorbed in the pursuit of gain as to be deaf to the call of suffering or indifferent to the spectacle of continued misrule. She may be sneered at by some and mistrusted by others, but her voice is listened to by all (cheers), and international policies and programmes break down when she desists. Peace is the foremost and the steadfast aim of the people of this country, but nevertheless if her sons are called upon to fight we see them conducting themselves with equal gallantry amid the snows of the Himalayas or under the burning sun of the Soudan. (Cheers.) If we look at our colonies and foreign possessions we see her children still exhibiting the old familiar virtues of energy and intrepidity which have made the fortunes of the race. If they open new markets

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these markets are free to all. If they conquer new territories these territories are administered in the interests of the country. (Cheers.) No doubt we commit faults, no doubt we are guilty of great errors, but I think we may say with truth that the ideal we set before ourselves is not an ignoble ideal, and that to its attainment we make some approximation. As the scroll of history unfolds before our eyes, the page on which we are inscribing the characters of British influence grows wider and wider until it seems to embrace almost the destinies of mankind. Truly this is a great, an august, an Imperial work that lies before us. I pray God that we may be equal to the task." (Loud and prolonged cheering.)

Mr. Curzon sees clearly that our nation's influence is becoming wider continually, and that already it seems "to embrace almost the destinies of mankind." Being Israel, this follows as a matter of course! For by the prophetic destiny marked out for that race in Gen. xxii. 18, xxviii. 14, and other Scriptures, Israel has to bless "all nations" and "families" of the earth, and therefore, must have commercial and other dealings with the whole of the nations, to enable them to offer these benefits to the world. By Mr. Curzon's true statement we are in that position now, the destinies of mankind being entrusted to our charge! How this can be, unless the British are Israel, he does not stop to consider; but his prayer at the end of his speech is hopeful, because he beseeches God that "we may be equal to the task" committed to us. Mr. Curzon considers that our position as an insular Power, compares favourably with the Continental Empires, because they have to keep up colossal armies—we, the smallest in Europe and of any great Power in the world. To keep up their armies the nations of Europe must resort to conscription. Ours is a volunteer army from first to last. The Continental Powers keep up the balance of strength by national alliances; the two of Russia and France being opposed by the three of the triple alliance, Germany, Austria, and Italy. We refuse all alliances and are good friends with many nations. Our naval and imperial position gives us a voice in the affairs of the world second probably to none. Mr. Curzon thinks the influence thus acquired is greater than that of all other nations. Our naval strength in case of a continental war among the nations there, would be of the utmost value to the parties to the struggle, and "would be like the sword of Brennus thrown into the scale!" As we refuse to be entangled with such alliances the nations hate and envy us now—but will court and flatter us if only they could get our navy on their own side! In refraining from these entanglements we only follow the guidance of the Lord, who, in Isa. xxvi. 12, "has ordained peace for us," and told us in verses 20, 21 how we are to obtain it. He prescribes "non-intervention" for us, and says, "Come, My people, enter thou into thy chambers and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast, for behold, the Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity. . . ." No one can deny that this is our national and imperial policy at present, and it seems the only one likely to keep our people out of the terrible earthquake "war-woe" which is likely to break out shortly among them.

Mr. Curzon made a very handsome acknowledgment of the value of Lord Rosebery's late speech in Edinburgh. He said in reference to it the following:—

"It was a speech of one who has been Foreign Minister of this country, and who may be so again. It might be studied by Conservatives and posted in every club—I very much doubt whether it will be in every Liberal and Radical club—in the country, and whether Lord Rosebery again becomes Prime Minister of Great Britain or not that speech will stand to his credit. I congratulate the party that retained such a member in its ranks; I commiserate the men who have lost such a leader. (Cheers.) Well, in that speech Lord Rosebery conclusively answered all his recent colleagues. He answered Mr. Gladstone; he answered Sir William Harcourt; he answered Mr. Asquith; he answered Mr. Bryce, and I almost feel angry with him that he has scarcely left anything for us to answer." (Laughter.)

The world-wide wanderings of Englishmen and Scots were noticed by Mr. Curzon in a few well chosen words, which we do well to repeat. They point not doubtfully to our Israelite origin, since they tell of our wanderings to the ends of the earth and of our commerce which is derived from every sea and every ocean:—

"It is no doubt well that the labour of Parliament and the efforts of your political organizations and the speeches of your public men should in the main be devoted to domestic problems and the alleviation of the lot of our own people and of the conditions under which they labour. It is not a bad thing—I think it is a good thing—that from time to time we should be reminded of our Imperial responsibilities (cheers); of the place we occupy in the European system, and of the influence that we are capable of exercising for good and for evil upon the destinies of mankind. (Cheers.) Such a reminder acts as a tonic on our material system. It places us for the time being in a wider environment; it enables us to appeal to our fellow citizens, and we are appealing still more to the great brotherhood of mankind. (Cheers.) There is another aspect in which a foreign crisis is by no means without its service. It holds up the mirror to the people of this country in which we can see ourselves as others see us. To you, Scotsmen, the view that is entertained of us abroad may not be flattering to our complacency or agreeable to our self-esteem, but at any rate it is a corrective of national vanity and self-righteousness, and it should be—it ought to be—a potent stimulus to common sense. (Cheers.) Least of all can you in Glasgow be insensible to these considerations. Your sons go out into all lands and come back to you from the uttermost parts of the world. The keels that are laid in your docks cleave the waves of every ocean and of every sea (cheers); every day on the bosom of your broad river may be seen the accumulated evidence of the foreign connexions of this country (cheers), and also those connexions in the aspect which you here view them may be associated, in the main, with the pursuit of trade and of the arts of peace. Yet so inextricably are commerce and politics interwoven in the texture of our Imperial interests that not merely, as the chairman told us to-night, is it a common adage that 'Trade follows the flag,' not merely if a war should break out, might your mercantile interest be the first to suffer, but modern wars are more likely to arise, and have already more frequently arisen, from the jealousies of commerce and from the race for markets than they have done, as in olden times, from the personal ambitions of sovereigns and statesmen, from religious quarrels, or from dynastic feuds. (Cheers.) For these reasons I hope that the people of this country will not be—and I am sure that the citizens of a great manufacturing and maritime city like Glasgow can never be—indifferent to foreign affairs, which, after all, are only the affairs of our own country in foreign parts." (Cheers.)

In the prophecy of Balaam (Numbers xxiv. 7, R.V.), which is under fulfilment at the present hour, we have recorded regarding Israel, in our present epoch, that

"Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted."

With the enlargement of our commerce, the vigilance of our God in protecting us as a nation from harm and from war in consequence will increase, and we need dread no evil.

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As the British flag advances, trade advances too, and the protecting care of the God of Israel may be relied upon to ward off all the accompanying dangers of our position, as it is this day. We praise the Lord for His tender care of His blind ones hitherto, and rely on Him also in the future, to accompany us with His blessing, both spiritual and temporal.

THE 92ND ARCHBISHOP OF CANTERBURY.

THE following is part of the leader of the *Daily Chronicle.* of October 17th last, regarding the funeral of the late Primate, so suddenly called to his account in Hawarden, but interred in Canterbury Cathedral with vast ceremonial on the 16th. It was right that due love, affection, and reverence should be shown to the temporal head of the English Church, who on the whole had during his career done well for the Church and for the sheep of the flock of whom he was the chief earthly shepherd. However much we may differ from the late Archbishop, no one can deny that he was a hard-working, able, and single-minded Prelate, whose loss as a man of peace will be long felt by the Church at large. The following is the *Daily Chronicle's* article, in part:—

"With great reverence, and much ceremony, the body of the ninety-second Archbishop of Canterbury has been laid to rest in the cathedral from which he took his title. The last of the Archbishops to find sepulture in that glorious fane was Cardinal Pole, after his three years' troublous tenure of the office. And what a difference marks the years 1556 and 1896, the middle of the brief reign of Mary I. and, in the course of nature, the closing era of Victoria I. Three hundred and forty years, most of them jewelled or defaced by great events, have gone since Reginald Pole died, and now Edward White Benson joins him under that fretted roof which covers what some absurdly call 'the first Christian Church in England.' Of course Canterbury is not this. British Christianity flourished long before Augustine's Roman mission in simpler forms and without much royal or State recognition. That honour belongs to Glastonbury, the 'vetusta ecclesia'—the wicker Church. Glastonbury was founded by St. Patrick, the apostle of Ireland, more than a century before a Christian wife persuaded a King of Kent to listen to the message of the monk sent to those whom Pope Gregory declared to be '*non Angli sed angeli.*' There had been even fifteen Archbishops of London before then; and—to say nothing about Ireland, and the Isle of Man and Galloway—there were three sees, with cathedrals, in the province of Cærleon, or Wales, before Augustine saw the white cliffs of Albion. But, for all that, Canterbury has been, for thirteen hundred years save one, the seat of the Primacy of England. It has never been long without a head, save during the fifteen years that succeeded the execution of Laud, whom Dr. Benson so much honoured. It stands for all men of the English race as to all intents and purposes the head and front of our historical Christianity, and it can never be a matter of indifference to thoughtful Englishmen what manner of man he is who sits 'in the chair of St. Augustine.'"

BRIGHTON, Carlton Hill Mission Hall (top of Mighell-street).—"Great Britain and the Eastern Question; or, the Coming Great Conflict for the Dominion of the World." Mr. H. A. Marchant will Lecture on the above every Wednesday, at 8 p.m., from November 3rd to December 1st. Come and bring your Bibles. Discussion invited.

GERMANY.

By W. L. BLORE.

THE Editor of *Bible Light*, under the title of, "Family Quarrels, between Germany and England," suggests "a very simple remedy," as he terms it, "an amicable co-operation in the colonial field." We all well know that this is simply impossible. The constitution of Germany is a military despotism, that of England is liberal and representative. Before there can be the least approach to "amicable co-operation in the colonial field" Germany must change her skin. At present, she cannot be called a brother in politics, in religious observance, in missionary enterprise, or in the pursuit of the arts of peace. She, Russia, France, Austria, and Italy have not, one of them, the characteristics of that brotherhood which is essential to an "amicable co-operation in the colonial field." He refers to Genesis xlviii. 19. Ellicott in his commentary states on this passage: "It was the division of Manasseh into two divisions which made it politically insignificant." "Ephraim commanded a superior position in consequence. It held naturally the rank of foremost tribe in the days of Joshua, and claimed it always afterwards." "Joshua as an Ephraimite held a position similar to that of General Washington in the United States, and all Israel would regard Joshua as their ruler and chief. The influence of Ephraim would be strengthened by the ark being placed in one of its towns." The context says that after this: "Jacob set Ephraim before Manasseh." We deny that Germany is here represented by Manasseh, which the editor of *Bible Light* affirms. Now mark the word "before" in verse 20. In the Septuagint it is translated—"In front of." Now the editor, in his article, places Germany in front of Ephraim. See his note on the same page which states—"This partnership in our home commerce, and the advantages of it to both, especially Germany, is seen in the following returns:—

Imports from Germany and Holland for 5 years ...	£269,855,701
Exports to Germany and Holland for 5 years ...	£139,251,875
Balance in favour of Germany and Holland ...	£130,603,826
Which will give an average per annum of ...	£26,120,765

From this it will be seen that the industries of Germany and Holland gain nearly £2 from us, while our industries only gain £1 from them."

A schoolboy from the lowest form might put the learned editor right on this score. If A sends B £1 of merchandise and B in exchange returns to A £2 of merchandise, who is the gainer? Answer: Not B but A. The £2 returned represents profit, interest on investments in Germany, and freightage on goods shipped in British ships to different parts of the world. Then in this matter of commerce are we brethren? Decidedly not. Protection and utter rejection in the colonial field are the characteristics of German dealing with Britain in this matter. Whereas, in our colonies all the European nations and all the nations of the world are welcomed as partners in commerce, in political status, and in representation.

Germany is no more our brother than is France in this matter of commerce. At any rate, Manasseh must come behind Ephraim, and not appear in a line with him in the sense of equality but as a follower, which Germany is not in constitution, in the observance of the Sabbath, in the home, or in missionary enterprise, or in language. The last is most important. The United States is the nearest to us in consanguinity, language, the observance of the Sabbath,

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political and constitutional characteristics, and in missionary enterprise. Our periodical literature is interchangeable, which cannot be said of that of any other. We must therefore decline to accept Germany as standing in a line with us even as a second in the fight of the progress of the kingdom of Israel. The United States stand second.

There is an excellent article in *Good Words* for September, entitled, "Life in Berlin." The following extracts may be interesting to those who have studied this subject:—

"If a woman's position is inferior in Germany to what it is in England, that of servants is especially bad. There service seems almost a species of serfdom. A German lady would need be a good manager, for with high rents and food dear it is not easy to live now-a-days. Sugar is 4d. per lb., tea very expensive, pot of marmalade 1/6, soap very dear, bread too is often dear. When flour rises in price, instead of raising the price of the loaf it becomes smaller. Hence the lamentation, 'How small the loaf is becoming.'

"Germany is poorer to-day than before the last war. Great success brings its cares with it. Fathers have to support their sons till they are twenty-five at least, for what with two years' service and not leaving school till they are nineteen, they are very late in beginning their professional studies. They are often thirty before they become self-supporting, and it is a heavy tax on parents with small means.

"Incongruous as it may appear, along with the German's high opinion of their own prowess and success, there is a widespread feeling of insecurity as to the stability of things. They think the French will never rest till they have avenged themselves for 1870 and 1871. Their Eastern neighbour is also a source of uneasiness to them, so it is little wonder if the idea of a war with additional taxation strikes dismay into the hearts of an already overtaxed people; and contradictory as it appears, they are for the same reason, as well as for more patriotic ones, willing to pay any taxes for the support of their enormous army.

"A few months' sojourn in Berlin makes one appreciate the freedom enjoyed by all in England.

"We do not describe how they spend their Sundays in Berlin, seeing that there is a movement all over Germany to get back the day of rest. 'This is no easy task.' The Emperor and Empress are doing their best in this direction.

So that, taking everything into consideration, we may safely say that Germany has neither the voice nor the hands of Ephraim or Manasseh; neither is its mess of pottage palatable to Israel; neither is the Emperor of Germany as wise as our father Jacob or as prudent as our great general Joshua. As to relationship by marriage descent, we see that we are represented at other courts besides that of Germany. The Czar of Russia seemed to be quite as much at home at Balmoral as the Emperor of Germany was at Osborne. Both are representatives of military despotism, not of representative government in its most liberal sense.

But let us refer back to the question of imports and exports as quoted by the editor of *Bible Light*. It is as well, once for all, to clear away the mist that conceals the truth from the uninitiated on this matter. For that purpose I quote McCulloch on the Balance of Trade:—

"A very large proportion of the restraints imposed on the freedom of commerce during the last two centuries arose of this notion, that if the imports exceeded the exports the balance would have to be paid by specie.

"The truth is, however, that the balance of trade is erroneous, from radically mistaken notions as to the nature of commerce. The mode in which the balance is usually estimated is indeed completely fallacious."

Then he enters into details. But further on, he says:—"The value of an exported article is estimated at the moment of its being sent abroad, and before its value is increased by transport. Whereas, the value of the imported commodity in its stead is estimated after it has arrived at its destination, after its value has been enhanced by the cost of freight, insurance, importer's profits, &c. Mr. Pekin, in 'The Commerce of the United States,' 2nd ed., p. 280, says: 'Although our practical politicians have been in the habit of considering the excess of imports as a certain proof of disadvantageous commerce, it is nevertheless true that the real gain of the United States has been nearly in proportion as their imports have exceeded their exports."

Then the writer enters more fully into detail and discussion of the subject, and closes thus:—

"Not only, therefore, is the common theory with respect to the balance of trade erroneous, but the very reverse of that theory is true. It is difficult to estimate the mischief which the absurd notions relative to the balance of trade have occasioned in almost every commercial country; here they have been particularly injurious. It is principally to the prevalence of prejudices to which they have given rise, that the restrictions on the trade between this country and France are to be ascribed." (McCulloch's Commercial Dictionary Edition, 1840, 1,250 pages.) The above quotations will be found on page 57.

Some idea may be formed of the advantage gained by the United Kingdom for the year 1894 from the following return from Whitaker.

We exported in 1894 merchandise valued at £273,785,867, and imported in return £408,344,810, to which add Bullion, specie, and precious stones—estimated at, say, £22,000,000—which gives us a commercial gain in one year of £156,558,943—which gain in one year exceeds the gross exports of Germany for the same year according to Whitaker. The rate of exchange alone is a proof that the balance of trade is in our favour.

Postscript.—What co-operation can there be in the colonial field; when Germany, after ten years colonial effort, has only 700 colonists, including all officials, and shows a volume of trade, including government stores, of about half a million; whilst Anglo-Israel numbers 300,000,000 in population, and has a volume of trade amounting to, including bullion, specie, and precious stones, two hundred millions in her colonies and possessions? The proportion is four to two thousand. The proposal is impracticable.

Sandown, October 15, 1896.

"COME OUT OF HER, MY PEOPLE."

By H. R. Shaw.

In the days of Uzziah, king of Judah, and of Jeroboam, son of Joash, king of Israel, the herdman-prophet Amos was commissioned to declare unto these two evil-dealing nations, among other sayings of the Word of the Lord (chap. ix. 9): "For, lo, I will command and I will sift the House of Israel among all nations" (*margin*, cause to move), "like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." This Scripture, referring, as it evidently does refer, to the entire Twelve Tribes of Israel, would, even if it stood alone, give us confidence in the power and will of the Lord to preserve and duly reproduce His Ten Lost Tribes of the northern kingdom which owned Jeroboam II. for its king in the days of Amos. The people have

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indeed been swallowed up by the great Gentile Powers of the earth, but only after the manner in which Jonah was swallowed up by the great fish—the meal has never been digested, and must be disgorged unharmed after the third day, and we think as Anglo-Israelites that we shall not be far wrong in declaring that the great disgorgement of Israel is now in very active progress indeed. So far back as A.D. 96, John heard a voice from heaven saying, *a propos* of Babylon the Great, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." He is informed that this Babylon the Great "is that great city which reigneth over the kings of the earth," which, of course, in that day was Rome pagan, notwithstanding that the commentators who have supplied the marginal references to the A.V. do, by referring back, among other passages, to Isa. xlviii. 20, seem to favour a literal Babylon and a very literal redemption of the Lord's servant Jacob therefrom. No doubt, however, they are sufficiently near the fact if we recollect that the great world power had seven heads, of whom Rome and Babylon were two.

These observations have been suggested by the perusal of a remarkable leading article appearing in the *Daily Telegraph*, of London, Oct. 16th, 1896, wherein the writer seems clearly to recognise the sifting process in full operation—not, of course, of Israel's grains of corn from among Gentile chaff, but of the better sort of continental, and especially German continental, emigrants from thence to the free and hospitable colonies of Great Britain; which, of course, is the same thing, although our intelligent journalist knows it not. The article in full is as follows:—

"Criticism, 'made in Germany,' of British policy, British character, and British motives is as cheap, and we may safely add as nasty, as the commodities which have turned that phrase into a byword. The torrent pours on unchecked, but, even if we were disposed to mind it, familiarity has bred its habitual contempt. Yesterday German criticism was directed to unmasking some deep self-seeking scheme in the disinterested efforts of Lord Salisbury to secure decent government for the subjects of the Sultan. That having failed to produce any appreciable effect either here or on the Continent, an attack is now being made on the colonising policy of Great Britain. A chance remark by Lord Rosebery, in his great speech at Edinburgh, that within the last dozen years two million six hundred square miles had been added to the possessions of the English people, has furnished a peg for the indictment. We are land-grabbers and thieves, and we know not what else. We certainly do not stand alone in this condemnation, for Germany herself, who has not shown much aptitude for successful colonisation, has absorbed in the same period nearly half as much as rapacious Albion. The German eye, however, recks little of motes and beams when it is inflamed with anger against Great Britain. The *Kölnische Zeitung*, ever to the fore when this country is the object of attack, preaches us a sermon on 'English territorial greed and English envy of colonial extension on the part of the European Powers, especially of Germany.' The *Kreuz Zeitung* is good enough to tender us advice. 'England will not find time,' it says, 'to realise her colonial ideal, and while she is trying to assure and to retain her newer possessions she is losing precisely those dominions upon which her universal influence is founded. The political developments in East and Central Asia already point to such a future for England, and if the errors of English policy are made, as they seemed to be made, a question of national vanity, the present generation may experience the truth of our words. Africa will drive England from Asia, that is the prospect of the future.' A dismal prospect truly, but still we can do something, the *Kreuz Zeitung* generously says, to save ourselves. We can clear out of Zanzibar, abandon Rhodesia, and confine ourselves to Cape Colony, and then, perhaps, 'the Fatherland, the happy Fatherland,' will stint the volume of vitriolic abuse daily turned on us by the German Press. It is hard to say whether the silliness or the baselessness of this kind of invective is the more remarkable. One would almost be tempted to imagine that Germany had only just discovered that the Anglo-Saxons are a colonising race, that they have spread and planted themselves and increased and multiplied in every quarter of the habitable globe. Anglo-Saxon colonisation differs from the system adopted by most continental nations in that it is not exclusive. We do the work of pioneers, and we debar no one from entering into the fruits of our pioneering. It is a notorious fact that Germans prefer to settle in colonies already established by British enterprise to founding colonies of their own under the German flag. The reason is not far to seek. The German colonist, as a rule, is a man who endeavours to escape the stringent, if necessary, despotism of the continental military system. In a British colony he is a free man; in a German colony he is still under the shadow of the yoke.

"Nor is this all. Wisely or unwisely, we have conceded to all British dependencies the right to impose or to refrain from imposing duties upon imported goods, without reserving to our own merchants and manufacturers any special privileges. So that in the markets of India, of Australia, of South Africa, the German competes with the subjects of the paramount Power on terms of absolute equality. Hence it follows that the expansion and development of British colonies are as much to the advantage of the German as of the English producer. We make colonies, and the Germans trade with them. Nothing, therefore, could be more ungrateful than this persistent carping at the colonial system of Great Britain. If any one had a right to complain it is the Briton, and not the German; for we keep up an immense fleet and impose taxation upon ourselves to maintain a great Empire, which opens its markets as freely to the alien as to the home-born subject of the Queen. One incidental result of the persistent nagging of the German Press is the retirement of Dr. Kayser, the chief of the Colonial Department in Berlin. He has been hounded out of office, in spite of the fact that he is known to enjoy the personal favour of the German Emperor, mainly because he recognises the limitations of German Colonial policy. His successor is certainly not to be envied. These attacks on Great Britain are, however, by no means isolated. If the Colonies furnish the text to-day, it was Turkey yesterday, and it may be China or Japan to-morrow. We confess to complete indifference to them, while we are unable to conceive their ulterior object, if they have any. Great Britain has no quarrel with Germany; we are kinsmen, and we have never been arrayed against one another in arms. Our commercial interests conflict, no doubt, as they must conflict with those of all other industrial races; but, as has been pointed out, we accord to Germany advantages that she strenuously denies to us. We do this, it is true, not as a matter of favour, but as the outcome of the commercial policy to which we are committed. No Power outside the Triple Alliance manifested a more sincere sympathy with the object of the League of Peace than Great Britain. If we declined to join that combination it was because the conditions and circumstances of the allies and our own rendered anything like a formal adhesion quite impossible. Germany has

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not the slightest justification for the unfriendliness displayed by so large a section of the German Press towards this country, but it may not be amiss to remind these scribes that the friendship repudiated in Germany may be appreciated elsewhere. It was not inconvenient for Germany, to state the case mildly, that there should be friction between Great Britain and the two Powers which are the real rivals of the Triple Alliance. It is possible to understand, though we need not admire, a policy that should tend to aggravate the differences that kept Great Britain and Russia apart; but what is utterly incomprehensible is a policy which, if it had any result at all, could only end in driving Great Britain into the arms of Germany's most formidable rivals. We do not say that this will be the result of the continuance of these petty attacks upon England, for nobody attaches any great importance to them; but it is as well to point out that this could be the only imaginable outcome of them. If such be the policy of the German Press, it can hardly be that of far-sighted German statesmen."

Comment is scarcely necessary; we are land-grabbers, like Israel, according to our German critics; so are the Germans, according to the *Daily Telegraph*, but with this difference, Britons know what to do with the lands when they have got them, having, in fact, the Israelite need for the lands and the Israelite blessing attending their acquisition, while to Germans and others the possession of the waste lands seems as valueless as was Esau's birthright to that profane person. Britain, in short, like Jacob of old, knows a good thing when she gets it, and sets about making the most of it, and more important still, is, according again to the *Daily Telegraph*, not exclusive. All may come in and sit down with the children of the pioneer-host. And herein may be perceived, we think, the solution of some of the mystery of Britain's or Israel's successful colonial policy and of the failure of other nations' colonial enterprises. This abstinence of continental folk from their own native colonies and this flocking of aliens to the British Colonies and Dependencies is but the reponse to the voice which is urgently calling to the scattered corns, the rifts and remnants of the flesh and blood Israel to "Come out of her, My people," that ye be not partakers of the judgments impending upon the seven-headed and ten-horned great earth power. And surely a thought such as this should inspire all true Christian Anglo-Israelites with patience and charity towards the melancholy procession of destitute aliens, as we call them, who are constantly arriving upon the shores of our country and its dependencies, to compete with our native operatives, or even it may be as half assimilated Boers in South Africa giving us a great deal of trouble to beat in war, for if we read the times aright, these are verily the gathering together of the dry bones of Israel bone to bone, only awaiting the invigorating touch of the Spirit of God to become revealed as the mighty Israelite army of the Lord, a people indeed prepared for Him.

24, Ludgate-hill, E.C., Oct. 17, 1896.

The Mother of Nations.—There is no parallel in all the records of the world to the case of that prolific British mother who has sent forth her innumerable children over all the earth to be the founders of half-a-dozen empires. But among these children there is one whose place in the world's eye and history is superlative: it is the American Republic. She has, taking the capacity of her land in view, as well as its mere measurement, a natural base for the greatest continuous empire ever established by man.—*Gladstone.*

"ISRAEL, THE GUILTY." THE NATION'S SINS. WRATH OR MERCY—WHICH?

By H. A. Marchant.

Many Christians, and even some of our British-Israelites, find it difficult to believe that God will continue to show favour and lovingkindness to our nation, it being in their estimation guilty of so many sins and iniquities. Those who are opposed to British-Israelism are continually flaunting the nation's sins before our faces and telling us to look at *their* sins, and they ask the question, How can we be the favoured nation of God; must He not execute the fierceness of His wrath upon such a nation as this? To prophecy evil against Britain is no new thing; and yet in spite of all these prophecies of coming judgment, God continues to shower His blessings upon us day by day.

The question I should like to ask of those who are so given to looking at our sins is: do they look at this nation and its relation to Almighty God from the proper standpoint? If we British-Israelites venture to quote the text: "In righteousness shalt thou be established," we are accused of applying it to an unrighteous nation, and are told we are subverting God's truth; whereas, we say with the Psalmist, "I will make mention of Thy righteousness, even of Thine only." Surely, this is the only righteousness in which Israel is to be established; for God says, "Their righteousness is of Me, saith the Lord;" and Hosea says, "From Me is thy fruit found."

I have met many Christians who have taken a delight in taking their stand with the "accuser of the brethren," who, by the way, we are told "shall be cast down;" and they have over and over again enumerated our country's sins, and piled them up as though they would make a tower, the top of which should reach unto heaven. And then they seem to take delight in asking the question: "And shall not God's soul be avenged on such a nation as this?" "How can we be Israel with all these sins?" They fail to see the folly of their logic, for, if they are right, Israel cannot exist unless she is a sinless nation; and if such a perfect people exists outside of the British, why are they not a candle set upon a candlestick, or a city set upon a hill that cannot be hid, letting their light shine before men? and why has God forsaken such a good people as Israel must be, according to the above method of reasoning, and chosen, as a great many of these opponents say, a Gentile people, and instituted a Gentile dispensation? No one can doubt that our sins merit the wrath of God, but "He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as the heaven is higher than the earth, so great is His mercy towards them that fear Him;" and in this land I fully believe there are millions that fear the name of the God of Israel and trust in His Son and His finished work. But when people take a pessimistic view of our country's sins, are they looking at the matter fairly and justly? It has been said of autobiography, "that there we can read of all the good things that the writer ever thought, whilst all the bad things which he did are left out." And when people judge of our country's guilt by the newspaper, may we not ask them whether they have ever thought of the fact that it pays the newspaper best to chronicle evil rather than good? There are tens and tens of thousands of people whose bad deeds have been chronicled in the newspapers who have performed tens of thousands of good deeds not one of which has been recorded in print. It is the evil which men do that is blazed abroad, and some people judge that

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nearly all are evil, and children of the devil because of this. In a village Bible-class someone remarked "what a drunken place that village was." Another said: "Well, let us test it and see whether we have a right to call it a drunken place or a sober place. With pencil and paper I will take down the names of all the drunkards you can think of." After ransacking their brains they got several names of men and women who made a great noise under the influence of drink. "Now," said the class-leader, "let us put down the names of all the sober and respectable people we can think of." The list was very soon swollen out of all proportion to the drunken list. "Now," said he. "why should we brand our village as a drunken village, when you have got such an overwhelming majority of sober, respectable people?" It is not the sobriety and respectability and the godly devotion that is chronicled in the daily paper, but the drunkenness of the drunken, and the vice of the vicious. In fact, the doings of the sons of Belial; and then some would say "What a wicked nation we are!" Let us never forget to look at the other side of the shield, lest we be like the knights who called each other liar and fool because they saw one the silver side and the other the golden.

When speaking of our country's sins, we do well to remember, "If Thou, Lord, should'st mark iniquities, O Lord, who shall stand?" (Psa. cxxx.). One thing that ought to be a comfort to us British-Israelites is, that God knows more about our sins than we do, and therefore, we may be sure He never forgot them or overlooked them when He caused His precious promises to be written. Seeing that He knew all about them, what did He say He would do with them under the new covenant? Would He execute the fierceness of His wrath because of them, or do as He promised by Micah, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again and have compassion upon us; He will tread our iniquities under foot: and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (chap. vii. 18—20).

There are some British-Israelites even who think that the time of "Jacob's trouble" is a period when God, being wrath with Israel, will judge her because of her sins. I do not so read my Bible; for when I compare scripture with scripture I find that the promises of mercy under the new covenant are so numerous, that I am amazed that any should suppose our covenant-keeping God will fail to keep these promises with all His others. In Luke i. 54, 55, we read, "In remembrance of His mercy" . . . "to perform the mercy promised to our fathers;" and St. Peter says, "the longsuffering of our Lord is salvation" (2 Peter iii. 15). And now I want my British-Israelite brethren to turn with me to Isa. liv. What does the prophet say of the Ten-tribed House of Israel, who were to do what Britain only has done? "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither shalt thou be confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and the Holy One of Israel is thy Redeemer; the God of the whole earth shall He be called" (read the whole chapter).

Here we have what is truly, when rightly examined, a chronological and geographical proof that the Husband of Israel will never again leave her nor forsake her; for we have been enlarging the place of our tent, and stretching forth the curtains of our habitations for the last 300 years. And she is to "fear not;" she shall not be put to shame; she shall even forget the shame of her youth. In overflowing wrath, God hid His face from Israel when they broke the law and were to be deported from Palestine. But when in Gospel days she began her world-wide mission, "with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer"—for, just as God kept the covenant with Noah's family and the animals, and the waters have no more overflowed the earth, "so," said God, "have I sworn that I would not be wrath 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." "Mercy," my friends, mark that; put a line under it in your Bibles, for a good many who profess to believe these sacred scriptures read "wrath" against Israel, instead of "mercy;" they threaten her with the great and strong wind, and earthquake, and fire, but overlook the fact that it shall be the "still, small voice." "Therefore, behold I will allure her, and bring her into the wilderness, and speak to her heart" (Hosea ii., see margin). Not by burning the dry bones under the chaldron, but by speaking to them and saying: "O ye dry bones, hear the Word of the Lord."

In the dispensation of the grace of God, we do indeed stand amazed that so many of our Christian brethren should accuse us of going back to the law, which they appear to have gone back to very much themselves, to find these awful judgments which they have been threatening for so many years past, but which do not come upon Ephraim, whom God calls His "dear son." The cause of much confusion existing in men's minds is that they can only see Jews and Gentiles, unto whom they apply all the promises and threatenings. But if backsliding Israel had the promise that God would heal her backsliding and would have mercy upon her, it will be well for Bible students to find out something as to where these people are; for, if poor, persecuted Judah is to come to the House of Israel, it would be poor comfort for them to be brought to Israel before Israel herself had been brought to God by our Redeemer, Jesus! There are fierce judgments and wrath in God's sacred scriptures, but no careful student would apply such prophecies to that branch of God's people to whom He had said, "I will not be wrath with thee nor rebuke thee. Return, thou backsliding Israel, said the Lord, and I will not cause Mine anger to fall upon thee, for I am merciful, saith the Lord; and I will not keep anger for ever . . . I will love them freely, for Mine anger is turned away from him" (Ephraim) (Hos. xiv.). Who turned God's anger away from Israel? Must it not have been He who stood in the sinner's place, who "bore the sins of many, and made intercession for the transgressors?"

"O Christ! what burdens bowed Thy head,
Our load was laid on Thee."

In Ezek. xxxvi. God is remonstrating with poor sinful Israel, and promises them cleansing, a new heart and a new spirit—not for your sakes—be ashamed and confounded for your own ways, O House of Israel. But as He says in verse 22, "For Mine holy name's sake." Let us all study what that

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means, and we shall find God's oath speaking to us, and it will explain why poor sinners as we are, we may yet look up into His face and say, "Lord, Thou wilt ordain peace for us, for Thou also hast wrought all our works in us" (or for us) (Isa. xxvi. 12). What works? Read the 15th verse and see some of it. Joseph means increase, and Young's Concordance shows that it says, "Thou hast Josephed the nation, O Lord; Thou hast Josephed the nation; Thou art glorified," &c. Praise His glorious name, we will never say Him nay. Amen.

WARS AND RUMOURS OF WARS.—TURKEY AND THE APPROACHING END OF THE AGE.

By John S Anderson.

PART II.

Commenting on these momentous questions, the state of Turkey naturally occupies a very prominent position. In Heycock's "Kings of the East," second edition, published in the year 1849, the very first chapter treats of the "Drying up of the mystical Euphrates," as in Rev. xvi. 12: "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." As he says, all recent commentators upon this passage are agreed that we are now living during the outpouring of this vial of wrath. This will be evident by attending to those facts which from the year 1820 afford an illustration of the words of the prophet. The river Euphrates, which rises in the mountains of Armenia, and flows nearly 1,800 miles through the heart of Asiatic Turkey, is set by the prophet figuratively for the Turks through whose land it flows. Not the river, but the Turks, therefore, are to be dried up. He traces from the year 1820, when the "Annual Register" records that the Ottoman empire, by a large and unwonted good fortune, found itself, at the commencement of the era (1820), freed at once from foreign war and domestic rebellion, up to the date of the publication of his book, the various misfortunes which have overtaken the Turk.

We imagine no one would deny this, or that these untoward events have continued up to the present day.

In the *Standard* of August 20, writing about the Cretan insurrection, and the helpless condition of the Sultan with regard to the despatch of men and arms from the Hellenic kingdom to the insurgents in Crete, which he said "might strain the relations between Turkey and Greece." . . . "The facts which Tewfik Pacha had to lay before the Ambassadors bear another and a more significant moral. In themselves they are convincing evidence that the Porte no longer exercises an effective government in Crete, and that the Greek sympathisers with the Christian insurgents are determined, even at the risk of embroiling their country in war with a more powerful neighbour, to do all that lies in the power of valorous and adventurous men to bring the intolerable tyranny and ineptitude of the Turkish domination in the Island to an end. The Embassies can have no other views on the subject of Tewfik Pacha's complaint than are here expressed. They can but tell the Sultan that, however wrong it is for Greek filibusters to act while Diplomatists talk, he is but reaping what he has sown. The detestation with which his wrong-doing has inspired the liberty-loving peoples of Europe was certain to find active expression. The Sultan should surely be the last person in the world to be surprised that enthusiastic partisans in Greece have passed from expressions of sympathy with the rebels to an appeal to the arbitrament of force.

. . . . . .

"It is not in Crete alone that anarchy prevails. From Macedonia comes the news of a massacre by Turkish troops which reads exactly like a repetition of Armenian horrors. The soldiery attacked two villages in the province of Logani, killed all who could not escape to the mountains, and burned down the houses. In Syria also there is incipient, if not active, rebellion, and there appears to have been fighting of some kind on the Bulgarian frontier. Whether the frontier incident be alarming or not, it is just one of those matters that they may yet develope into a serious quarrel. Look where one will in the dominions of the Sultan, there are deep-rooted troubles and disturbances such as precede the downfall of an Empire; while in Europe there is a growing storm of angry disapproval at the cruelty and incapacity of the Turkish Government.

. . . . . .

"By its persistent neglect of reiterated warnings to put its house in order—and the first step to that end should be the concession of autonomy to Crete—it courts the punishment that must in the end overtake an Empire which disregards its duty to its subjects. There was a time when this country, as it showed by its deeds, was willing to make any sacrifice in order to preserve the integrity of Turkey. We should still be unwilling to hasten its division, but the persistent misgovernment of the Sultan has made it impossible for an English Minister to suggest the idea of going to war in defence of so rotten a system."

Having arrived at this point, we are brought to the consideration of the mere hair by which the sword hangs suspended over the head of the doomed Sultan, showing the extreme acuteness of the situation, and then to the prophecy of our Saviour in St. Matthew xxiv. 28, "For wheresoever the carcase is, there will the eagles be gathered together."

Is not this being fulfilled before our own eyes at this very moment? for the war-ships of the various eagles are even now gathered together near the Turkish capital, Constantinople, the Gate of gates. They are represented by the French eagle, the German eagle, the Austrian eagle, the Russian eagle, the Italian or Roman eagle, and the American eagle is about to put in an appearance, the President of the United States having ordered the warship *Bancraft* to Turkey as well as the cruiser *Cincinnati* and other cruisers to follow.

The state of the "dying man" may be summed up in the words of the telegram from Constantinople as reported in the *Standard* of Sept. 2.

"August 31st.—To-day the Representatives of the Powers met again to deliberate on the wording of the Collective Note which is to be sent to the Porte on the subject of the recent massacres. With regard to the written communication which the Dragomans were instructed to deliver at Yildiz Kiosk on the occasion of the anniversary of the Sultan's accession, it expresses profound regret at the painful events which have characterised the twentieth anniversary of his Majesty's reign. This communication and the telegram addressed to the Sultan on Friday, pointing out the danger to his Empire which would arise from the continuance of anarchy in his capital, are documents the direct language of which is rare in the representations of an Ambassador to a foreign Sovereign.

"It is a noteworthy fact that the Representatives of all the Powers have been acting in perfect accord in regard to the various steps taken."

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How long this accord will continue it is of course impossible for us to conjecture, the interests of the six "eagles" not being identical, and those of more than one are certainly not in ultimate accord with our own, but from the information received it would seem that we are taking the lead in these representations to the Porte, and moreover have a powerful fleet close at hand to back our demands if necessary.

Referring to the prophecy quoted at the commencement of this paper it remains to be shewn for whom the way is being prepared by the imminent collapse of Turkey. Who are therefore the "Kings of the East" must form the subject of another article.

Croydon, Sept. 4th, 1896.

(*To be continued.*)

RANDOM SHAFTS.

It is well known that the height and shape of a big mountain is best seen at a distance, and perhaps this principle accounts for the fact that foreigners understand the greatness of the British Empire better than we ourselves do. Frenchmen, especially, are keenly conscious of its magnitude; and fertile in their suggestions for reducing its importance. Our latest Gallic critic is M. Marthin-Chagny, who has written a book dealing with the never-ending Angleterre, and in which he ruminates thus: "It will be necessary to crush this race, and a pitiless brutality will probably be the sole means of assuring the tranquillity of the Continental peoples." By pitiless brutality, our "highly civilized" neighbour cannot surely imply massacres of the Turkish stamp. But he has, no doubt, a terrible plot in his eye, and we ought to quake at the prospect, only I fancy that something of the kind has been tried before. We have had Europe on our track in the past—much to the disadvantage of Europe,—and although Europe is more powerful than she was then, so is Britannia. This is to look at the matter merely from a human standpoint: our "first line of defence" is unknown to M. Marthin-Chagny.

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Unknown? It would seem so; yet M. Marthin-Chagny actually believes in Our Identity with the lost Ten Tribes, and has evidently picked up a few scraps of our argument. He holds that Saxon is a corruption of Isaacson, that the Saxons are descended from the Sacassini, and that, according to ancient historians, such as Herodotus, they came from the district where Israel disappeared. Besides, he asks us to note that the British flag consists of squares, which arrangement is an occult reference to the re-building of Solomon's temple, and he even maintains that our clothes are Oriental in cut and colour. Seeing that he has fallen in somewhere with our literature, and attributes the political position of Great Britain in a large measure to our descent from the Ten Tribes, he should be aware that no weapon formed against us shall prosper. At least that is the promise, and the God whose mighty arm has triumphantly carried out His promises so far may be trusted to fulfil the remainder. The French are not generally logical when treating of the British Empire, and this lack of logic will eventually draw them to their ruin.

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The London *Chronicle* devotes an article to this peculiar work, and of course it sneers at M. Marthin-Chagny's profession of the Identity. His extravagant notions, however, lay him open to ridicule, so that we cannot justly complain of the editorial satire, but the leader contains a sentence which is rather striking. Speaking of the subject we advocate, it says: "The idea is no novelty, it is an accepted commonplace; unless we are mistaken, several English newspapers, each with a large circulation, exist for the sole purpose of keeping our attention directed to it." Much depends on what the *Chronicle* means by a newspaper, but I, for one, am not acquainted with any of those newspapers which exist for the sole purpose of keeping our attention directed to the "commonplace," and am prepared to receive further enlightenment.

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Foreign attacks on England show no signs of abatement; contrariwise, they increase in number and intensity. Most people will agree with Mr. Chamberlain that this state of affairs is partly our own fault: that self-accusation and self-depreciation are a good deal to blame for it. If French and German and Russian writers stigmatize our national policy as rapacious, unprincipled, thievish, immoral, and disgraceful; if they have begun to assume that we are a weak, defenceless, drunken, gambling, uneducated set, is it surprising? Certainly not; they are only repeating what they have heard. A section of the British press—the discontented, snarling section—make it a business, and find it a pleasure to cast slurs on their countrymen. The religious papers join in, under the impression, no doubt, that wrath is an indication of righteousness; but righteousness forbids us to bear false witness, and slander has been quite a "commonplace" of late in prints styled "religious."

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A feature of the present "Gentile rage" worth noticing is that none of the Powers concerned are disposed to tackle us singly. They call on each other to form a coalition, and express the conviction that this alone will be sufficient to thwart our nefarious designs. This is exactly what the Identity teaches us to expect. In prophecy Israel is opposed to and opposed by—not this or that nation, but—the nations. "He shall gore the peoples, all of them." "He shall eat up the nations, his adversaries, and break their bones in pieces." "The nations shall see and be confounded at all their might." "With thee will I break in pieces the nations." "It shall break in pieces and consume all those kingdoms." Gog, again, Israel's arch-enemy, is but the head of a confederation—a confederation which, to the discerning mind, is already visible in the germ.

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The ordinary exposition of Gog's invasion is that the Jews (or a remnant) having returned to Palestine and settled in their "unwalled villages," Gog raises a huge, cosmopolitan horde to subdue them. But would it be necessary to assemble half the world for that purpose, or would the object, even if it were gained, be worthy of such colossal military operations? Gog might covet Jerusalem and the Syrian coast, but that is no reason why Gomer, for instance, should embark on a war to assist him in obtaining it. Obviously it would require a mutual and wide-spread grievance to bind together the conglomerate forces described in Ezek. xxxviii., and neither the occupation of Palestine by Jews, nor their growth into a strong nation, would supply that incentive. But take the Ten Tribes into account; admit that they are the Anglo-Saxons—threatening to grasp the universe,—and it is easy to comprehend a league

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like that led by Gog. The motive would exist, so would the reward; foreign scribes being the judges.

* * *

In the *English Historical Review* for July there is a paper by Mr. Edward Jenks on "The Problem of the Hundreds," which is an enquiry into the nature of what he calls the "Teutonic" system of Hundreds. Mr. Jenks contends that the Hundred was an "area of tribal settlements," and he strenuously combats the view of a M. Fustel that it was a "governmental unit like our modern County Court district." The latter gentleman appears to have a better conception of the truth than Mr. Jenks, but I do not presume to instruct either of them. I would simply suggest that the circumstances attending the origin of an institution are calculated to shed light on its character; and if those who differ over this "problem" consult the first chapter of Deuteronomy they will discover the source, not only of the hundred, but of the tithing and the trithing.

JOHN SHOOTINGHAM.

NOTES BY S. A. M.

FOR upwards of 2,000 years B.C., the national shout of God's people was "God save the king," and such it has remained for us nearly 2,000 years since the birth of Christ.

Moses, the law-giver, said, "Thou shalt set him king over thee whom the Lord thy God shall choose" (Deut. xvii. 15).

And Samuel said to all the people when he anointed their first king, Saul, of the tribe of Benjamin, "See ye whom the Lord hath chosen," and all the people shouted and said: "God save the king!" (1 Sam. x. 24).

So also, "all the people" said "God save King Solomon," when he was anointed as the successor of his father, "David the king," of the tribe of Judah (1 Kings i. 39).

And Solomon in his wisdom enjoined the people to "fear the Lord and the king" (Prov. xxiv. 21).

Ezra also, that "ready scribe in the law of Moses, who prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (read chap. vii. 6—10), told the people to "pray for the life of the king" (Ezra vi. 10).

And still onward came towards us the shout, "God save the king!" when Joash, the young heir of the kingdom, was anointed (2 Kings xi. 12), "for the shout of a king was among them" (Num. xxiii. 21).

"God save Queen Victoria!" Amen.

AMEN.

This pure Hebrew word has survived among us for upwards of 3,500 years as prescribed for "all the people" (Deut. xxvii. 15—26; 1 Chron. xvi. 36; Psa. cvi. 48).

We find the clear meaning of this ancient word in Jer. xxviii. 6, where we are told that "Even the prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words." And our Lord's prayer solemnly concludes with the words, "For ever. Amen" (Matt. vi. 13).

Its three sacred letters, A. M. N., proclaim the true Christian Trinity, the triune Jehovah: Father, Son, and Holy Ghost, thus:—

A el, the mighty God, the Father;
M elech, the King Jehovah Christ, the Son of God;
N eshamah, breath, spirit.

WILLESDEN BRITISH-ISRAEL SOCIETY.

THERE is a considerable number of members of various English Churches who believe that the people of Great Britain are a section of the ten lost Hebrew Tribes, and their defence of their position is an ingenious one. A society has been formed with Mr. J. S. Barton as Secretary, and possessing an address at 29, Blenheim-gardens, Willesden-green, having this view as a cardinal point in the members' faith, and styling itself the Willesden British-Israel Prophecy Investigation Society. Some thirty-five members met on Oct. 15 at Willesden-green to hear an address by Mr. H. H. Pain, on the Eastern question, in which the speaker first contended that the British nation was identical with the lost House of Israel, who after Jeroboam's reign were carried captive to Assyria, then (according to the Book of Esdras) proceeded to Arsareth (a town on the Sereth, a Danube tributary). From Herodotus the speaker traced a connection between the Scythians and the Israelites, and alleged that the Danes, Saxons, and Normans were of the same race. Certain prophecies were quoted to bear out the speaker's contention, and he then went on to identify Turkey with Edom, and to interpret prophecies to the effect that England and America would interfere on the Armenian behalf, with the result that Constantinople would be a British possession. He expressed a belief that Turkey would lose the holy places in the spring of 1898, and that the two peoples, Judah and Israel, would be united under one king in 1928.—*The Willesden Chronicle*, Friday, Oct. 30, 1896.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In last week's BANNER I read how we might spread the doctrine of the Identity. I can say of myself that for the past nine or ten years I have not been a silent witness among my own class, miners, and not a few of them have heard the good news. Now they read for themselves, and believe too. Thank God I have, through the BANNER and other literature of the Identity, been the means of bringing numbers who once were in darkness to the light that is revealed through God's Word. One is a manager of a colliery; another is an engineer, and a host of colliers. Poor, despised, we may be. Thank God, He is our Father, our salvation, and our Friend. I know in whom I have believed, though I can work with a pick in the mine better than use a pen to write what I know. I thank God for the light that fills my soul. I love the BANNER and its aims. I was born again, a Salvationist, and among our people I have not been idle. No! no! it does not matter who they are or where they are. I have captains and staff officers, and soldiers in our army, that have been brought to the light. A few weeks ago, our captain, after reading an old almanac and some old BANNERS, testified to me how she saw as she had never done before. She said, "I always thought we English were something more than any other nation."

Dear Editor, I cannot help you in your fund for distribution of literature, but I will use my BANNERS by lending them while they will hold together. I have bought many books on the Identity, but I have lost all by lending them. Still the word or seed has gone forth, and I am looking for God's blessing on it. There is one thing I should like to come to pass, my brother. I have often wished we could get Mr. Marchant to lecture here; I think a lecture from him in our town would do a deal of good. I am very sorry we are unable to do this; having work so bad, since the coal strike, but by God's help we will keep plodding on, doing our little best. God bless you. Amen and amen. Yours most truly,

WILLIAM HARDING.

1, Church-lane, Chesterfield.

WE again call attention to the meeting to be held on Friday next at 136, Seymour-place, W., at 8 o'clock.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE NATIONS, AND THEIR "LAND GRABBING" OPERATIONS DURING THE PAST 12 YEARS.

THE *Times*, on the 20th October last, published a statement showing how much of the land of the outside world, the chief of the European nations had succeeded in appropriating during the last 12 years when the race for seizing territory began in earnest. At the conclusion of the article, the following sentence occurred, pointing back to Isa. liv. 2, R.V., and so unwittingly introducing the idea that the whole matter related to "Our Israelitish origin," which in point of fact it really does. The words were these: "In proportion to the extent and responsibilities of the British Empire and the demands which compel us to be constantly 'lengthening our cords and strengthening our stakes,' we have sinned greatly less than any other Power." The writer of the article in his apologetic argument never dreamt that, this nation being Ephraim-Israel, no apology or explanations were really needed on their behalf. Their proceedings have all been undertaken in accordance with the Scriptural destiny prescribed for Israel; and were carried out under the guidance and direction of the Lord God of Israel, who, in Gen. xxviii. 14, Isa. liv. 2, and other passages, told them they should, with God's blessing accompanying, "spread abroad to the West, to the East, to the North, and to the South;" and that in so doing they should obey the further command, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left, and thy seed shall possess the nations and make the desolate cities to be inhabited." The two prophecies relate to the same people and to the same circumstances, and the means by which the command is to be obeyed is by doing the very thing the *Times'* writer declares we are compelled to do by "constantly" expanding in all directions. The means by which God has forced us as a nation to carry out His will, is the almost insane rush for colonies made by Germany 12 years ago. That rush forced us to carry out a policy, well described by the German papers of the present day as a reproach to ourselves, but which apply best to the German people themselves, if we read for "Germany" and "German," the words, "Britain" and "the British." "It is evident that Britain cannot silently give way when British interests are directly or indirectly endangered by German plans, and that in such cases Britain should appeal to the same rights as those claimed by Germany. This is the opinion of the vast majority of the British people. . . ."

It is remarkable that at the present moment the German Press, never too friendly towards us, is violently hostile to our nation, and has caught at a sentence in Lord Rosebery's speech in Glasgow which we have already noticed. His lordship said that, "during the last 12 years we had added something like 2,600,000 square miles to our Empire," already vast enough then. The object of the *Times* is to show that while Lord Rosebery was quite correct in his statistics, he failed to show that if we had been "land grabbers" (according to divine prescription, be it said), the Germans and French had been great offenders too, and that in spite of reason or just necessity. Certainly, the Germans and French, being non-Israelite nations, had no divine mandate to acquire more land. The Germans, however, having had in 1884, no colonial territory whatever, in 1896 have acquired in Africa 920,920 square miles, and in the Pacific 120,150 square miles, or a total of 1,023,070 square miles in all. This sudden access of outland Empire was accomplished in one year only, while our Empire beyond sea was commenced 500 years ago, and our sudden enlargement during the last 12 years was the result of Germany's furious demand for territory, which made it necessary for us to secure as much as we could to prevent her barring our South African enlargement northwards from the Cape towards the Zambezi. In the beginning of 1884, our possessions beyond sea were:—

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In Europe	120	square miles
Asia	1,414,130	,,
Africa	300,000	,,
America	3,610,000	,,
Australasia	3,085,540	,,
A total of ...	8,409,790	,,

At this juncture what was the conduct of Germany? She acquired Damaraland and Namaqualand—and wished "to insert a band of German territory between the Cape Colony and the Zambezi. We could not allow this, and therefore made friendly arrangements with Germany and secured our present territories towards the Zambezi from the Cape, and beyond, into Central Africa." Including such additions necessarily made to keep out Germany from stifling us, we acquired in Africa about 2,000,000 square miles. There were extensions in Asia; Burmah to wit, which the French coveted and we had to secure to defend India.

A valuable comparative statement is given by the *Times* of the acquisitions of each Power, thus:—

COMPARISON.

Let us compare in the following table the accessions to the territories of the various Powers principally concerned. We take the total area of the territories belonging to each Power, including that of the mother country, and compare it as it was in 1884 with what it is now in 1896, showing the actual increase in square miles and the proportionate increase as compared with the area 12 years ago:—

—	1884.	1896.	Actual Addition.	Area 1896 compared with 1884.
	Square Miles.	Square Miles.	Square Miles.	
France ...	869,000	3,391,000	2,522,000	3 4-5 times
Gt. Britain	8,530,770	11,129,860	2,599,090	1 1-3 ,,
Germany...	208,670	1,231,740	1,023,070	6 ,,
Belgium ...	11,370	1,011,370	1,000,000	89 ,,
Italy ...	110,620	610,620	500,000	5 ,,

In regard to France, which has added 3⅘th times the territory she had in 1884, up to the present date, we note that in 1884 she had about 600,000 square miles in Africa, 56,000 square miles in Asia, and 9,000 square miles in Oceania, or 665,000 square miles in all, whereas now she possesses 3,391,000 square miles, of which 3,100,000 are in Africa, and 282,000 in Asia, and 9,000 in Oceania, being an addition in 12 years of 2,726,000 square miles! The French additions in recent years, however, include the Sahara Desert, 1,500,000 square miles, Madagascar with the northern portion of Siam in Asia. These are hardly likely to be paying territories in a national sense. The point, however, on which we insist is, that our additions of territory were made in obedience to divine command, and under the Lord's guidance, leading eventually, we believe, to further national enlargement, in order that Christ's kingdom in the earth might thus be prepared and established. Whereas, the growth of Germany, France, Belgium, and Italy, has all been the result of national ambition wholly irrespective of Christ, His work, His Gospel, and His kingdom, and therefore, independent of His blessing.

However much then the nations may denounce and abuse us, through the newspaper press, we believe that the Lord is with us, and is blessing us according to the prophecies, and we therefore, as His people Israel, bless and praise His holy name, for these His undeserved blessings.

We are glad to announce that the Rev. E. J. Kennedy (for many years secretary of the Young Men's Christian Association) has been presented with the living of St. James's, Hatcham. He is a Vice-President of the British-Israel Association.

ODDS AND ENDS.

By W. L. Blore.

There has been a great amount of discussion lately about British foreign trade in nearly all the leading journals, and it is comforting to be assured by the *Daily Telegraph* of Oct. 22nd, in a leading article, that the Board of Trade are about to issue a publication on the subject, whose "scope will not only include the actual amount of the British export trade, but also the amount of the German and United States foreign trade—our two great competitors," &c. "The result, it is understood, is not quite what Lord Rosebery predicted—'Enough to make all your hair stand on end.'" "The report will be ready for publication before the end of the year, and there is excellent authority for the statement that it will then be made quite clear that, taking the relative increases of population in Great Britain, Germany, and the United States into account, our own trade has increased in a greater ratio in proportion to our increase of population than the trade of either of the two countries named." So that individually we are richer than they. "Taking the increase of population into consideration, the position of Great Britain leaves nothing at which to be alarmed." This is most encouraging.

The writer, however, makes one mistake, and that is, that the population of Germany is increasing more rapidly than our own.

The German population in 1891 was ...	49,428,470
,, ,, ,, 1871 ,, ...	41,058,109
	8,370,361
Emigration from 1871 to 1891 was ...	2,000,000
Showing an increase, including emigration, of	10,370,361
Population of United Kingdom in 1891 ...	38,104,975
,, ,, ,, 1871 ...	31,845,379
	6,259,596
Emigration from 1871 to 1891	4,265,000
Showing an increase of	10,524,596

Result.

German increase in twenty years ...	25 per cent.
United Kingdom increase	33 ,,

So that Germany, as to numbers, shows a deficiency of 8 per cent., or 3,300,000 on this percentage. It is well known that Prussia is the leading State in the German Empire, and it may be interesting to ascertain how its population, excluding emigration, has increased in comparison with that of Great Britain, our leading influence here.

Population of Prussia in 1880	27,251,067
,, ,, 1891	29,955,281
Increase in eleven years	2,704,214
Population of Great Britain in 1881 ...	29,710,012
,, ,, ,, 1891 ...	33,028,172
Increase in ten years	3,318,160

In eleven years Prussia increased nearly 10 per cent.; but Great Britain in ten years increased 11 per cent. As it is, the leading division of the United Kingdom, with an area of 90,000 square miles, supports in greater comfort three millions in population more than Prussia does upon 135,000 square miles. In our area we support 366 per square mile, whilst Prussia supports only 222 per square mile—thus, taking area into consideration, showing a deficiency in

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population of nearly twenty millions as compared with Great Britain.

But the remarkable thing is, that the actual aggregate of increase is so much larger with the United Kingdom than with Germany. As to those who have been left at home, the increase in both cases is 20 per cent. nearly. Whitaker tells us (page 545) that "it has been computed that there are 7,000,000 Germans resident in the United States," in which the gross population increased in the twenty years 1870—1890 by 24,000,000, or 60 per cent.; whilst in Australasia the population has increased by 50 per cent. in the same period. Thus we see that, both at home and abroad, our population is fast outstripping that of Germany. Taking all our colonies, inclusive of the United States, into account, we have in 1896 about 120 million English-speaking people under our rule; and we see that the rate of increase varies from 33 per cent. in the mother country to 60 per cent. in the United States, during twenty years.

Now let us take the lowest rate—that of the mother country—as the rate of increase for each twenty years during the next century, and we shall arrive at nearly 500 millions. This may give one some idea of the future position of Australasia and North America, the two continents peculiarly adapted for the homes of this large population. But, should the increase in the United States alone be sustained at the present rate, and no increase allotted to any other member of our family, the result will be nearly 750 millions in 1996.

Another subject that has attracted my attention is the profit arising out of the commerce of the United Kingdom. Taking the difference between our exports and imports, we find that our customers sent us back £130,000,000 more than we sent them, to which we have to add £22,000,000 for bullion, specie, and precious stones, giving the United Kingdom a balance of £152,000,000 for 1894. This balance represents also a portion of the interest on all colonial and foreign investments, and the freightage and passenger account of twelve million tons of shipping.

Our interest account with foreign countries and our dependencies is enormous; but, making allowance for the last two items, we may take the profit on our purely commercial trade at £80,000,000 per annum, independent of manufacturing profit. The following extract, containing an account of the movement of navigation for nine years, may be interesting to some of your readers:—

"The information contained in the statistics recently published by the Chamber of Commerce of Paris is calculated to make Frenchmen reflect, and especially those interested in the ocean-carrying trade. The movement of navigation between the various countries of the world from 1883 to 1892 shows that, while for the mercantile navy of England there was an increase of 7,790,000 tons, for Germany 7,309,000 tons, for the United States 5,674,000 tons, and for Italy 5,510,000 tons, the movement of navigation for France was almost completely stationary, the increase being only 250,000 tons. In addition to these eloquent figures, the annual statistics published by the Bureau Veritas disclosed the fact that during the last eight years, from 1887 to 1895, the increase in the steam commercial navy of France was 142,346 tons, against an increase for Germany of 678,475 tons, and for England and her colonies of 3,391,784 tons. Moreover, during 1895, the total movement in the French ports was 19,000,000 tons, 7,000,000 of which were carried by French vessels, and 12,000,000 by foreign ships. As for the traffic through the Suez Canal, the last statistics published, those of 1894, are eloquent. Two thousand and fifty vessels, with a total tonnage of 5,023,477 tons, were English, 200 ships, with a tonnage of 401,877 tons, were German; 84 ships, with a tonnage of 137,044 tons, were Dutch; and only 55 vessels, of a total tonnage of 122,538 tons, were French. In 1894, the general trade of the French colonies, Algeria and Tunis being excepted, amounted to 476,000,000f. In that total, foreign countries figured for 259,000,000f., leaving France 217,000,000f., or 21,000,000f., less than half. In that year the French colonies bought 219,000,000f. worth of goods, of which 124,000,000f. came from foreign countries, and 95,000,000f. only from France. They exported, that is to say sold, goods during the same year to the amount of 252,000,000f., of which 134,000,000f. went to foreign countries and 118,000,000f. to France."

The movement of navigation must not be confounded with the increase of shipping.

Hill House, Sandown, I.W., Oct. 26, 1896.

WARS AND RUMOURS OF WARS.—TURKEY AND THE KINGS OF THE EAST.

By John S. Anderson.

PART III.

(*Continued from page 473.*)

In a former paper, page 472, we showed the manner in which the Turkish Empire is being dried up in accordance with the prophecy in Rev. xvi. 12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."

The object of the present paper is, as promised, to show the locality of the dominions of the kings of the East, and who they are for whom the Empire of Turkey is being dried up.

Referring again to Heycocks "Kings of the East," we find that before we can show who they are we must first ascertain what part of the world is meant in Scripture by the East.

"Commentators having very generally concluded that the title of 'Kings of the East' is meant to be applied to the Jews, must have also concluded the promised land to be the East. A little reflection will convince every reader of Scripture, that this is contrary to the often-repeated language of both the Old and New Testaments. By comparing 'Scripture with Scripture,' we shall be able to clear up this matter, and show where the east is to be looked for. In Isa. xliii. 5, 6, it is written, '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.' In this passage the east is as distinct from Judea, the place to which the Jews are to be brought, as are the west, north or south.

"In Matt. ii. 1, it is said, 'Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem.' . . . Again in Dan. viii. 9, the prophet writes: 'And out of one of them came forth a little horn, which waxed exceeding great, toward the south and toward the east, and toward the pleasant land.'

"Here also the pleasant land, or Judea, is placed as distinctly separate from the east, as it is from the south. And no reasoning can make Judea and the east mean the same country. By attending to this prediction of Daniel's, and

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examining how it has been fulfilled, it will lead us to discover where the east really is. Toward it the little horn or Mahommedan power was to wax exceeding great."

He then traces the rise and progress of this Power from the year 863 through their eastern conquests, a Moslem Dominion being for the first time established in the heart of India in one of its greatest cities, Delhi, in 1174, to the mission of Captain W. Hawkins, in 1607, who along with Captain Keeling, endeavoured to open a commercial intercourse with India, but "the Mogal Emperor declined writing to the king of England, because it was unsuitable to the dignity of the Great Mogal to write to so petty a prince." Let us pause for a moment to consider the change in the relative position of the two Powers since that period; and where can there be found a more perfect illustration of the passage, 'He hath put down the mighty from their seat, and exalted them of low degree?' The humbled descendant of the once Great Mogal is now a submissive subject and pensioner of that merchant company which in vain sought to obtain a letter to their own prince, whilst the merchant company has itself become a sovereign Power, and as kings reign over 80,000,000 of subjects, and in his presence wield over the dominions of his ancestors the sceptre wrenched from his hands. How great and wonderful is the contrast, and while seeking how it has been effected, may the important answer given by the Almighty to the question, 'Who hath wrought and done it?' in the 4th verse (Isa. xli.) be constantly kept in view, lest the great first cause be lost sight of amidst the secondary causes, the instruments of His power. "I the LORD. . . . I am He."

"Less than 250 years have elapsed (Heycock wrote in 1849) since a body of merchants petitioned Queen Elizabeth to grant them exclusive privileges of trade to India; their charter having been granted them on the 31st December, 1600, which formed the petitioning merchants into an incorporated company, under the title of 'Governors and Company of Merchants of London, trading to the East Indies,' commonly known under the name of the 'East India Company.' The form of government adopted by this mercantile company is such as enables them to bear the title of 'kings of the East' given them in the Revelation.

"The governing power is not vested in the Queen of England, or in any particular person. . . . This government, in its rise and constitution, is without a parallel, and by its form makes the East India proprietors, as they have been frequently called, merchant kings. . . . It is further stated (see Isa. xli. 2, 3), that the nations were given before them. Though put in the form of a question, it is evident the words are prophetic, 'Who gave the nations before him?' Throughout the Scriptures it is very common to speak of a power, and apply to it the same personal pronouns which are used to a king or person.

"In the 18th chap. of Isaiah, it is written, 'Woe to the land shadowing with wings,' &c. and in the 3rd verse the personal pronoun 'he' is applied to this land represented as shadowing with wings. In the same manner, in the words under examination at present, the power raised up in the east is spoken of as a person, and it is only by comparing the history of the East India Company with the description given by the prophet, that it becomes evident that they are the party intended."

Since this was written (1849) the dominions under the East India Company, as is well known, were (on the 5th Nov., 1858) taken over by Her Majesty the Queen, who in 1877 formally assumed the title of Empress of India.

With these facts before us, we can arrive at no other conclusion, but that the British nation is that to which the prophet refers as "The kings of the East." It is very remarkable that Heycock also proves that we, the British nation, are the people chosen of God to restore the Jews to Palestine, quoting Isa. lxvi. as containing a commission from God to "the isles afar off" to raise up the tribes of Jacob and to restore the desolations of Israel (meaning the Jews).

Thank God we are now able to see, what was not vouchsafed to Mr. Heycock, that "we" are none other but the long-"lost" Israel.

Croydon, September 7th, 1896.

NUTS FOR SCEPTICS TO CRACK.

By GEORGE E. INGLIS.

A FEW questions for ministers and Bible students to peruse and digest will be in order, answers to which will doubtless bring forth a wide variety of opinion. However, there is but one answer which is strictly scriptural.

1. If the Ten Tribes of Israel were never lost, but returned to Palestine with the Jews under Cyrus, how can you account for the failure of Amos ix. 15, "I will plant them upon their land, and they will no more be pulled up out of their land?"

2. Zechariah, writing 427 B.C., and after the return of the Jews, speaks of the return of the House of Joseph as yet future, still predicting their dispersion in far countries and their ultimate restoration, as a multitude, and as a powerful and God-fearing people.

3. At what time in the forgotten history of the race has the House of Joseph enjoyed the birthright blessings of Gen. xlviii. 19, "He shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, for he shall become a multitude of nations?" What nation to-day is a multitude of nations? Deut. xxxiii. 13, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, for the deep that enricheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things put forth by the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstlings of his bullock, and his horns are like the horns of the unicorn; with them he shall push the people to the ends of the earth, and they are the ten thousands of Ephraim (England) and the thousands of Manasseh (United States)."

4. Is it a legitimate exposition of Exek. xxxvii. to say that the "dry bones" represent the "Gentile nations" when ver. 12 says, "Son of man, these bones are the whole House of Israel," the context promising a union of the whole House of Judah and Ephraim, &c.?

5. Must not Israel exist as a nation before the fulfilment of Jer. iii. 18, "In those days the House of Judah shall walk with (to) the House of Israel," &c.?

6. Why do our exegetes take two-thirds of Dan. ii. referring to the gold, silver, and brass, and iron, and clay kingdoms as being literal, and the remaining portion referring to

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the stone kingdom as being spiritual? And upon whose authority?

7. Has the event of Ezekiel xxxvii. 21 yet taken place? "I will take the children of Israel from among the heathen, and I will gather them on every side, and bring them into their own land; and I will make them (Judah and Israel) 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."

8. Where is the historical union of all the tribes?

9. What has become of David's throne which God says is to last for ever, &c.?

10. The promise of Isa. lxvi. 19 says, "I will send those that escape of them to Tarshish and Javan, the isles afar off." When was that promise fulfilled, or is it still future?

11. Another promise, Isa. xxxvii. 31, 32, "And the remnant that is escaped of the House of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this."

12. Does Ezek. xvii. throw any light upon when this promise of Isa. xxxvii. 31 was possibly fulfilled? And is it possible, as we are told that the tribe of Benjamin escaped from Jerusalem before Titus destroyed it, that they might also be a portion of that remnant who found their way to the "isles afar off," and went to those who had already been carried there with that tender twig of Ezek. xvii.?

13. Is it legitimate, or logical, or biblical, for our Christian ministers to generously bestow all the curses upon the Jews, and to appropriate to the Church all the blessings promised to the Jews and to their brethren of the House of Israel? If so, and if Isa. xxvii. 6, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud and fill the face of the earth with fruit," can be spiritualized into meaning the Church, to whom then (unless the Church and Israel are synonymous) belong the words of Isa. xli. 14, 15, "Fear not; thou worm Jacob, ye men of Israel: I will help thee, saith the Lord. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

14. Does not Isa. xli. 14, 15 refer to the same people as Isa. xxvii. 6?

15. Can the Gentiles, the "wild olive tree" grafted into the good olive tree, have usurped the fatness and the mission of the good olive tree simply because some of the natural branches were broken off?

16. Was not Christ's command (Matt. x. 5, 6), "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the House of Israel," a recognition by our Saviour of the existence of the dispersed among the Gentiles?

17. Did not Peter in his epistle fulfil the command of Matt. x. 5, 6?

18. Does the declaration, "The kingdom of God shall be taken from you and given to a nation (*ethnos*) bringing forth the fruits thereof," mean what it says, or, as we are taught to believe, the conglomeration of nations receiving the Gospel, and called the Gentile Church?

19. If all the blessings of the prophecies are for the Jews (two tribes) without their brethren of the House of Israel, what was the meaning of the words of Simeon in Luke ii. 30—32, "For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel?"

As we, the Anglo-Saxons, have been a light to lighten the Gentiles, being "His witnesses," "a peculiar people to show forth His praise," "made high above all nations," "lending unto many and borrowing from none (Ephraim), ruling over many and being ruled by none," also possessing "the Gates of their enemies," fulfilling the mission stated for Israel in Isaiah, Jeremiah, and throughout the prophecies, being to-day the servants of God; do you not think it probable that in us—the Anglo-Saxons—is fulfilled Isa. lxii. 2, "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name (Saac-sin—Saxons)? And are we not also fulfilling Isa. lxvi. 19, "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, Tubal and Java, 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 this mean that the Gentiles have usurped this glorious mission (declared as Israel's) and are to-day preaching the Gospel to the Gentiles? Hardly. Then would it not be "life from the dead" to find that our forefathers veritably were those "lost sheep of the House of Israel?" and that God Almighty has been sanctified in them in the midst of many people, and that we do "remember" Isa. xliv. 21, 22, "Remember these, O Jacob and Israel; for thou art My servant; I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy trangressions, and, as a cloud, thy sins: return unto Me, for I have redeemed thee." And Isa. xlviii. 11, "For Mine own sake, even for Mine own sake, will I do it; for how should My name be polluted? And I will not give My glory unto another." Are there any conditions attached to these promises? None. "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. liv. 8, "For the Lord thy God hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. xiv. 2).

If we, the Anglo-Saxons, have had, and are having, fulfilled in us all these many blessings, and yet we are not Israel, we shall have to surrender them to the rightful owners; or, if we be not His people, and have this glory which He sware to give to none other, how much will there be left for the heirs?

Des Moines, Iowa, June 10th, 1896.

[From *The Tribes* (Vol. I., No. 3), Denver, Colorado, August, 1896.]

THE TEN TRIBES IN ENGLAND AND AMERICA.

By M. L. Streator, A.M.

The following is from the October No. of *The Tribes*, our Denver, Colorado, contemporary:—

"THE ELECT RACE.

"The Apostle Peter in writing to the sojourners of the dispersion, says to them, 'Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession' (1 Peter ii. 9). Peter was not writing to Gentiles, but to Israelites scattered abroad. It is not true of the Gentiles that they are an elect race, and a people for God's own possession. The great Apostle Paul in treating of the restoration of Israel, says, 'The gifts and calling of God are with-

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examining how it has been fulfilled, it will lead us to discover where the east really is. Toward it the little horn or Mahommedan power was to wax exceeding great."

He then traces the rise and progress of this Power from the year 863 through their eastern conquests, a Moslem Dominion being for the first time established in the heart of India in one of its greatest cities, Delhi, in 1174, to the mission of Captain W. Hawkins, in 1607, who along with Captain Keeling, endeavoured to open a commercial intercourse with India, but "the Mogal Emperor declined writing to the king of England, because it was unsuitable to the dignity of the Great Mogal to write to so petty a prince." Let us pause for a moment to consider the change in the relative position of the two Powers since that period; and where can there be found a more perfect illustration of the passage, 'He hath put down the mighty from their seat, and exalted them of low degree?' The humbled descendant of the once Great Mogal is now a submissive subject and pensioner of that merchant company which in vain sought to obtain a letter to their own prince, whilst the merchant company has itself become a sovereign Power, and as kings reign over 80,000,000 of subjects, and in his presence wield over the dominions of his ancestors the sceptre wrenched from his hands. How great and wonderful is the contrast, and while seeking how it has been effected, may the important answer given by the Almighty to the question, 'Who hath wrought and done it?' in the 4th verse (Isa. xli.) be constantly kept in view, lest the great first cause be lost sight of amidst the secondary causes, the instruments of His power. "I the LORD. . . . I am He."

"Less than 250 years have elapsed (Heycock wrote in 1849) since a body of merchants petitioned Queen Elizabeth to grant them exclusive privileges of trade to India; their charter having been granted them on the 31st December, 1600, which formed the petitioning merchants into an incorporated company, under the title of 'Governors and Company of Merchants of London, trading to the East Indies,' commonly known under the name of the 'East India Company.' The form of government adopted by this mercantile company is such as enables them to bear the title of 'kings of the East' given them in the Revelation.

"The governing power is not vested in the Queen of England, or in any particular person. . . . This government, in its rise and constitution, is without a parallel, and by its form makes the East India proprietors, as they have been frequently called, merchant kings. . . . It is further stated (see Isa. xli. 2, 3), that the nations were given before them. Though put in the form of a question, it is evident the words are prophetic, 'Who gave the nations before him?' Throughout the Scriptures it is very common to speak of a power, and apply to it the same personal pronouns which are used to a king or person.

"In the 18th chap. of Isaiah, it is written, 'Woe to the land shadowing with wings,' &c. and in the 3rd verse the personal pronoun 'he' is applied to this land represented as shadowing with wings. In the same manner, in the words under examination at present, the power raised up in the east is spoken of as a person, and it is only by comparing the history of the East India Company with the description given by the prophet, that it becomes evident that they are the party intended."

Since this was written (1849) the dominions under the East India Company, as is well known, were (on the 5th Nov., 1858) taken over by Her Majesty the Queen, who in 1877 formally assumed the title of Empress of India.

With these facts before us, we can arrive at no other conclusion, but that the British nation is that to which the prophet refers as "The kings of the East." It is very remarkable that Heycock also proves that we, the British nation, are the people chosen of God to restore the Jews to Palestine, quoting Isa. lxvi. as containing a commission from God to "the isles afar off" to raise up the tribes of Jacob and to restore the desolations of Israel (meaning the Jews).

Thank God we are now able to see, what was not vouchsafed to Mr. Heycock, that "we" are none other but the long-"lost" Israel.

Croydon, September 7th, 1896.

NUTS FOR SCEPTICS TO CRACK.

By GEORGE E. INGLIS.

A FEW questions for ministers and Bible students to peruse and digest will be in order, answers to which will doubtless bring forth a wide variety of opinion. However, there is but one answer which is strictly scriptural.

1. If the Ten Tribes of Israel were never lost, but returned to Palestine with the Jews under Cyrus, how can you account for the failure of Amos ix. 15, "I will plant them upon their land, and they will no more be pulled up out of their land?"

2. Zechariah, writing 427 B.C., and after the return of the Jews, speaks of the return of the House of Joseph as yet future, still predicting their dispersion in far countries and their ultimate restoration, as a multitude, and as a powerful and God-fearing people.

3. At what time in the forgotten history of the race has the House of Joseph enjoyed the birthright blessings of Gen. xlviii. 19, "He shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, for he shall become a multitude of nations?" What nation to-day is a multitude of nations? Deut. xxxiii. 13, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, for the deep that enricheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things put forth by the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstlings of his bullock, and his horns are like the horns of the unicorn; with them he shall push the people to the ends of the earth, and they are the ten thousands of Ephraim (England) and the thousands of Manasseh (United States)."

4. Is it a legitimate exposition of Exek. xxxvii. to say that the "dry bones" represent the "Gentile nations" when ver. 12 says, "Son of man, these bones are the whole House of Israel," the context promising a union of the whole House of Judah and Ephraim, &c.?

5. Must not Israel exist as a nation before the fulfilment of Jer. iii. 18, "In those days the House of Judah shall walk with (to) the House of Israel," &c.?

6. Why do our exegetes take two-thirds of Dan. ii. referring to the gold, silver, and brass, and iron, and clay kingdoms as being literal, and the remaining portion referring to

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the stone kingdom as being spiritual? And upon whose authority?

7. Has the event of Ezekiel xxxvii. 21 yet taken place? "I will take the children of Israel from among the heathen, and I will gather them on every side, and bring them into their own land; and I will make them (Judah and Israel) 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."

8. Where is the historical union of all the tribes?

9. What has become of David's throne which God says is to last for ever, &c.?

10. The promise of Isa. lxvi. 19 says, "I will send those that escape of them to Tarshish and Javan, the isles afar off." When was that promise fulfilled, or is it still future?

11. Another promise, Isa. xxxvii. 31, 32, "And the remnant that is escaped of the House of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this."

12. Does Ezek. xvii. throw any light upon when this promise of Isa. xxxvii. 31 was possibly fulfilled? And is it possible, as we are told that the tribe of Benjamin escaped from Jerusalem before Titus destroyed it, that they might also be a portion of that remnant who found their way to the "isles afar off," and went to those who had already been carried there with that tender twig of Ezek. xvii.?

13. Is it legitimate, or logical, or biblical, for our Christian ministers to generously bestow all the curses upon the Jews, and to appropriate to the Church all the blessings promised to the Jews and to their brethren of the House of Israel? If so, and if Isa. xxvii. 6, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud and fill the face of the earth with fruit," can be spiritualized into meaning the Church, to whom then (unless the Church and Israel are synonymous) belong the words of Isa. xli. 14, 15, "Fear not; thou worm Jacob, ye men of Israel: I will help thee, saith the Lord. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

14. Does not Isa. xli. 14, 15 refer to the same people as Isa. xxvii. 6?

15. Can the Gentiles, the "wild olive tree" grafted into the good olive tree, have usurped the fatness and the mission of the good olive tree simply because some of the natural branches were broken off?

16. Was not Christ's command (Matt. x. 5, 6), "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the House of Israel," a recognition by our Saviour of the existence of the dispersed among the Gentiles?

17. Did not Peter in his epistle fulfil the command of Matt. x. 5, 6?

18. Does the declaration, "The kingdom of God shall be taken from you and given to a nation (*ethnos*) bringing forth the fruits thereof," mean what it says, or, as we are taught to believe, the conglomeration of nations receiving the Gospel, and called the Gentile Church?

19. If all the blessings of the prophecies are for the Jews (two tribes) without their brethren of the House of Israel, what was the meaning of the words of Simeon in Luke ii. 30—32, "For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel?"

As we, the Anglo-Saxons, have been a light to lighten the Gentiles, being "His witnesses," "a peculiar people to show forth His praise," "made high above all nations," "lending unto many and borrowing from none (Ephraim), ruling over many and being ruled by none," also possessing "the Gates of their enemies," fulfilling the mission stated for Israel in Isaiah, Jeremiah, and throughout the prophecies, being to-day the servants of God; do you not think it probable that in us—the Anglo-Saxons—is fulfilled Isa. lxii. 2, "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name (Saac-sin—Saxons)? And are we not also fulfilling Isa. lxvi. 19, "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, Tubal and Java, 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 this mean that the Gentiles have usurped this glorious mission (declared as Israel's) and are to-day preaching the Gospel to the Gentiles? Hardly. Then would it not be "life from the dead" to find that our forefathers veritably were those "lost sheep of the House of Israel?" and that God Almighty has been sanctified in them in the midst of many people, and that we do "remember" Isa. xliv. 21, 22, "Remember these, O Jacob and Israel; for thou art My servant; I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy trangressions, and, as a cloud, thy sins: return unto Me, for I have redeemed thee." And Isa. xlviii. 11, "For Mine own sake, even for Mine own sake, will I do it; for how should My name be polluted? And I will not give My glory unto another." Are there any conditions attached to these promises? None. "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. liv. 8, "For the Lord thy God hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. xiv. 2).

If we, the Anglo-Saxons, have had, and are having, fulfilled in us all these many blessings, and yet we are not Israel, we shall have to surrender them to the rightful owners; or, if we be not His people, and have this glory which He sware to give to none other, how much will there be left for the heirs?

Des Moines, Iowa, June 10th, 1896.

[From *The Tribes* (Vol. I., No. 3), Denver, Colorado, August, 1896.]

THE TEN TRIBES IN ENGLAND AND AMERICA.

By M. L. Streator, A.M.

The following is from the October No. of *The Tribes*, our Denver, Colorado, contemporary:—

"THE ELECT RACE.

"The Apostle Peter in writing to the sojourners of the dispersion, says to them, 'Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession' (1 Peter ii. 9). Peter was not writing to Gentiles, but to Israelites scattered abroad. It is not true of the Gentiles that they are an elect race, and a people for God's own possession. The great Apostle Paul in treating of the restoration of Israel, says, 'The gifts and calling of God are with-

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out repentance' (Rom. xi. 29), that is, they are without change of purpose on the part of God, or, as it reads in the margin of the Revised Version, they are not repented of. God adheres to His original purpose in the selection of Israel, whom He calls 'My people, My chosen' (Isa. xliii. 20). While under the Gospel of Christ the conditions of salvation are the same to all people of all races, the gifts and calling of God are not the same to all persons, nor to all races, for none are so well fitted to accomplish the divine work throughout the world as the race which God hath chosen. According to God's own purpose and promise Israel becomes at the appointed time the colonizing and the missionary race of the world.

"When the patriarch Jacob was blessing Joseph just before his approaching death he said concerning the sons of Joseph, Ephraim and Manasseh, 'Let my name be named on them, and the name of my fathers, Abraham and Isaac' (Gen. xlviii. 16). Hence the posterity of Joseph are called 'the children of Israel' (Hosea i. 10, 11), 'the House of Isaac' (Amos vii. 9, 16), 'the seed of Abraham' (Isa. xli. 8).

"We need to firmly fix in our minds the radical and all-important distinction between Judah and Joseph, and between their descendants the Jews and the Israelites. Now I entreat you that none of you will go hence reporting that I believe and teach that we are Jews, for I have no such conception whatever. Judah was only one son among twelve sons. The Jews were only one tribe among twelve tribes. I admit that the tribes of Benjamin and Levi were incorporated for awhile with the tribe of Judah. These constituted the Jewish nation. All of them were called Jews. But there were Ten Tribes under the leadership of Ephraim that rebelled against the House of David and the tribe of Judah, and set up for themselves another kingdom in northern Palestine. Over and over and over again these Ten Tribes are called the House of Israel and the children of Israel, and they are contrasted with the House of Judah. While all Jews are Israelites in the broader sense of the term, all Israelites are not Jews. While the priesthood was given to the tribe of Levi, and the kingship to the House of Judah, the promise of the multitudinous race, the company of nations, the assembly of peoples and the fulness of the nations was given to Joseph and Ephraim. If we lose sight of these manifest distinctions, we will fail to understand one-third of the Bible. Rehoboam, the king of Judah, gathered his army, and was about to attempt the coercion of the northern tribes. But God forbade him to do it. He spake to the king of Judah, and the House of Judah and Benjamin, saying, 'Ye shall not go up nor fight against your brethren the children of Israel: return every man to his house: for this thing is of Me' (1 Kings xii. 24). As said in the Scriptures, 'It was a thing brought about of the Lord' (1 Kings xii. 15). From that time onward the promises and prophecies concerning Israel and Judah follow divergent lines of development. We must distinguish between Israel and Judah in order at all to understand God's sure word of prophecy.

"The divergent lines of destiny and history concerning Joseph and Judah are to meet together a little beyond our own times, for the crisis of the ages is approaching, when Ephraim and Judah will become one in the hand of the Lord. Here we have the two witnesses spoken of both in the Old Testament and the New Testament. The two witnesses are the House of Joseph and the House of Judah. God foretells the contrasted destiny of each with minute precision; and the history of four thousand years confirms the truthfulness and accuracy of His prophetic word. He Himself appeals to this accomplishment in history of His purpose and promise as declared in prophecy as the supreme evidence at the crisis of the ages of His own Godhead. 'Ye are My witnesses, saith the Lord, that I am God' (Isa. xliii. 8—12; xliv. 8.)

"The promise that Abraham should become 'the father of a multitude of nations' (Gen. xvii. 4), embraced Sarah his wife, for of her it was said, 'She shall be a mother of nations' (Gen. xvii. 16). Hence the promised and the elect race of many nations, does not include the descendants of Abraham and Hagar, as the Ishmaelites and Saracens, famous in history; nor the descendants of Abraham and Keturah, as the Midianites of ancient times, and the Brahmins, still numerous in the East. While these persons were children of Abraham, they were not the children of promise. 'For not all who are of Israel, the same are Israel; nor yet because they are a seed of Abraham are they all children; but, 'In Isaac shall there be called to thee a seed.' That is: not the children of the flesh—the same are children of God; but the children of the promise are reckoned as a seed. For this word is one of promise: 'According to this season will I come, and there shall be to Sarah a son' (Rom. ix. 6—9, Rotherham's Translation). Abraham's offspring by Hagar and Keturah were not children of promise. But Abraham's son by Sarah was the child of the promise.

"Isaac, the child of the promise, was to become the father of the many nations of the promise. The elect race is the race of Isaac. The word of promise is this:—'In Isaac shall thy seed be called.' The chosen race descends from Abraham through Isaac, and bears the name of Isaac. Hence Jacob, the patriarchal prophet, said, 'Let the name of Isaac be named on them' (see Gen. xlviii. 16). Consequently they are called Isaac's sons. The root of the word Isaac is Saac, or Saka. The yod is the smallest letter of the Hebrew alphabet. In the rapid pronunciation of the compound word it would be readily eliminated. Thus Isaac's sons becomes Sac's sons, which combines into our modern word Saxons. The Saxons are literally and etymologically the sons of Sac or Saka, who was Isaac. The word appears in history in many different forms, as Sakasuni, Sacae, Saki, Saxones, etc., all of which are patronymics, meaning sons of Sac or Saka. Just before the Israelites of the Ten Tribes went forth from their native land into exile, they began, according to the word of promise and the prediction of Jacob, to appropriate to themselves the name of Isaac. They said to the prophet Amos:

"'Prophecy not against Israel,
And drop not thy word against the house of Isaac' (Amos vii. 16).

"He also said to them,

"'The high places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste.' (Amos vii. 9).

"The Hebrew parallelism in these two couplets shows that the House of Isaac is Israel. The Hebrew form of Isaac is YITZCHAK. The original form of Saxon is YITZCHAKSKA. This ethnical name in some of its various forms they have carried with them from Palestine and the days of Amos in their wanderings over the world down to our own times. In Christ we are Christians; in Isaac we are Saxons. The elect race, chosen of God for the accomplishment of His great and gracious purposes throughout the world, is the Saxon race. This grand and mighty race is Israel, the ethnical servant of Jehovah, chosen of God to carry onward the work of the Messiah, the personal servant of Jehovah,

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"'In Isaac shall thy seed be called.'

"God's decree is fulfilled in our ethnical name of Saxons. The history of our own times is exhibiting the fulfilment of God's declaration concerning them.

"'This people have I formed for Myself;
They shall show forth My praise' (Isa xliii. 21).

"In vindicating the divine choice in the selection of the elect race, the Apostle Paul shows that God of His own sovereign will chose of the only two sons of Isaac, children of the same father and mother, children that were twins, one in preference to the other. In infinite wisdom He chose the people that were the fittest for accomplishing His purpose. It was not a personal, but a national and racial election which God had in view. Instead of considering them as merely two persons, He regards them as the heads and the representatives of 'two nations' and 'two peoples,' and looking forward into their national development in the future He speaks of the different nations springing from them, when He says,

"'The one people shall be stronger than the other people;
And the elder shall serve the younger' (Gen. xxv. 23).

"The Apostle Paul, in confirmation of the wisdom of the divine choice recorded in the first book of the Old Testament, quotes from the prophecy of Malachi, the last book of the Old Testament, 'Jacob I loved, but Esau I hated' (Rom. ix. 13). The divine election between the two peoples preceded the birth of the two children who became their progenitors. The principle of the divine choice was the fitness of the one people and the unfitness of the other people for accomplishing the divine work. God chose for His own people the race best adapted to do His work. He had the right to do this. It was best for all the world that the Judge of all the earth should make such an election. But the declaration that He hated Esau was made long after the people of Esau had manifested their savage and blood-thirsty character. He says to Esau, 'Sith thou hast not hated blood, therefore blood shall pursue thee' (Ezek. xxxv. 6).

"The context of the Scripture which Paul quotes from Malachi, is very significant, but has been sadly overlooked. The passage reads thus: 'But Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. Whereas Edom saith, We are beaten down, but we will return and build the desolate places' (Mal. i. 3, 4). This return of Esau from his exile after the desolation of his mountains and heritage has been overlooked by nearly all expositors. Yet its fulfilment constitutes one of the great facts of history. From Ezekiel we learn who these people are. It was Edom who said of Israel and Judah, 'These two nations and these two countries shall be mine, and we will possess it' (Ezek. xxxv. 10). Edom executed his purpose to return. The children of Esau exclaimed, 'The ancient high places are ours in possession' (Ezek. xxxvi. 2). 'Therefore, thus saith the Lord God: Surely in the fire of My jealousy have I spoken against the residue of the nations, and against all Edom, which have appointed My land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey' (Ezek. xxxvi. 5). What people took possession of the Lord's land? The Ottomans, who are 'thy mighty men, O Teman' (Obad. 9), who was a grandson of Esau (Gen. xxxvi. 11). Who led the conquering army? Omar. This was the name of another grandson of Esau. The general was named for his ancestor. What building occupies the chief of the high places, the site of Solomon's temple? The mosque of Omar! What people conquered the two countries of the two peoples, Israel and Judah, and possess it today? The unspeakable Turks, relentless in cruelty and revelling in human gore. Yet they are descendants of Abraham, Isaac and Esau. Can you not now perceive something of the wisdom of omniscience in choosing the race of Jacob rather than the race of Esau for the accomplishment of his purpose in the world. The race of Esau are vessels of wrath which have become fit for destruction. Hence the Lord of Hosts says, 'They shall build but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation for ever" (Mal. i. 4). The Bible foretells the fall of Turkey and Mohammedism in the direful doom of Edom. Read what it says about the wrath that is coming upon them to the uttermost.

"We will the better appreciate the privileges and blessing of Saxon-Israel, the elect race, through whom the Lord according to His purpose and choice is saving and elevating the world, when we contrast it with the debasing character and appalling doom of Esau, the unspeakable Turk.

"'Blessed is the nation whose God is the Lord;
The people whom He hath chosen for His own inheritance' (Psa. xxxiii. 12)."

THE CHURCH AND THE NATION OF ISRAEL.

How is it that the Church in this land—meaning by "The Church" the national, established "Church of England,"—seems to have lost its hold of the nation, and that vast masses of the people refuse to obey or belong to her, but hold aloof from her as an evil thing and will have none of her? This thing is true, however we may dislike to recognise the fact. If we were to look more deeply into the matter, we should probably find that "This thing is from the Lord," even as Ephraim's departure from Judah and Benjamin, in 1 Kings xii. 24, was also declared by the Lord to be according to His will and purpose. "Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of Israel; for this thing is from Me." The separation between the nation in part and the Church has been brought about in great measure by the refusal of the Church to recognise the nation with the lay people thereof as part of the Church, and neglecting to consult the laity in that capacity, with regard to the changes contemplated in the ritual and mode of public worship by the clergy. There is a significant paragraph in *The Christian* for September, which looks like a good beginning towards a better understanding between the laity and clergy, if only the proposals could be carried out. *The Contemporary*, from which *The Christian* quotes, makes the source of the information respectable. If the proposal were only carried into effect, we should soon witness a great change for the better in the relations between the laity and clergy. Misunderstandings and alienation would cease, and peace would probably reign between these two sections of the Church, who in truth constitute the national establishment. *The Christian* wrote as follows:—

"Rev. Chancellor Lias, in *The Contemporary*, pleads for the treatment of the laity as an integral portion of the Church of God, as the first step towards placing the Church of England in touch with the nation. He argues that their assent should be obtained to all appointments; that they should be consulted in all parish affairs, including the mode of conducting services; that no church work or legislation

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should be initiated without their approval; and that if this were done, many obstacles which now exist to a cordial understanding between the clergy and the people would disappear at once. It is at least certain that if this work were done, it would demonstrate the fact that the High Church movement is a movement of the clergy and not of the laity, and the extravagancies of ritual in many of the Churches would be summarily put a stop to."—*The Christian*, September, 1896.

"The extravagancies of Ritual" are at present repulsive to large bodies of the laity, who now, in consequence, are driven to join the Non-Conforming Churches around them against their will. Were the laity to have a voice in regard to such ritual, they would be attracted once more to the simplicity of the Protestant services of our protesting Church, and union instead of discord would reign throughout our land. To this we have to come as a nation according to the prophecies, and the sooner the better! See Isa. lii. 8, lx. 5; Jer. xxxii. 39, xxxi. 34; Zeph. iii. 9; Ezek. xi. 17—20.

HOW THE IDENTITY MAY BE PUBLISHED.

WE have lately had many suggestions how best to make known the facts of Our Identity, and symptoms of that "impatience" respecting which the Rev. Dr. Hanan wrote so well in the BANNER of October 7th last, have shown themselves in several quarters.

The British-Israel Identity Association, by its Secretary, has sent us a scheme for a "Forward Movement," whereby it is hoped that the Identity will be carried into the opposing camps of our opponents from the fort we have held successfully for a good many years past. They suggest that handbills, leaflets, pamphlets, and booklets, powerfully written and attractively got up, should be distributed at Church and chapel doors as the congregations are coming out; that a large system of distribution be organized for the streets, trains, 'busses, boats, &c. &c., the reading so distributed being of an attractive nature, to arrest attention, and "induce readers to ponder and ask questions, and expect answers from their clergy and ministers, lay preachers, Bible-class leaders, Sunday-school teachers," &c. The Association wants these papers to exhibit "samples of present day preaching, compared with what it ought to be, according to the Book of God!" As such literature can hardly be got without a great effort, it is suggested that the Editors of the "Covenant People" and of the BANNER OF ISRAEL meet, consult with the Council of the London British-Israel Association, and then call on believers all round the world to produce able essays, such as those described above, to be afterwards examined, and finally issued, to produce the desired result. The question of cost is also considered, but as the proposal includes the idea that "some one" should pay for a quantity of the printed matter so produced, and the Council in London are to decide questions of stereotyping and the cost price of the literature, we indicate, we think this is the weak part of the scheme. The Distribution Fund, we observe, is to have placed on it the onus of sending this literature to all parts of the world! On the whole, the above does not commend itself to our judgment.

For twenty-four years or so, Identity literature has been poured out from believers in the United Kingdom, and it is probably as good here as the writers available can make it. The literature has had a fair share of success, and is making its way well. Why are we now to attempt to create an entirely new supply, which the machinery proposed can scarcely produce under some years, the cost being also unprovided for, and likely to remain so? An effort of another character commends itself to our judgment. The idea is to seek the co-operation of some local editor and get him to republish some striking artic'e on the subject of the Identity, prefacing it with a few lines from the sender, drawing attention to the matter. A case in point is before us. A resident of Cambuslang, N.B., wrote a letter to the *Cambuslang Pilot*, enclosing a copy of the BANNER leader of September 9th, 1896, and asked for the insertion of both. The good Editor not only reproduced the letter and our BANNER leader, but got both inserted in a neighbouring paper, *The Herald of Hamilton*, of September 25th, 1896. The effort resulted in the publication of our friend's letter and of our own leader, in two Scottish newspapers, with probably a large number of readers. Let our readers attempt to carry out the same plan as Mr. George Lowther, and if it be done with judgment, we believe the results will be satisfactory. We reproduce Mr. Lowther's letter to his local Editor, but our own leading article we omit, as it may be found in our BANNER, No. 1,028, p. 375. The letter was as follows:—

"BRITISH-ISRAEL ASSOCIATION.

"Sir,—With a view to assist and help on the formation of the above Society, I have taken the liberty to send you (*i.e.*, if you will allow it to be published in your valuable paper) an extract from the BANNER OF ISRAEL, a small weekly paper which is published entirely in the interest of the above Association, to propagate and spread through all the land the great and glorious truths of the Identity of the British race with the lost Ten Tribes. I shall be much obliged, therefore, if you can grant me space occasionally to insert articles on the above subject. In London, Liverpool, Bristol, Edinburgh, Glasgow, Stirling, and other large centres of Britain, British-Israel Associations have been established for years, and I should very much like to see one established in Cambuslang. In this connection I may say that arrangements are almost completed to bring out Mr. Reid, the Secretary of the Glasgow branch B.I.A., to give us a course of eight lectures, commencing probably in November next, in the U.P. Church, and which will result, I trust, in the formation of a local branch. A wide-spread knowledge of the truths of our Identity will tend to let us know as an Anglo-Saxon race our true position in the world, and will also prove God's faithfulness to His 'chosen people' from generation to generation; it will also unfold before us our true mission and position in the world as a race to blossom and bud and fill the whole earth with fruit. We look around us and see how the Anglo-British world fills a great portion of the earth, and yet it goes on increasing. If we turn to the Book of Daniel we find that thus it is to be with the Stone Kingdom, which is to become a great mountain and fill the whole earth. Is it far fetched to think that this mountain and Israel, who is to be as the sand upon the sea-shore, who is to possess the Gate of his enemies, whose branches are to run over the wall, whose blessings are to be unto the utmost bounds of the everlasting hills, are one and the same? If so, then, when we find Britain thus blossoming and budding, and filling the face of the world with fruit, who, I ask, is she? These, and many more questions, will, I trust, be fully answered when the course of lectures are given in November next. Meanwhile, I conclude by enclosing the extract above referred to, which is entitled, 'The Dominion of the World, and to whom is it to belong?'

"I am, Sir, yours truly, GEORGE LOWTHER."

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THE WITNESSES OF GOD, AND TO GOD.

In a Court of Justice when a trial is in progress and the point for determination is the guilt or innocence of the accused person, who is the chief, and important factor in the proceedings? Not the judge! He cannot determine the issues without extraneous help. He can apply the law, but he cannot supply the facts. Neither can the counsel, however learned he may be, or however eloquent in speech. The prisoner's mouth is shut and he cannot do anything towards the decision of the case. The public who assemble there to witness the trial are forbidden to speak. They cannot assist the prisoner or the public prosecutor. Everything depends upon the witnesses. From their lips proceeds the evidence, which, if found to be credible and admissible, will exonerate the prisoner or send him to punishment condign. The witnesses are the most important parties in the case. The highest regard and best attention is given to the statements of the true and faithful witnesses whose credit cannot be shaken and whose evidence is manifestly true. The Lord's redeemed ones, those for whom He gave Egypt as a ransom, and Ethiopia and Seba for them, whom He loves, whom He has made, formed, and created, for His own glory, describing them as "the blind people that have eyes, and the deaf who have ears," these, and these only, are His witnesses, who show forth His designs and purposes, and prove that He, the Lord, is God (Isa. xliii. 9—12, R.V.). The witnessing of Israel, those above described, relates to facts and persons outside themselves. They point to Him who made them and chose them. They have fulfilled their destined career, and they point back to Him who foretold that career, and lo! all has come to pass jot for jot, tittle for tittle, with no shadow of error between the prophetic predictions, or the actual corresponding history.

The people thus described in Isa. xliii. 1 to 13, R.V., are no doubt the Ten-tribed Christian House of Ephraim-Israel, since ver. 14, *et seq.*, states that He is their "Holy One, their Creator, their King." He formed them, that they might set forth His praise (ver. 21). These are His redeemed ones (ver. 1), therefore a Christian people; who, though unworthy (vers. 24 to 28), and made "a curse and a reviling" by God Himself, are yet pardoned (ver. 25), and for Christ's sake have pardon, and cleansing, and justification (ver. 25, R.V.). To them the Lord gives the water of His Holy Spirit (Isa. xliv. 3, R.V.) and His blessing on their offspring, in spite of all their wickedness, and recognises them as "the sons of the living God" (Hosea i. 10, R.V.), another expression for "the Christian nation." In Isa. xliv. 7, 8, R.V., the whole matter is plainly declared, and neither the Jews nor the Gentiles can answer to the description but British-Israel only as a nation existing now to God's glory. He declared, "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 that shall come to pass let them declare. Fear ye not, neither be afraid; have I not declared unto thee of old and shewed it? And ye are My witnesses. Is there a God beside Me? Yea, there is no Rock; I know not any." Is it no honour to be a part of God's ancient people selected to be witnesses of His Godhead, the Christian servants, who testify to Jews and Gentiles alike, that God exists, that He has made and formed themselves, to make known to the nations God's character and the Lord Jesus Christ's glorious salvation, acknowledging the while their own utter unworthiness for their high destiny, save and except as they are made worthy by the precious blood of Christ shed upon them as His nation?

THE CONTROVERSY BETWEEN MR. H. A. MARCHANT AND MR. R. ANDERSON ON "GRACE," AND OUR IDENTITY.

(*See pages* 461, 462).

We publish below two more letters on this subject, wherein Mr. Anderson shortly leads the way, and Mr. Marchant answers him. "Grace," says Mr. Anderson, "blesses without cause." If there be a prior promise, or covenant, or claim founded thereon, there can be no "grace" or scope for it, on the part of the Promiser.

In all this, Mr. Anderson appears to forget that before God made oath to Abraham and gave him the covenants and promises on which we rely in our contention regarding Ephraim-Israel and the British nation, He had already exercised "grace" towards His "friend" and his seed after him, and without the slightest merit in Abraham to earn any reward, had conferred on him all the blessings which are now our nation's portion. The gifts which were the subject of the promises, were conferred on Abraham and his seed for ever, in the hands of the one Seed—Christ the Mediator, and as soon as He had come and made the Atonement for Israel which constituted their fitness to enjoy the blessings which "grace" had previously provided, these covenants were conferred on them, again by grace, and through faith.

The promises, oaths, and covenants, regarding which Mr. Anderson stumbles, were added to the gifts by grace, because God, "willing more abundantly to show to the heirs of promise the immutability of His counsel, interposed Himself by an oath that by two immutable things in which it was impossible for God to lie, we might have a strong encouragement who have fled for refuge to take hold of the hope set before us."

The covenants and promises were added again by grace to give the guilty heirs a strong assurance. It was thus grace from first to last, and the covenants being unconditional were in reality a part of the grace and consistent with it.

39, Linden Gardens, W., Sept. 8th, 1896.

Dear Sir,—In saying that grace is inconsistent with covenant and promise, I was giving expression not to an opinion but to a very elementary truth. Grace blesses "without cause" (., Rom. iii. 24; see John xv. 25), and therefore grace has no scope when there is an obligation or a claim. To fulfil my obligations and keep my promises is not grace. Therefore it was that, until the rejection of Christ had shut the whole world up to judgment, grace could not be revealed. But now the grace of God has appeared (Titus ii. 11).

If you will lay aside your prejudices against me, and read the chapter on grace in my "Gospel and Its Ministry," you will see my meaning.

It is you who have decided that Anglo-Israelism is inconsistent with this—the great cardinal truth of Christianity.

Yours faithfully,

R. Anderson.

60, Upper Lewes-road, Brighton, Sept. 10th, 1896.

To Robert Anderson, Esq., C.B.

Dear Sir,—You say, "to fulfil my obligations and to keep my promises is not grace." In Psalm 50, God says, "Thou thoughtest I was altogether such an one as thyself." Evangelicals are apt to look too much at self, and when you compare your obligations with God's gracious promises, and performance of the same, you miss the mark. God was not under obligation to Adam, but of His own free grace promised "the seed of the woman;" but to separate this promise from the fulfilment as you do, would be to say, God only sent Christ because He was obliged to do so, and that the Saviour did not come by the grace of God. What about the Saviour

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coming by promise through a certain line, all elected by God's free grace, alone, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, David? What of the oaths to Abraham and Isaac, and another to David (Acts ii. 30)? Were these oaths, promises, covenants, and elections, devoid of grace, and only manifestations of God and man being under obligation to each other? To fulfil all these, did "God so love the world" (John iii. 16)? or, should it read "God by His promises was so under obligation, that He sent His only begotten Son?" for obligation is not "grace," so you say. But it depends on the wisdom and love of the One who of His own free grace took the obligation upon Himself, and performed it.

We may bind ourselves through lack of wisdom; God never! Yet we may bind ourselves by grace. A man meets another in distress, and says, "You wait here, and I will fetch my purse and give you a sovereign!" The man in distress says, "Very well, thank you." There is at once a promise and an agreement or covenant. The man returns with the coin, and gives it to the other as a free gift. Some one may say, "Was not that an act of grace?" "No," says the man, "he gave it to me because he had promised it, and I waited, according to agreement, whilst he went to fetch it, and grace is inconsistent with covenant and promise. If he meant it to be of 'grace' he should have fetched it without a promise, and given it to me as a surprise. He only kept his promise and his obligation." Would not this show the man's vile ingratitude? Why do Christians talk so much about "God's faithfulness and His precious promises?" What is He faithful to —His covenants and promises, or what? According to you grace is inconsistent with the promises of God, and therefore grace must end some day, in order that the new covenant and the promises may be fulfilled.

The "Parenthesis Theory" lands men into some strange dilemmas! If the new covenant is not yet made, where are we? You say "in a hiatus of grace;" but if the new covenant is made, then it is "the new covenant in Christ's blood," and made with the House of Israel, as the Epistle to the Hebrews will prove to you; as do all the other epistles, if read in the light of the Old Testament prophecies. The new covenant is all of God's grace; that is, of His unmerited love and mercy. I am not prejudiced against you, as some who know you well are well aware; but I object to your attack on God's covenants and promises. I remain, yours faithfully,

H. A. MARCHANT.

Correspondence.

THRONES OF THE HOUSE OF DAVID.

(Psa. cxxii. 5.)

To the Editor of the "Banner of Israel."

SIR,—In the July 18th number of *Black and White* there is a likeness of our beloved Queen Victoria, and she is called "the mother of kings." In a leading article of the *Western Morning News* of Tuesday, Sept. 22nd, the editor remarks that the Queen will be able to boast that she has reigned more days than any other sovereign in English history. She has been safely reigning while revolution after revolution has happened in France. Germany has had five sovereigns since she began to reign.

She will in future be recognised as the ancestress of one of the most powerful rulers; for her grandson wears the iron crown of Germany. Her granddaughter is Empress of Russia. Another granddaughter is Crown Princess of Roumania. Her second son rules over the principality of Saxe-Cobourg. The hereditary princess of Saxe-Meningen is her granddaughter. The heir to the throne of Greece is her descendant. The Grand Duke of Hesse is her grandson. She has no fewer than sixty-one descendants, who, one day, between them, promise to be at the head of more than half of Europe.

Are not these the thrones of David's house spoken of in Psa. cxxii. 5? As there was only one throne of David in Palestine, those thrones must be somewhere. Where is there another throne, connected with so many thrones, as is the British throne? Isa. ix. 7: "And of peace there shall be no end; upon the throne of David and upon his kingdom" (which is Christ's throne and kingdom). "Thou shalt call His name Jesus." "The Lord God shall give unto Him the throne of His father David; and He shall reign over the House of Jacob for ever, and of His kingdom there shall be no end" (Jer. xxxi. 36). "If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxiii. 20—21).

JAMES WRIGHT.

9, Boon's-place, Plymouth.

AN AMERICAN SUPPORTER IN LONDON.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—We have an offer of the free use of the International Christian Mission Hall for lectures on Anglo-Israelism on each Monday (weekly), commencing Nov. 23rd. This kind offer comes from the Rev. Richard Copp, an independent Anglo-American who has opened the hall for the welfare, spiritual and temporal, of the poor in South London. The hall is in North-street, Kennington, S.E., three hundred yards or so on the south side of Westminster-bridge. Mr. Copp, who has been giving me valuable support in Hyde-park lately, has had thirty-five years' experience in the West Indies, Canada, the United States, and South America. I hope we shall have an enthusiastic meeting of Anglo-Israelites at eight o'clock on the 23rd inst. There will be no collections. By-the-bye, Mr. Copp will see that a nice fresh show-bill of the BANNER OF ISRAEL is placed on a board outside his hall each week. Please imitate this, other workers—I mean the show-bill move.

Yours very truly,

R. MACKWORTH.

Nov. 4, 1896.

FORMATION OF AN ASSOCIATION FOR CAMBERWELL AND PECKHAM.

A MEETING of Identity believers and friends, resident in the Camberwell district, S.E., was held, by the kindness of Mr. D. F. Bell, at Modena House, Peckham Rye, on Thursday evening, Nov, 5, 1896. After a very able address by Mr. G. Vicars Brown, it was unanimously resolved to form a local branch, to be termed the Camberwell, Peckham, and Dulwich British-Israel Association. Mr. H. H. Pain, of the Stock Exchange, was appointed president, and Mr. Henry G. Locke as the hon. secretary. The following gentlemen were elected on the committee:—Messrs. D. F. Bell, F. J. Lepingwell, G. Vicars Brown, T. P. Couzens, and J. A. Collier.

The annual subscription being purely a nominal one, any friends, residing in or near the district named, who would be willing to join this Association, are most cordially requested to communicate with the hon. secretary, 115, Choumert-road, Peckham. It is proposed to have a large local meeting in December next, at which Mr. H. H. Pain has promised to give a lecture on the Eastern Question, and no doubt other speakers will be present.

H. G. L.

LORD SALISBURY'S SPEECH AT THE GUILDHALL.—The *Bourse Gazette* speaks decisively. "We think the speech shows that Lord Salisbury is satisfactorily strengthening England's position without the sacrifice of her dignity, or doing any injury to her real interests." The Dongola Expedition it considers to have practically settled the Egyptian question; because, as the Powers interested did not interfere when the Expedition was commenced, they will not do so now. Moreover, the *Bourse Gazette* says, England is certain of the support of the Triple Alliance, for it is distinctly to the interest of Germany that England should remain in Egypt.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"WHO GIVETH THEE POWER TO GET WEALTH."

THE Giver of the power to get wealth designed for a special and divine purpose is the Lord Jehovah. The nation to whom He gives, and always will give it, is Israel, His chosen. The object why He gives it to Israel, His people, is that He may Himself establish His covenant which He sware unto our fathers, as it is this day. The words of the promise, as we find it in the Revised Version, is as follows:—"But thou (addressing Israel) shalt remember the Lord thy God; for it is He that giveth thee power to get wealth; that He may establish His covenant which He sware unto thy fathers as it is this day" (Deut. viii. 18, R.V.).

Facts have lately been announced in *The Times*, of August 10th, 1896, which show that God has just given us a new means to get wealth, and at the same time has by our actions bestowed upon the world a blessing for which men have been vainly searching for thirty or forty years but have not till now succeeded in the object they have had in view. Rhea fibre has long been known in India as a commodity of the greatest value, and with a capacity for the largest production and easiest growth, if only men could rediscover the mode by which the fibre can be separated without injury from the bark in which the delicate fibre is embedded, steeped in tenacious gums which have hitherto defied the skill of the manufacturer to dissolve.

For thirty years our scientific men have been striving to earn a reward of £5,000, or Rs.50,000, which the Government of India offered in 1869 and renewed in 1877, for the discovery of the process by which the valuable fibre could be cheaply separated from the bark without damage to the fibre, and at a cost which must be remunerative. The difficulty has at last been overcome; and a British subject born in India, named Gomess, has been the instrument, in the hand of God, to give the fibre to His people; there being abundance of land where this plant of the nettle family may most plentifully be grown. The Indian Government is greatly delighted at a discovery which has originated with a British scientist, who has given to his nation "a new industry which promises to rival jute cultivation," and produce a demand for the fibre of the Rhea bark "likely to be enormous." A company has been started in London with branches throughout India, Europe, and America, for the sale of the article, to grow which the Indian Government is prepared to do its utmost. *The Times* article on the subject is as follows:—

INDIAN AFFAIRS.—A NEW INDUSTRY.

The remarkable development of the Rhea fibre throws for the moment all tariff differences between Bombay and Manchester into the shade. The Indian Government has long been aware that in this widely-spread variety of the nettle family its provinces possess a source of unused wealth. In 1869 it offered a reward of £5,000 for the invention of a machine or process which should separate the delicate fibre from the bark at a cost consistent with the requirements of commerce. An offer of Rs.50,000 was renewed in 1877. Various machines were submitted under these inducements, but they failed in regard to the essential element of cheapness, and after many trials the offers were withdrawn. They effectually attracted, however, the attention of experts in Great Britain, Europe, and America. Rhea became recognized as one of the most valuable fibres known to the ancient or modern world. Its use in Egypt, India, and China dates from before the dawn of history. Rhea cloth is unrolled from the mummies of the Nile and unearthed in the burial mounds of Assam. The nets and lines spun from it had, for strength, fineness, and durability, no rivals among the fishermen of Bengal and the Malay Archipelago. As "China grass" it won its way about the beginning of this century into European commerce.

The difficulty is to separate the strong silky fibres of the bark from the outer cuticle and the tenacious gums in which they lie embedded. In the past, when labour was of little account, the wives or daughters of the husbandmen and fishing communities scraped and washed small quantities of the bark till, by the persistent toil of many days, each family produced a few handfuls of the much-prized fibre. But the cost of this manual process proved an insuperable difficulty in the adoption of Rhea for modern textile manufactures. Dr.

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Royle, as industrial adviser to the India Office, showed that the Rhea fibres "are exceeded by none in fineness, excel all others in strength, and may be fitly compared to the trunk of an elephant which can pick up a needle or root up a tree." He declared that, if the difficulty of separating the fibre can be overcome, "the benefits to India and the world will be incalculable." It is this problem that the chemists and machinists of Europe and America have during the past thirty years been endeavouring to solve. France and Germany at once entered the field with factories for the extraction of the fibre. They worked it up into many forms, from ropes and sail canvas to plushes and dress-pieces resembling silk goods in appearance. They failed, however, to produce a filasse, or clean fibre, which should be at once cheap and serviceable. No machine or merely mechanical operation eliminated the resins with a perfection which yielded fine yarns, except at a cost prohibitive of their general use.

The chemists seemed for a time to be more successful. They produced by means of various re-agents a filasse which was at once cheap and apparently sound. Beautiful fabrics were woven on the Continent, and the inventors laid out a large capital, in the belief that they had solved the problem. But by the time the fabrics came into the hands of the consumers, indeed often before they passed from the shops of the retail dealers, it was found that the chemicals had injured the fibre, and the goods were often returned to the makers. Process after process and machine after machine failed to extract a Rhea fibre which should be both durable and cheap.

The honour of solving the problem has fallen to an English chemist, born, we believe, in India. Mr. Gomess, after many experiments, elaborated a process which the Indian Government is at length able to pronounce a complete success. "The difficulties which previously existed," says the official memorandum lately issued by its Inspector-General of Forests, "in regard to the extraction of the valuable textile fibre from the bark of the Rhea plants have been entirely overcome by what is known as the Gomess process, and a large demand has sprung up for ribbons of dried bark with every probability of its increasing to enormous proportions." After referring to the operations of the Rhea Fibre Treatment Company in London and its dependent associations now being established throughout India, Europe, and America, the official memorandum proceeds to indicate how the production of the fibre may be increased in practically unlimited quantities to meet the demand. "These facts seem to point to the conclusion that we are on the dawn of an industry which even promises to rival jute cultivation." The Inspector-General then draws out a scheme for aiding the cultivators by official information as to the areas most suitable for the growth of the plant and the varieties best adapted to each locality, and by Government experiments as to the best modes of stripping, drying, and baling the bark. The subject, he insists, "becomes all the more important and urgent as reports reach us from the French colonies of considerable activity in the Rhea fibre trade, and as it would not be convenient to be outstripped by them."

The Gomess process adopts zincate of soda for the elimination of the resins, and effects it without the slightest injury to the fibre. After the "ribbons" or strips of bark have been freed from dirt they are placed in weak acid baths for a night. Next morning they are passed through a mild alkaline bath, and then boiled in weak solutions of caustic soda to which zinc has been added. When washed and dried by the usual mechanical means the fibres emerge as a long, silky filasse, entirely free from the cuticle and resinous gums in which they were embedded; clean, white, and ready for the comb of the spinner. They take the most beautiful dyes and can be worked into every variety of fabric from gorgeous velvets to cheap drills and delicate laces. The combined lightness and toughness of the fibre render it peculiarly suitable for tents and ship canvas. Three-fifths more cloth of equal strength can be made from Rhea than from the same weight of linen. That is to say, 1,000 yards of the Rhea canvas weigh only as much as 600 yards of linen. Its durability and resisting power to strain are also much greater. The Government of India is taking effectual steps for the rapid extension of the cultivation. If its forecast be correct, we may congratulate ourselves that what promises to become a great new industry has been rendered possible by the science of an English chemist and has been practically inaugurated by an English company.

Whatever other blessing we may lack we certainly have the God bestowed power to get wealth. But lest men may imagine that this is sent them to puff them up and teach them to despise the nations who are poorer than themselves, the gift is linked to an announcement which is simply astonishing. It is that this power is granted to Israel that God's glory may be satisfied, and also that apart from them He will not recognise any agency, to carry out His covenant which He made with their fathers. This unqualified statement carries with it the continued existence of Israel of the two Houses as the ministers of the Lord, doing His will; receiving the wealth He gives them to use, and in that action enabling Him (wondrous thought!) to establish His sworn covenant to Abraham, Isaac, and Jacob. These included the birth from that Israelitish source, of "a great and mighty nation," one "blessed" of God, "numberless as the stars," as "the dust of the earth," and as "the sand of the sea-shore," holding "the Gates of their enemies," and therefore supreme on all the oceans of the world; but more precious than all, a Christian nation, ready and willing "to bless all the nations," and "all the families of the earth," by taking Christ to them as the world's Saviour; and His holy Book as the one great gift of God to man, testifying of the work of the Lord Jesus Christ and of His willingness to receive and save them, if only they will believe His grace, and live.

None can dare to say that these gifts are unimportant and worthless? They were the best that God, the Lord Jehovah, had to give, and He bestowed them all unconditionally, like a Sovereign, on His chosen people. Let us, as that people, praise the Lord for His goodness and mercy towards us; and be especially thankful that in the matter of the Rhea fibre He has thought of us again as He has done in respect to the gold, and silver, and diamonds, and rubies, and coal, and iron and asbestos, which He has also so abundantly and exclusively given to us to discover, and also to enjoy.

THE CHURCH AND THE KINGDOM.

By J. W.

I BELIEVE that the confusion made by many writers between "The Church" and the "Kingdom," is a very great hindrance to many minds in receiving the great and blessed truth that the English nation is indeed the Lost Tribes of the House of Israel, or at all events, "the fulness of the nations promised to the sons of Joseph" (Gen. xlviii. 16—20). For the Church of Jesus Christ, which is His body, "the bride, the Lamb's wife," is a revelation quite distinct from that of the Messianic Kingdom upon earth, over which Christ and His Church will one day reign.

In the Old Testament the great hope is the coming of this kingdom, as is proved by the general expectation that Christ came to restore the kingdom to Israel; in the attempt to "take Him by force to make Him a king," in the acknowledgment of faith "Thou art the Son of God, thou are the King of Israel," and in the final accusation brought against Him before Pilate, "Whosoever maketh himself a king speaketh against Cæsar," and the mocking title written on the

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cross in Hebrew, Greek, and Latin, "Jesus of Nazareth the King of the Jews," and even after the resurrection His own disciples expected, and rightly, that He would "restore the kingdom to Israel," though He would not satisfy them as to "the times and seasons" concerning it.

Now, if we turn to the Book of Daniel, we find a revelation given in two forms, to Nebuchadnezzar first, and afterwards to the prophet Daniel, of five great kingdoms, and only five, from that period lasting on to the end of this dispensation. To the king this revelation took the form of "a great image, whose brightness was excellent and the form thereof terrible," the head of fine gold, the breast and arms of silver, his belly and thighs of brass, and his legs of iron, and then a stone cut out without hands smites the image, and itself becomes a "great mountain and fills the whole earth." The interpretation that follows tells how Babylon is succeeded by Medo-Persia, by Greece and Rome. All these world powers have passed from prophecy into history, and are now being followed by this great British Empire, the colonizing, conquering, protecting, Christianizing power, which we believe is being prepared for re-union with the House of Judah, restoration to the promised land, and the coming of the great Messiah Himself to take the kingdom and to reign for evermore.

A second vision of this prophetic history is given in the 7th chapter of Daniel, where another aspect of the four kingdoms is presented to the prophet himself, and here the four Gentile kingdoms appear as "four beasts rising out of the sea," and are followed by the everlasting kingdom given to the saints of the Most High. Now, in all this prophecy, we do not read anything of the Church of Christ. As I have said before, the hope of the Old Testament is "the kingdom," and only in types and shadows do we see the vision of "the Queen in gold of Ophir, whose beauty the king greatly desires," the blessed company gathered out of all nations to be united to Christ, as His body, and destined to reign with Him over this coming kingdom of Israel. This seems to me the mystery kept secret since the world began, and in a special manner given to St. Paul to shew to us in his epistles to the Ephesians and the Colossians, and in the 12th chapter of his 1st epistle to the Corinthians. That the foundations of that Church are laid in Israel we all know. Her Lord came out of Judah, and lived and died as a Jew; all His apostles are Israelites, and so are all the early converts to the faith. And indeed the great work of our Lord in heaven now is, "to give repentance to Israel and remission of sins," so that it seems absolutely certain that it is only through repentant Israelites that the Gospel can be carried to all the nations of the earth. At the same time we have the clearest revelation that in Christ, there is neither Jew nor Greek, circumcision or uncircumcision, bond or free, and also that He gathers them out of every nation, and tongue, and people, a truth against which even the apostles ranged themselves at first, and St. Peter needed a special revelation before he could believe that "common and unclean" Gentiles could be invited to share in this wondrous union with the Lord.

It is sometimes said that this dispensation is a "Gentile interval," but when God reveals more generally the wondrous fact that He has been building up the kingdom of Israel ever since "the days of those kings" (Dan. ii. 44), and that the history of the English nation is the fulfilment of God's promises to Abraham, Isaac and Jacob, as far as they can be fulfilled till He comes to make Judah and Ephraim "one stick in His hand" (Ezek. xxxvii. 19), then we shall see how, out of the kingdom, and through the instrumentality of the kingdom, God has been gathering out for His own peculiar treasure, a people united to Himself by the Holy Ghost, the bride, the Lamb's wife, and how Christ is "given to be Head over all things to the Church, which is His body, the fulness of Him who filleth all in all."

It is this outgathering from all nations that seems the special work of God in this dispensation, that all the time the kingdom is going on, and when the Church is completed and has made herself ready and the marriage supper has taken place, then the alleluias of heaven will soon be followed by the Lord's return, and all His saints with Him to take the kingdom and to reign for evermore (Rev. xix.).

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THE PROMISES TO ABRAHAM AND HIS SEED, WERE THEY CONDITIONAL, OR UNCONDITIONAL?

To us who have looked into the subject there is no difficulty in answering the above question. We reply that the whole of the promises in early times given by the Lord on oath to the patriarchs were without condition. The covenant under which they were secured to Abraham and his seed after him was not hampered by any condition whatsoever! Our opponents are, however, of another opinion; and an article in *Trusting and Toiling* (edited by Mr. Samuel Wilkinson), from the pen of Dr. J. E. Cumming, of Glasgow, promulgates the following in respect to our belief in the Identity of the British Anglo-Saxon races with Ephraim-Israel. He wrote thus:—

"One word as to Anglo-Israelites. The promises of blessing given in early times were all conditional, and set side by side with curses, if the conditions were not fulfilled, as we have seen already. This then seems utterly to destroy the claim made to these blessings on the part of those who have not kept the conditions, and who have disclaimed their descent. Are the nations of England and America to be dealt with as Israel, or as portions of the Church of Christ? If the former, then they have cut themselves apart from the national covenants. If the latter, the Israelite blessings cannot be theirs."

We take exception to the above, which, without reservation, declares that "the promises of blessing given in early times were all conditional." We affirm on the contrary that they were nearly all perfectly unconditional. We take some in the earliest times of Abraham, "the friend of God," and ask where in these the conditions come in? We begin with Gen. xii. 1, 2, just when Abram was called by God to leave his native land and go into Palestine, or Canaan. In verses 2 and 3, are seven distinct promises of blessing made by God Himself, the Covenant Jehovah of His people, and no condition appears at all in any one of them! These promises were:—

1. The promise of "the great nation" to come of Abram.
2. God's blessing.
3. His declaration that He would make Abram's name great.
4. Abram was to be a blessing to others.
5. God would bless those who blessed Abram.
6. He would curse those that cursed the people of Abram.

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7. In Abram all the families of the earth were to be blessed.

Not a word is added to impose a condition under which, if failure on Abram's part occurred, the promises would be null and void! In verse 7 of the same chapter the following is recorded. (1st) God appeared to Abram and He said to him, (2nd) "Unto thy seed will I give this land." What condition was imposed in this case? In chap. xiii. 14—17, we have God's gift of the land to Abram and also to his seed thus expressed, again without any condition to hamper the gift: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward. For all the land that thou seest, to thee will I give it and to thy seed for ever." Then followed the promise of population increase. It was compared to the dust of the earth, innumerable. "Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee" (ver. 17) unconditionally!

In chapter xv. we have another cluster of blessings all unconditionally granted by God Himself to Abram. In ver. 4 his heir was promised to be his own son. In verse 5 his "afterseed" was described. It was to be numerous as the stars. No condition was attached to this promise, and because Abram believed God, He counted His servant's faith to him for righteousness—the righteousness of faith. There was no condition expressed here! There was the free promise, and Abram's faith accepted it. The rest of Gen. xv. 9—21, is a historical sketch of Israel's career in the form of prophecy, and shows that so far from conditions in God's promised blessings, He gave the land by boundaries to Israel quite without conditions and stipulations.

In chapter xvii. we have Abram's name changed; he was made the father of many nations, an exceedingly numerous progeny was promised him, the covenant with him was made everlasting, the land was settled on his son, and his heirs for an everlasting possession, and the Lord would be their God (vers. 1—8). In ver. 15, 16, Sarah was blessed with several unconditional blessings. She was to have God's blessing. A son was to be born of her to Abraham. She was to become "a mother of nations" and kings of peoples were to be of her. The son promised was literally born, and there was no condition in respect to that matter. The other parts of the promise have also been made good. Where then does the condition come in? In ver. 19, we have the blessings handed on by God to Isaac "by an everlasting covenant" with him and his seed after him. No stipulations are expressed to limit the freedom of that grant!

In chapter xviii. 18, we have God's statement to Abraham in respect to "the great and mighty nation," which was "surely" to arise from him. No stipulation or condition will be found there to throw doubt on the promise, or to limit it in any way.

In Gen. xxii. 15—17, we have a set of promises which, being unconditional and supported by the oath of God Himself, must be deemed conclusive of the subject. Abraham obeyed God's voice in the matter of the sacrifice of his only son Isaac as a burnt offering before the Lord. Because he obeyed the word of God, the Lord gave him His special blessing—He multiplied his descendants, as the stars of heaven, and as the sand upon the sea shore, He gave his seed, so multiplied, the Gate of his enemies, and declared that in his seed all nations of the earth should be blessed. No condition exists here, save the fulfilled one on Abraham's part, "in obeying His voice." This instance governs all the rest and establishes the fact that the writer in *Trusting and Toiling* labours under a great mistake; for "the promises in early times were all" unconditional, but not "conditional," as he believes.

Being Israel the British and Americans have indeed become God's Lo-Ammi, His "not a people." They were cast out of the Mosaic covenant, it is true; because that was conditional; but as Hosea i. 1—11 shows the promises of God to Abraham revived in their favour, because they were unconditional. Verses 9 and 10 show that this was so, since after declaring that God reduced Israel to the condition of the Gentiles as His "Lo-Ammi" ones, He continues in verse 10 thus, "Yet the number of the children of Israel" (the Ten Tribes) "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 to them, 'Ye are not My people' it shall be said unto them, Ye are the sons of the living God," His Christian nation! To Him be all the praise!

"YOUR BROTHER ISRAELITE."

[The following letter appeared in the issue of the *Jewish World* (a Jewish paper) of October 16th, 1896, the writer being our friend Mr. H. H. Pain, of the Stock Exchange, London.—ED.]

"To the Editor of the 'Jewish World.'

"SIR,—Since I had the privilege of being permitted to write letters to your influential paper, I have taken to reading it regularly, and very much pleasure and profit have I derived therefrom.

"I am now induced to seek the favour of admission to your columns once more from reading the sermon delivered by Dr. Gaster, on the occasion of the opening of the Maida Hill Synagogue. In the course of his remarks the following passage occurs:—

"'At the same time show your gratitude to God, for His mercy in that He has caused you to see this day, to open the gates of yet another house of God in this land; whose gates have been opened wide to receive us, and over whose seas we have crossed like unto the Israelites of old, from persecution to liberty and peace.'

"From my former correspondence your readers are doubtless aware that I claim that the British nation is identical with the Lost House of Israel. For the sake of argument, grant that the claim is correct. Now turn to the 33rd chapter of Deuteronomy, 7th verse, containing the invocation, *not blessing*, of Moses:—

"'Hear, Lord, the voice of Judah,
And bring him in unto his people;
Let his hands be sufficient for him,
And Thou shalt be an help against his adversaries.'

"The quotation supplies its own commentary in the light of my claim, does it not?

"Dr. Gaster then refers in terms of gratitude to the reign of Her Majesty the Queen:

"'Unite with the inhabitants of this great Empire to thank Him for the signal grace He has shown to the aged and beloved ruler of this realm, Her Majesty the Queen, whose life He has protected and whose rule He has prolonged beyond that of many a king or ruler. Under her benign sway liberty and freedom has been ours, and it has been granted to us to share effectively in the duties and privileges incumbent upon the citizens of this land, and to show our loyalty and devotion to our Queen and country. On this day of our rejoicing we think, therefore, of our

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beloved Queen, and pray to God to lengthen her days in happiness and bliss. May He send His blessing to her and to the whole Royal Family. May He bless the men who stand at the head of the Government.'

"Will my Israelitish brethren of Judah, call to mind the blessing of our forefather Jacob:

"'The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come.
And unto Him shall the gathering of the people be.'

"As also the prediction of Jeremiah, 'For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel.'

"The ruler of this mighty Empire upon which the sun never sets, is literally, if my contention is admitted, quite as much the Queen of the Jews as of the British people. Her Majesty claims descent from King David. Look at the Royal Arms, and can your readers doubt the evidence of their own eyes? What do these heraldic emblems contain? The crowned Lion of Judah—the supporters are the Lion of the House of Judah—and the Unicorn represents the House of Israel, whilst the Shield contains the Harp of David. Again I ask: have these no meaning?

"The articles and correspondence of your widely circulated paper, witness to a widespread desire amongst the Jews to regain possession of Palestine, the home of their forefathers.

"Political events, as I have explained in my previous letters, point conclusively to the breaking up of its present possessor—the Ottoman Empire—by the hand of British-Israel.

"This will facilitate the accomplishment of the aspirations of the Jewish people, if, as I am fully persuaded will be the case on the disappearance of the Turk from the scene, England takes the Promised Land under her protection. But may not the very fact that the Holy Places will thereby pass under the control of the Gentile (?) English, give rise to a feeling of bitter disappointment to many Jews, and call forth the reproach administered to their forefathers as of old: 'Son of man, thy (Ezekiel's) brethren, even thy brethren, even the men of thy kindred, and all the House of Israel, all of them—*i.e.*, the Ten Tribes—are they, unto whom the inhabitants of Jerusalem—the Jews—have said, Get ye far from the Lord: unto us is this land given for a possession.'

"Would that I could persuade, not only the Jews, but also my own people, that we are all of one race, by virtue of a common descent from Abraham, Isaac, and Jacob, then would come to pass the prediction of Isaiah: 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'

"Again, would that sentiment which I notice invariably runs throughout all the speeches and writings of the Jews exist, namely, that they are an alien people, and only dwell among us by sufferance, as it were? But they are not aliens, if my claim is correct, as I am prepared to prove it is.

"Do not then, ye men of Judah, reject the right hand of brotherhood and fellowship when it is held out by an Englishman. Think what my contention means—blood relationship with a free people, who, by the frank admission of Dr. Gaster, admit all Jews 'to share effectively in the duties and privileges incumbent upon the citizens of this land.' Witness Lord Beaconsfield, and the Lord Mayor-elect of London: may he have a successful year of office. Whatever difficulties your readers may entertain in admitting my claim, that the British people are, indeed, none other than the lost Ten Tribes of Israel, surely the fact that we, as a nation, are in possession of all the literal blessings promised to our forefathers, Abraham, Isaac, and Jacob, ought to carry some weight in giving me, in their opinion, the right to subscribe myself, as an Englishman,

"Your brother Israelite,
"H. H. PAIN.

"The Stock Exchange, 9th October, 1896."

LET BAALIM BE NO MORE REMEMBERED IN ISRAEL.

By E. REEP.

THE Pope has refused to recognise the validity of Anglican Orders. To the Papal mind the Anglican Church is of the synagogue of Satan, wherein is neither knowledge nor salvation, nor light nor blessing. For this let the Protestant British Church be thankful; thankful that she has failed to cast in her lot with them whose feet are shod, not with the preparation of the Gospel, but, indeed, with death and destruction. It is to be hoped that we have now heard the last of the infatuated notion, which has so possessed a large body of the Anglican clergy, that the Roman Pontiff is the true, central, visible, spiritual Head of Christendom.

The English Church now stands, according to Cardinal Vaughan, alone and shivering in her isolation, her faith and hopes the agency of the evil one. Time was when Anglicans paid this sort of compliment to the Papacy. We have learned, however, whether wisely or not, to forego, to forget, and to forgive the past, otherwise we might remember for our edification that "Popery has been ever looked on as that which we ought to apprehend and fear the most, and guard chiefly against, it being our most restless and most formidable enemy." This is one of the utterances of a Parliament in the reign of Queen Anne; it is one to lay stress on in the reign of Victoria. In a manner it was set forth at the recent Church Congress by the Archbishop of York, who declared that "against the will of the people of England the country had been parcelled out into dioceses, and set under Roman Catholic clergy. By the sole authority of an Italian prelate, who recently occupied the See of Rome, vast buildings had been erected, magnificent services inaugurated, while priests had been multiplied beyond all proportion to the number of adherents." Furthermore, the Bishop of Peterborough protested that the Roman Church had always been the enemy of national development. How much so is, of course, impressed on the larger half of English history, the voice of which still cries: "Beware of them which say they are apostles and are not." That we should at this present moment bear this caution in mind is manifest when it is remembered that among the coming events of 1897 will be the celebration of the 13th centenary of the landing of Augustine on English soil. The Church of England has already signified her intention of commemorating the occasion with solemnity and thanksgiving; hence the necessity of having at our fingers' ends a few unvarnished facts of British history.

Far too much veneration has been felt for Bede's "Ecclesiastical History of the Anglo-Saxons." On the supposition that it is to be regarded as accurate history, has been based the utterly false presumption that the Saxons,

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at the coming of the Roman monk, Augustine, were ignorant of Christianity. Before we can believe in such ignorance, we must entirely forget that the Angles and Saxons sifted through countries which had been largely Christianized as early as the second and third centuries. So widespread was Christianity in the third century, that Tertullian speaks not only of the Sarmatians, Dacians, Germans, and Scythians as having received the faith, but of it being established also in Spain, Gaul, and Britain. In the fourth century a British Christian made himself famous throughout the world by publishing certain doctrinal views that were opposed to the prevailing conceptions of Christianity. Rome, Sicily, Africa, and Palestine, were in turn visited by this schismatic Briton, in company with a brother monk from Ireland. In the East he was well received, more particularly by the Bishop of Jerusalem, under whose protection he is said to have formed a considerable number of disciples. The fact of his being trained and educated in Britain is deemed by Neander, the Christian historian, to have had an important influence on the development of his religious views. Pelagius, he says, was a diligent student of the Oriental Church-Teachers; and, as the British Church was derived originally from the *Oriental*, it is probable that in various ways the connection between them was maintained. Pelagius,* in one respect, showed himself to be a typical Briton. He insisted that the Bible was the only source from which it is possible to learn perfectly the will of God, and he set his face sternly against allegorizing expedients. As a result of the Pelagian controversy, the British Church must have been renowned in every region where flourished a Christian community; and judging by the anathemas pronounced against Pelagius by the Romish Church, and against all who adopted his belief in a literal observance of Christ's precepts, the Church, of which he was such a prominent member, no doubt suffered the same ostracism and censure. Thus, when Augustine the monk was commissioned by Pope Gregory to preach the Gospel to the "barbarous" English nation, it was not because they were ignorant of Christianity, but because the British Church was regarded, just as she is regarded now by the present Vicar of Rome, as heretical and of the evil one.

On the arrival of Augustine in Britain at the end of the sixth century, the Angles and Saxons had been settled in the country a hundred and fifty years. During this century and a half the West-Saxons had struggled for supremacy by fighting incessantly against the Angles, the Welsh, the Picts and the Scots. Other causes, however, than tribal ambition, kept these tribes constantly at feud with each other: the law that made every family responsible for the crimes of its members was one that frequently led, as it did with the ancient Israelites, to bitter dissensions and an appeal to arms. But all legends and stories recording tales of victorious Saxons vanquishing barbarous Britons, Kemble ("The Saxons in England") would have us put aside, and look into history beyond the times of fanciful stories.† However this may be, Gildas, our oldest British historian, who is supposed to have lived in the sixth century, tells us that Britain was famous for twenty-eight fortified cities, all securely strengthened by walls, towers, and barred gates. The island itself, he says, has the appearance of a lovely picture. Decked like a man's chosen bride, with divers jewels, with limpid fountains and abundant brooks; with transparent rivers and cool lakes, which pour forth torrents of refreshing water; pleasantly situated, with mountain, hill, and plain, it is perfectly adapted for pasturage and the work of the husbandman. Unfortunately, Gildas was dependent on foreign historians for his historical material, the records of his own country having disappeared into distant lands with exiled Britons, or been destroyed by the fires of the enemy. History thus compiled is hardly reliable history; but we may safely gather from Gildas that in his day every sort of religious corruption had crept into Britain, and had subverted the people. Men dumb, he says, in the apostolical decrees, were intruding themselves into the preferments of the Church, buying the same at a high rate; men were attaining to the episcopal dignity who were only usurping the name of priesthood to further their own ends and ambition.

From Bede's account of England, it is clear that Augustine and his party of monks found, on their arrival, plenty of churches in the country. Ethelbert, King of Kent, seems to have shown the characteristic kindness peculiar to kings of Israel (1 Kings xx. 31), and to have received the Roman mission with great courtesy. Probably it did not occur to Ethelbert to trouble himself as to what was really the object of Augustine's visit, though it was nothing less than to establish the authority of the Roman See in Britain. That Gregory's envoy achieved his purpose so easily is to be attributed to the circumstance of Bertha, the king's wife, being a Christian. Since she was of the royal family of the Franks, her sympathy was doubtless with the Roman rather than the British Church; hence Ethelbert, through the Frankish interpreters Augustine had brought with him—for neither he nor his foreign forty monks could speak the British tongue,—consented to hold an open assembly that he might hear the new doctrine Augustine wished to put before him. Augustine, with all the idolatrous paraphernalia belonging to the Roman Church, was not slow to appear in the presence of the king. And again the English king seems to have exhibited that Israelite sense of fairness which was, from what we read in Scripture (2 Chron. xxviii. 7—15), so distinctive a feature of the Israelites of the House of Israel. After attentively listening to Augustine's interpreted dissertation on Roman dogma, he politely begged for time to consider such teaching, remarking: "Your words and promises are very fair, but as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English nation. But because you are come from far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, we will not molest you, but give you favourable entertainment; nor do we forbid you to preach and gain as many as you can to your religious views." Accordingly the king permitted the accredited agents of the Pope of Rome to take up their abode in the city of Canterbury. In that capital they took possession of an ancient British Church, in which they met to sing, to pray, and to say mass, until such time as other churches were built or repaired in other places. The king, persuaded, eventually, like the Anglo-Catholic party in the National Church to-day, that the unity of Christendom was vested in the hands of the Pope of Rome, embraced the Roman heresies; and thenceforth, for more than eight centuries, England lived in daily dread of Papal

* His proper name is said to have been Morgan.

† The genuine details of the German conquests in England have, he thinks, been lost to us. Colonization was carried on, he says, regularly and upon some stricter principle than capricious individual settlement.

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interdicts and religious tyranny. During such interdicts no church dare ring a bell, sing a psalm, or celebrate mass, or any other rite save a service of penance. From the throne to the hovel, every one was the slave of the Pope; at his mandate even the king could be dethroned, and all persons, high or low, who ventured to defend their sovereign, shared his excommunication. In these days of full liberty it is hard to realise that it was once possible for a Roman Pope to licence the Archbishop of Canterbury to place the king and realm under such a ban, much less can we imagine an order for no one to presume to crown his heirs. But more astonishing still is the Papal letter that thanks an English king "for the satisfaction and submission he has made by granting his kingdom to the Roman Church." No wonder that the Church of the Inquisition was grateful to John that he was "mindful that his kingdom was the patrimony of St. Peter." To gain England even in John's time was a prize big enough to bewitch the Papal See into personifying itself as a Power to which had been given the kingdom and dominion of the whole earth (Dan. vii, 27). Howbeit the kingdom of the saints of the Most High is not seated in Papal Rome, but in the nation whose thousands are the ten thousands of Britain, whose name is Israel.

Review.

Englishmen Israelites; Turks Edomites: Politics and Prophecy, with Coloured Map. By H. Herbert Pain. London: Robert Banks, Racquet-court, Fleet-street. Price 1s.

We are glad to welcome Mr. Pain's work in its published form, having already seen some advanced proofs, by his courteous forethought. Mr. Pain, who has given the spare moments of a business man's life for two years to the careful preparation of this book, has been, we suppose, under the impression, till lately, that he was not gifted with the power of lecturing, and could not write a book on the subject, which, we know, has engrossed his attention for a score of years. Yet he has now come out of his shell and proved that he can speak and lecture well; and the book before us shows, besides, that he can carefully digest the innumerable facts and arguments of our case, and present them to the public in a very creditable, readable manner. He has in this volume gone over the whole ground of Our Identity, and in a short, terse argumentative fashion, told us the whole story, from the beginning to the end, of the origin, progress, and future of the British Empire. Mr. Pain illustrates his case by a Map, reduced from a costly one of large size he caused Messrs. Sandford to prepare for him, to help him to address our friends at Exeter Hall at the last Annual Meeting. Mr. Pain has, in his book, quoted all his Scriptural references in full, in view to the fact, which we fear is one of some importance, that readers of our literature have not the patience to look up our texts, but take them for granted, much to their own loss and ours. Our author goes over the usual preliminaries of the subject in a careful but abbreviated way, which sometimes may, we fear, take too much for granted in respect to the readers' intelligence and knowledge. He traces the History of the House of Israel from Assyria to the British Islands, chiefly following Oxonian's "Israel's Wanderings;" describes the wanderings of Dan, and points out the position of Benjamin as a tribe, during the wanderings of the Israelites, touching also, by the way, on the subject of Language, Religion, the Mosaic and the Abrahamic covenants. There are many thoughts worth remembering interspersed in these pages which could advantageously be quoted. One is this (p. 38): "It is obvious that if the *old* covenant was not made with Gentiles of Japhetic and Hamitic origin, neither could the *new* covenant be made with them." Again: "A Frenchman, Hindoo, or Hottentot, may accept Christianity, and thus become the seed of Abraham by faith, but that does not confer *racial* descent from Abraham, which we Englishmen claim." *Inter alia*, Mr. Pain regrets "that our clergy and congregations of our National Church do not realise the literal meaning of the words put into their mouths by the Book of Common Prayer, and so join in the services with a heartfelt devotion and pleasure unknown to all except those who realise their literal Israelitish descent" (p. 39, 40). In enumerating the Birthright Blessings, our author notices "The Mighty Empire and Company of Nations," the Multitudinous Race, "the Gates," "the Appointed Place," the Free Country, the Dominion of the Sea, the Divine Protection, the Missionary People, India, Africa, the invincible Army and Navy, Foreign Loans, Slavery, the Blessing to other nations to come from Israel, the Sabbath, and many other points of more or less importance, which Mr. Pain enumerates and comments upon. Further on our author, noticing the good olive tree and wild olive branches, grafted in amongst the others, observes:—

"*What became of the natural branches that were never broken off?* They are not represented by the Jews; they could not possibly be by the Gentiles; therefore they must be Israel—Israel of 'the lost sheep of the House of Israel.'" The question of "the Church," which is often discussed in our columns, is put in a nutshell by Mr. Pain, thus:—

"In the Wilderness, the whole Congregation was the Church of God, *ergo*, the Nation was the Church. In England (the term is used in its widest sense), before Nonconformity was allowed, the National Church included the whole people; therefore, if the British people be literal Israel, the Nation was the Church, and the Church, as an Ecclesiastical Organization, was the Church of God in Great Britain, whilst Great Britain, as the Missionary Nation, is the Church of God in the world."

The *cui bono* objection has been answered by Mr. Pain, on pp. 86—88, in a series of fourteen arguments very shortly stated, which are cogent, and pretty nearly embrace the whole case as we are accustomed to state and answer it ourselves. Mr. Pain's merit is, that he focusses the whole into a page or two, and in this, as in other branches of the subject, brings the arguments into a condensed form which, if it does not settle the matter, at any rate leads to thought, discussion, and further research and investigation. Of course, in a treatise like this, so tersely and admirably condensed, every point cannot be embraced, much less enlarged upon. Thus, in the matter of the Gates, some further elucidation might have been advantageous; showing how the Gates command also the ocean highways of the globe, and that in these days of steam used in driving the warships of the whole of the Powers of the world exclusively, the possession of the Gates confers on the happy owner of them the supremacy of the sea, exclusively.

The work under review, no doubt, is a very valuable one, and should be of great service to all of us engaged in the propaganda of our glorious truth. Armed with the "Handbook," and such volumes as the present, we may expect our truth to permeate many new strata of our population where the knowledge of Our Identity has made no lodgment as yet, or, worse still, has never been heard of at all.

The second portion of Mr. Pain's book will probably have the greatest interest for many of our readers; but as it deals with futurity and with political events yet to take place in response to unfulfilled prophecy, it behoves one to be cautious, since the details of great national crises depend on facts not yet revealed. These may be totally different to what we anticipate, though the final event may be the same. The views of Mr. Pain hinge upon the fact, which, we think, the evidence justifies us in holding, namely, that Turkey is Edom or Esau of the prophecies. Granted that, the fate of Turkey must be such as Mr. Pain anticipates, and we also believe. The grounds of that belief have been stated before, but they may be profitably repeated in Mr. Pain's words.

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He states that "Esau is Edom" (p. 106, &c.) and his country "Mount Seir" (Gen. xxxvi. 8, 9, R.V.). Bosra, the metropolis of Edom, is Bossorah, near Bagdad, and identical with Broussa in Asia Minor. Esau's grandchildren were Teman and Omar, identical—the former with Othman; Ottoman, Osmanli,—the latter with the name of the Caliph Omar, who built the famous Mosque at Jerusalem. Edom was prophetically destined in Scripture, Old and New Testament alike, to possess Israel's land for centuries prior to Israel's restoration. The Turks are now in possession, and Israel's restoration is drawing near, as all men allow. "Therefore the Turks are Edom." Mr. Pain amplifies the proofs on pp. 107, *et sequitur*, establishing a strong case. Balaam prophesies, and the Vision of the Prophet Obadiah strongly corroborates, the conclusion, and makes the case almost impregnable. This point ceded, the rest is plain. Turkish Edom will be overthrown, and the nations will divide the Turkish Empire.

The questions of Egypt, the Soudan, the sources of the Nile, and British East Africa, all follow, and Mr. Pain has something to say about them all. We cannot go with him further, but his views take him to the Millennium and the events which seem to usher it in, regarding which we must pause before we follow him.

In conclusion, we desire to recommend our friends to secure a copy of Mr. Pain's little volume, whose shape even is original, and, having perused it, help in its wide distribution. It embraces every subject we all have at heart in connection with Our Identity, and it will be found useful and profitable as a means towards the end, namely, the wide publication of the important subject with which the author and we all are dealing.

We thank Mr. Pain for the kindly words of his Postscript, and are thankful that he has found our poor labours in some measure useful. To the God of Israel be all the praise! *Non nobis!*

Correspondence.

SOWING THE SEED AT SEAFORD.

To the Editor of the "Banner of Israel."

DEAR SIR,—Seaford is a quiet little town of 2,000 inhabitants, being about 17 miles by rail from Brighton, but much less as the crow flies. It is much patronised by quiet visitors, and if British-Israelism is known there, the visitors will be sure to hear of it, as the place is compact. I felt that if we could only wake it up, folks would meet and talk over the matter. So first we went to spy out the land. On August Bank Holiday, my wife and I took with us a bag of literature and a parcel of 300 BANNERS, but as the day was hot, the people were sitting about near the water, and there was hardly any promenading; so, as we were forced to return by an evening train, or change at Lewes later on, and get crushed in a Bank Holiday rush for carriages, I did not lecture that day, but enquired as to the best time, and talked with people and gave them literature, and told them to watch for me. In the afternoon I got the help of two lads, and we put BANNERS and leaflets in nearly every house, and left it with prayers for a blessing on our efforts.

On August 14th, my friend, Mr. R. Mackworth, arrived in Brighton for 16 days to join with me in the work. So on Monday, 17th, we went to Seaford. We had a good and attentive audience, gave away a lot of literature, and we sold three Handbooks. On the 20th, Mr. Mackworth went over to spend the day distributing and conversing with the people. He saw that Monday's work had taken root. He found out two of the local clergy, and called to tell them what we were doing, and gave them Handbooks. He made the journey on his bicycle, and I am sorry to say on his return he took the lower old road instead of the new road into Brighton at Blackrock, and not seeing a small post in the dark, ere he could pull up, he smashed into it, and although, thank God, he was not hurt, his valuable bicycle was seriously injured. Before he left Seaford he stood up on the front and announced our next visit for the 24th.

When we arrived on that date a storm was brewing, and it was not possible to lecture; so we went about among the people, speaking and giving literature. A Christadelphian and I had a discussion which drew others to listen. One young man said he wished I would give him some literature to take to his village, a distance away, which I did, to his great delight. We then went all over Seaford distributing BANNERS and leaflets. Mr. Mackworth invaded public-houses, talked to the men, and told them to look out for us. He also went to the Constitutional Club, and the secretary kindly permitted him to leave BANNERS for the members to read. We distributed in the train on our return, and felt sure we must be waking the place.

On Saturday, 29th, we again went, and spoke to the people on the front; but as a cool breeze made them shifty, we distributed literature, and sold three more Handbooks. Mr. Mackworth left Brighton on the 31st, and as I told the people to look for me on the 2nd of September, I would not delay, even though my wife could not go with me, but Mrs. Farnes kindly came. I felt sure the seed must be taking root, so I took 12 Handbooks, and plenty of BANNERS and other literature; but when we got to Lewes it was raining. However, it cleared up, and when we got to Seaford, it looked black but was dry, and when we got to the beach there was hardly anyone about, and I thought it would be a failure. However, I hung up my Union Jack, Stars and Stripes, and British-Israel lecture banner, and wherever the people came from—I was astonished. We had a good audience, and Mrs. Farnes distributed a lot of literature, and sold 10 out of the 12 Handbooks. One young gentleman came to the station with us to learn all he could by the way. At the first meeting a young American gentleman was much impressed at the sight of a man displaying his country's flag at such a lecture. He bought a Handbook. Another gentleman on the same night complimented me on my abilities; but, before all the people, he said I was only wasting time by not preaching Jesus, "rather than a lot of old prophecies that had no meaning for anyone now. What had we got to do with old prophecies? They were no good now to anyone!" Yet he demanded that I should preach the Christ who, by the way, was revealed in such an old and useless book as he deemed the Old Testament to be! Our previous experience teaches us how to deal with such objectors; and I think he was sorry he spoke ere long, although I dealt gently with him, as my object is to win.

Mr. Mackworth helped me in Brighton Sundays and week-nights; and every day he went to the front for conversations and distributions, and did much to press forward the truth during his 16 days in Brighton. I have finished at Seaford for this year, unless I hear from someone asking for a meeting indoors during the winter.—Yours faithfully,

H A. MARCHANT.

60, Upper Lewes-road, Brighton.

To the Editor of the "Banner of Israel."

DEAR SIR,—I feel I must write and let you know the blessing your paper has been to a friend of mine and myself. A few weeks ago I lent a copy to my friend and kept on doing so with each successive copy every week, and now he has been instrumental in starting "a mutual lending society" of six members, by which means your paper goes round to each of us in turn, among other papers and periodicals; and so the glorious truth of Our Identity is brought to the knowledge of four more, and hence many more, as each one is sure to speak of the subject, in a friendly way or otherwise, to his friends, and so propagate the truth, and set others thinking if not acting.

Besides this, my friend tells me, that he never read his Bible since he left school, because those who taught him used to ridicule it, and so he got in the way of doing the same; and also when I first lent him the BANNER he used only to read the article on "The Signs of the Hour," and glance at the rest; whereas now, he reads it and looks out for

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it, and propagates the truth to his friends with a certain measure of success. And not only does he read the BANNER, but also his Bible, and even has gone so far as to send me a paper marked in the margin with a verse out of the Bible, shewing how it proves God's Word, though the article was never intended to do so.

I feel that this testimony is one which we have to glorify God for, and it will stimulate you in your work, and not only you but all your readers, and encourage them to lend, knowing that small though the results for good may seem at first God is using you and your paper, and those who lend the same, to further the one truth that predominates His Word, and sheds just the light that is now wanted among our race to cope with infidelity and impatience at seeming delay in justice being wrought to those who oppose this truth and persecute God's people.

I can only say, that this truth has changed the aspect of everything in my daily life, made me a more loyal subject, and a desire to be a good citizen in the true sense of the word; and has also shewn me that the past of my life and surroundings I looked on formerly as secular are sacred in the eyes of God. He is truly in everything, and party spirit is eradicated by this truth, as it shews us all and every party are necessary, and under the ruling hand of our Almighty God. May He go on to bless the BANNER and Anglo-Israel work in every land, is the earnest prayer of,

Yours truly,

JAMES L. P. STEEL.

29, Foster Hill-road, Bedford, October 27th, 1896.

THE JOHANNESBURG CENSUS.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The above census has just been taken. The following is the result:—

BRITISH SUBJECTS.

Cape Colonists	15,000
Natal	1,200
Others	160
United Kingdom	16,000
Australia	1,000
British Subjects	33,360
Transvaal	6,000
Free States	1,700
	41,060
Russia	3,000
Germany	2,000
	46,060
Suburban, not classified ..	30,000
Natives	42,000
Total	118,060

Yours truly,

W. L. BLORE.

Hill House, Sandown, I.W., Oct. 26th, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am an Anglo-Israelite of many years standing, a student of the Bible and of prophecy from my early childhood, and have taken in the BANNER OF ISRAEL for some years. With reference to the correspondence between E. L. Dwyer and D. M. W., may I be permitted to say a few words. In letter 2, D. M. W. says: "Remember Luther was a German, and we owe him a great deal for the work he did at the time of the Reformation." Also, "Why, our own Royal family is more than half German." I also have thought much of this, especially on reading two years ago the history of the Reformation, in which most of the reformers (or missioners) were so-called Germans. The same objection has been thrown up at England that she has no good old musicians; that all the best masters, composers, and singers were either Germans or Italians. How comes it then, if, as is so often demonstrated in the BANNER, England is the head and not the tail in all things?

I think the objection can best be met thus: the conclusion I have come to is this, that both reformers and musicians, such as Handel, Mendelssohn, &c., though belonging nominally to the German or Italian nationality, were in reality of Israelitish extract or origin.

Christ's apostles (or missioners) were Israelites, and to the Israelite nation was deputed the work of preaching the Gospel, to them was the light given; besides, it is well known that the tribes of Israel, when migrating westward from their captivity, travelled through Europe, and settled in different countries, especially North Germany and that neighbourhood; so it is quite reasonable to suppose that the chief reformers and musicians may be of them. Who but an Israelite could preach God's Word so effectually? Who but an Israelite could compose such glorious masterpieces as the "Messiah," "Elijah," "Creation," "St. Paul," &c., which so stirs the hearts of us Anglo-Israelites, or, I should say, the whole British nation?

The intermarriages of the British and German Royal families may be accounted for thus: George I. of England was a "German" (?) or Hanoverian. Would a real German rule over England? No.

I am of opinion that all the great masters, musicians, poets, painters, &c., were of Israelitish origin; for "a people chosen," trained and divinely instructed by God Himself (Isa. xliii. 21) to show forth His praise and do His work, ought to be the best of all workmen; and that they were only called by the name of the country through which they passed, and settled for a time: thus was Israel "lost." (See Exod. xxxv. 25, 26, 30—35, xxxvi. 1, xxxviii. 23, xxxix.; 1 Chron. viii. 5; 2 Chron. ii. 13, 14, iv. 11. Huram of Benjamin.)

With reference to D. M. W.'s remark about the "doom of foreigners," and of French or German individuals being "as good as any English," I would answer, if I may, the judgment or doom is not pronounced against individuals (Isa. liv. 15—17), but against those nations who, in being anti-Israel, are also Antichrist! Gen. xii.: "And I will bless them that bless thee, and curse him that curseth thee." (See also Exod. xvii. 14—16). So, in the coming "European war," God's judgment will fall on those nations who oppose and fight against Israel, whether they be German, French, or any other nationality; because, in fighting against Israel, they fight against Christ, the "King of Israel!" (Isa. xliii. 14, 15), and so prove themselves to be, at least in part, Antichrist (or against Christ).

I fear I have made this more lengthy than I intended; and, if there be any errors, kindly excuse, as I am at present ill, and hardly able to write. Yours in Israel,

K. B. CARTER.

Reed's Rest, 19, Clifton-hill, Brighton,
Oct. 4, 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I do not mean to trouble you with a letter, but merely to ask a favour of you. Some months ago I read a letter from a brother Israelite in New Zealand, asking information about the progress of the faith in that belief in this country, and for other information, looking, as I understood him then, to some new movement to promote its growth. Being a man of business, I was forced to write my reply with interruptions, and before I had completed it, having his letter in my pocket, I met a friend to whom I spoke of it, and he expressing a wish to read it, I lent it to him, and through some unfortunate accident he has mislaid it and been unable, so far, to find it. I am very anxious that my correspondent should know the circumstances which have prevented my reply. I found on looking at my letter that I had not put his address at head of my reply, and being of three or four names, all of which were new to me and peculiar, I am unable to recall them. I have no doubt he is a reader of the BANNER and hope that he would see this, if you would

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kindly insert it in your next issue, and will send me his address, so that I may supply the information asked for to the best of my ability. Thanking you in advance for your kind compliance, and wishing you God speed in all your undertakings, I remain,

Very sincerely yours,

JOHN S. FAIRLY.

Charleston, So. Ca., Oct. 24th, 1896.

THE COMING CONFLICT.

WE take the following from the *Sussex Daily News*, of November 5th and 10th, 1896:—

"Last night, at the Carlton-hill Mission Hall, Brighton, Mr. H. A. Marchant gave the first of a series of weekly lectures on 'Great Britain and the Eastern Question, or the Coming Conflict for the Dominion of the World.' The lecturer, who was introduced by Mr. J. J. Jones, said that those who read their Bibles carefully would find that events of the last few hundred years with regard to the Turkish Empire had gone on Bible lines. Holman Hunt had suggested that Palestine should be purchased from the Sultan, and the Jews restored, but this was not foreshadowed in the Bible at all. God's plan was that the people of Israel and Judah united were to take possession of it, and the lecturer, according to his well-known Anglo-Israel views, found these tribes in the British Empire. Biblical students, he continued, found in prophecy a coming conflict between Israel and a great northern confederacy, in which Russia was distinctly indicated as forming part. Turkey, he held, would be broken up, and the seat of government of the British Empire shifted to Palestine, according to prophecy. The 'times of the Gentiles' were nearly expired, and the Powers were awaiting as it were for God's moment to arrive for the extinction of Turkish rule in Palestine, and the return of Israel and the Jews. Mr. Marchant quoted many passages from the prophets with regard to the future of Israel, which, he said, could only be applicable to the British Empire. They alone, he said, were a nation, and a company of nations, holding the Gates of their enemies. Returning to the Confederacy which is to attack Israel, he said that God was then to work a miracle which would convince all mankind once for all that He is God, and Israel His people."

"THE EASTERN QUESTION.—SOME NEW VIEWS AT BRIGHTON.

"Mr. H. A. Marchant continued his series of lectures on 'Great Britain and the Eastern Question' at the Carlton-hill Mission Hall, Brighton, on Wednesday evening. He spoke of the hatred of the other nations of Europe towards England, and of their jealousy of her unique position in the world, and went on to quote from an article by M. de Lanessan an acknowledgment that the British had become the Gateholders of the world by the possession of Gibraltar, Malta, Cyprus, the Suez Canal, the Island of Perim, the Aden Peninsula, Singapore, and Hong Kong. He added that according to the *Nineteenth Century* the large proportion of Frenchmen who cordially hated the English had, in an elaborate book written by one Louis Martin, given utterance to their firm belief that the English were Jews. All this, Mr. Marchant maintained, was in fulfilment of the prophecy that Israel should possess the Gate of her enemies. He drew attention to a map of the Promised Land, showing that the land promised to Abraham was from the Nile to the Euphrates, and that the march to Dongola, and ultimately to Khartoum, would only mean the occupation of the territory which Israel was to occupy. He fully believed that on the breaking up of the Turkish Empire, Britain would be found in possession of Palestine, if not of Constantinople, and that ultimately the Sublime Porte would become a British possession. He enumerated numerous Scriptural prophecies, and contended that they applied to the British race and not to the Christian Church, as usually interpreted. Mr. J. J. Jones presided, and there was a numerous attendance. The lectures will be continued for the next three weeks on Wednesday evenings."

THE GODLESS FLORIN.

BY H. K. WOOD.

"VICTORIA Dei Gratia Britanniarum Regina," that is, "Victoria, by the Grace of God, Queen of Britain." Thus runs the legend or inscription, more or less fully expressed, on the coins of the British realm. Once, indeed, some two-shilling pieces were issued from Her Majesty's mint without the initials, "D. G.," or the full words, "Dei Gratia,"—"By the Grace of God." They were designated the godless florins, and were at once recalled. It well becomes us as a Christian nation, under a Christian Sovereign, thus to acknowledge the Almighty, and never to forget that without His support and blessing prosperity cannot be ours. From Him come the power and the victory, and He it is that putteth down one, and setteth up another. Everywhere in the Bible we are taught to trace the hand of God in history, and to give the glory to Him to whom alone it is due. *Gloria Deo*—Glory to God.—*Good News.*

WAILING FOR THE DEAD.

To the Editor of the "Jewish World."

SIR,—In your issue of the 11th September, your correspondent "Dublinensis," when endeavouring to reply to a query of "J. D." relative to the Irish custom of *Keening*, or wailing for the dead, gives a very confused statement of the traditions which connect us with the East. The one material fact which acts as a historic foundation for those traditions is the *Lia Fail*, or stone of destiny. But this was never said to be "the original Table of the Law;" it was known as *Jacob's pillow*. There is no ancient tradition as to the Tables of the Law, but there is a strange tradition that "the Jews' Ark" is hidden on the hill of Tara, and modern Bible students have said that if it is there the Tables of the Law are in it. In this connection the change of the name of the hill to *Tara*—almost the same as *Torah*—at the time that the *Lia Fail* was brought there, is not to be overlooked. The *Tuatha de Danaan* who settled in Ireland long before the name of the hill was changed, bear the name of the most venturesome and unsettled Hebrew tribe. The Fenians were the Phœnicians, and settled in the south. These were the ancient inhabitants of Canaan, and it is highly probable that the custom of wailing for the dead was common to both peoples.

Keening is practised among the peasantry to-day; it is usually done by relatives, and is a strange, sad, weird, and mournful dirge. It is handed on from generation to generation, and is a natural expression on the part of those who give voice to their grief. The custom of "making this ado and weeping" was practised in Palestine A.D. 31, and it would seem that a "tumultuous" and loud expression of grief is of Eastern origin, and has idolatrous associations.

The antiquarian question as to whether the *Torah* is hidden at Tara, could be disposed of by a little effort and the expenditure of a small sum of money. It is strange that no attempt to explore the *Mergeh* or receptacle there has ever been made.—I am, Sir, &c.,

D. HANAN.

15th September, 1896.

NOTICES.—North of England Report next week. Mr. Mackworth asks us to call attention to the Monday evening discussion to be held at the Mission Hall, Kennington. (See advt.)

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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M. DE LAUESSAN, A FRENCH STATESMAN, ON THE BRITISH OCCUPATION OF EGYPT.

A FRIEND who has seen the London *Morning Post* of Nov. 6th, 1896, and the copy of M. de Lauessan's views therein, in regard to the continued occupation by the British of Egypt and the Soudan, has sent the paper to us, as the French statesman's ideas offer so remarkable a testimony to the facts of our case, especially in regard to British "possession of the Gates of their enemies" (Gen. xxii. 17, R.V.). "I should think," wrote our correspondent, "that he had been reading a copy of your work on 'The Gates.'"

M. de Lauessan, of course, does not approve of our prolonged stay in Egypt. He would have us quit the country at once according to the rash promise of the then Premier, Mr. Gladstone, more rashly repeated to the French by British Prime Ministers since! In giving his opinion pretty freely on this point, M. de Lauessan describes the British Gates which lie thickly on the road to India and the East, and admires "the sagacity, foresight, and activity our nation has displayed in the pursuit of the object she set before herself last century;" namely, we suppose, to build up a British Empire in India, and beyond, again, in the East. Here, however, M. de Lauessan goes beyond the facts and evidence; for, if one thing is clear, it is that in seizing on Gibraltar, Malta, the three great Indian Gates, Singapore, and some others, our nation had no idea of an Eastern Empire at all. Greatness was thrust on her by the Lord; and in most of these cases the places were taken almost accidentally, but without intending thereby to fortify the Overland Route, or to secure our road to India and the East. The Suez Canal was not built by us at all, but by the French; but we have secured the monopoly of its profits by the vast Eastern trade God has given us, and by reason of the fact that He has forced upon us the whole of India, given us South-East of India, as a Colonial field, Australia, Tasmania, New Zealand, the Fijis, besides mercantile possessions in North Borneo and China, with the Cape territories rich in treasures of gold, diamonds, asbestos, iron, coals, and other precious things of the earth and its mountains. What we have secured has been by the gift of God to a people often stupidly blind to its blessings; a people which quite recently has, by Mr. Gladstone's wilful sacrifice of its interests, thrown away what God gave it, and that not once or twice. The Transvaal was such an instance, and the land of Egypt is, in intention, another. M. de Lauessan, however, confirms our views respecting "the Gates" and their extreme value, writing thereon in the manner described in the following.

After discussing the necessity which rests on England to abandon her position in Egypt with reference to her promise in 1882, and since often repeated, to clear out of the country as soon as Egypt could go alone, M. de Lauessan writes thus:—

"England has had at all periods of her history a marvellous intuition of future European expansion in the world. She has always been considerably ahead of the other nations in all the countries where civilization was to penetrate, and along all the great maritime routes. By the occupation of Gibraltar, England assured to herself the key of the Mediterranean; by those of Malta and Cyprus, she established in that sea refuges and bases of maritime operations which make her a Mediterranean Power, almost as much as France, Italy, Turkey, or Greece. By taking possession of the Island of Perim and the Aden Peninsula, she secured a preponderating situation in the south of the Red Sea. The important works done at Colombo give her not only a port of call perfectly safe at all periods of the year, but also the command of the most central point of all—the Indian Ocean. Through Singapore England is absolutely mistress of the Malacca Straits, the nearest way to Java, Borneo, the Northern Australia, on one side, and to Indo-China, China, the Philippines, Japan, and all the Pacific

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Ocean on the other. Of the Island of Hong Kong, she has created in less than forty years an admirable commercial and political centre, commanding the entrance to the southern rivers of China, and the sea communications of Canton, the most industrious town in the Chinese Empire.

"Only one point of this fine route to the Far East remained, up till this end of the century, outside British domination, and this point acquired, by the making of the Suez Canal, a political and commercial importance of the first class, since the Canal is the entrance to the shortest route to Great Britain's Indian Empire, and towards the 500,000.000 consumers—Hindus, Siamese, Chinese, Javanese, or Japanese—of the far Eastern Seas. By landing at Alexandria, and subsequently occupying Egypt, England became mistress of this capital point, and the mistress to such a degree that she can, in a few hours, close the route to the Far East against all Europe.

"It is impossible for any man who reflects not to admire the sagacity, the foresight, and the activity which Great Britain has shown in the pursuit of the object which she proposed to herself last century, and of which she completed the last step in 1882, when, taking advantage of the troubles in Alexandria, she landed her sailors and her soldiers on Egyptian soil. But all the admiration which one may have for England's political skill, cannot prevent Europe being aroused at the thought that a single nation has become, through the momentary indifference and tolerance of the others, mistress of the most important maritime route in the world. . . .

"I do not think that there can be in all Great Britain a single statesman worthy of the name who is not rendered anxious by the isolation of his country, and by the marks of undoubted hostility of which it is the object from all Europe. Certainly Europe will not go so far as a threat of armed intervention to cause the British troops to leave Egypt. France herself is too wise and too peaceful to make the evacuation a *casus belli;* but it is no less true, that the moral authority of England in the world is considerably weakened by her attitude on the banks of the Nile and the Suez Canal. Her enemies are glad of it, and her friends are distressed. Her statesmen must understand that such a situation cannot be indefinitely prolonged."

In reference to M. de Lauessan's statements, we have Lord Selborne's speech in Edinburgh, on Nov. 6 last, on the subject of our surrender of Egypt according to our promises. He would have us stay till we can go, and then "clear out" according to our pledges.

His Lordship said: "The other critics who had been free with their advice had dealt with the question of Egypt. We had had advice from Mr. Courtney to scuttle, and from Lord Charles Beresford to repudiate our engagements. He did not know which of those two advices was the worse. We had no possible excuse either for shirking the work that lay before us or for repudiating our ultimate engagements. (Hear, hear.) He shared entirely with his hearers a great regret, he was sure they all felt, that, at the time after the battle of Tel el Kebir in 188?, when we had a perfectly free hand and a clean sheet, we should have saddled ourselves with a perfectly gratuitous promise to leave Egypt at a certain indefinite date; but there was no good crying over spilt milk; we did make those promises to Europe, and to Europe we should have to keep them, but it was not only we who had to recognise facts, but Europe, and France especially, must recognise facts too. It would be equally impossible and absurd for France to pretend that all those fourteen years of work in Egypt had made no difference as for us to pretend that we had never made the engagements we had made. Who had spent millions on Egypt? The British Empire. (Hear, hear.) Whose blood was it that had been shed there freely? Why, the blood of Englishmen, Irishmen, and Scotchmen. Who was it that had given that country new life, absolutely rescued her from a dead past, performed a work of national regeneration of which there was no other example in history? (Cheers.) Why, Irishmen, Scotchmen, and Englishmen; and, when the time came that our work was done and we were able to leave the country, was a Frenchman going to pretend that the French were to be in the same position for the future towards Egypt as the country whose sons had done the work, shedding their blood and spending their money? That was a perfectly preposterous position, and while we were bound to fulfil our obligations, according to his individual and private opinion, Europe and France were absolutely bound on that occasion to recognise that we had a superior interest, and that with that interest, which we had fairly earned and won, no other nation could possibly compete. (Cheers.) He had just mentioned—he had rather prophesied—what he hoped would shortly be one of the great diplomatic triumphs of Lord Salisbury and this Government. (Cheers.) But they had before them one of the neatest little bits of work that had ever been done by a body of our fellow-countrymen—he meant the occupation of the province of Dongola by an Egyptian army. Let them remember what the critics of the Government had said. Some of them said, 'You are rushing on an army of Dervishes who have all the fury of fanatics; your little army will undoubtedly perish, and a very large and costly expedition will have to be sent from home in order to undo the wreck.' Where were those prophets now? Was ever an expedition carried out with more ease or more wonderful success? There was another class of critic, who said, 'You will not tell us what you are going to do;' and they laughed at Mr. Chamberlain when he said, on behalf of the Government, that we meant to go just as far as we could prudently at the moment, and then we meant to stop. There never was a more sensible policy. Our object in reconquering a country was not to spend as much bloodshed as we could, but to do the thing at the least cost of blood and money which was compatible with success. (Cheers.) Therefore, there never was a more common-sense attitude, or a more common-sense performance, than to go to the province of Dongola, to occupy it, to make it a fresh base of operations, to let the disintegrating force among the Dervishes go on, and then, when the time was ripe and all was ready, to make a final advance upon Khartum. (Cheers.) The policy of the country towards Egypt would neither be that of scuttle nor of repudiation, but the very common and simple policy of the performance of our duty and of common good faith." (Cheers.)

The speech of Lord Charles Beresford on "The British Occupation of Egypt," delivered on Oct. 29th, at the Constitution Club, London, was alluded to above by Lord Selborne, but hardly deserved the adverse opinion expressed regarding it by the speaker. Our space forbids our quoting it now, but we hope to publish it in our columns next week.

CAMBERWELL, PECKHAM AND DULWICH BRITISH-ISRAEL ASSOCIATION.—Arrangements have been made for two lectures to be given in St. Luke's Church School-room, on Tuesday, December 15th, by H. H. Pain, Esq., and H. A. Marchant, Esq. Full particulars will be advertised next month.

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OUR NATION'S FUTURE PROSPERITY.

WHILE there is so much suspicion abroad, that in spite of our Israelitish origin, we are likely to lose our power to get wealth before long, and that the German people are likely to take our place as the great commercial and wealthy race of the world, it will be some comfort, no doubt, to many to notice what the *Times* announced on October 5th last, in regard to the "remarkable advance" of our countrymen in "The British Steel Industry." The increase of output during the last half-year, has been something abnormal, and is said "to be unique in the history of British industry." What is wanted, however, to complete our success and entitle our people to congratulation, is, that they must, in the steel manufacture, give up the resort to trade strikes, which have hitherto only landed the working men in hopeless losses, and not without injury to the nation itself. The following was the *Times* report :—

THE BRITISH STEEL INDUSTRY—REMARKABLE ADVANCE.

During the last week the British Iron Trade Association has collected and published the statistics of the production of steel in the United Kingdom for the first half of the present year. The figures show an almost unprecedented increase of output, which is a specially interesting fact in view of the discussion that has been going on for the last year or more as to the alleged superiority of German methods and the success of Continental competition. It appears that the total production of steel for the first six months of the current year was as much as 1,969,320 tons, or at the rate of 3,938,640 tons a year, which is by far the largest output of steel hitherto arrived at in a single year by any European country. The figures have, however, in several years been exceeded by the steel output of the United States. The largest increase of output appears to have taken place in the open-hearth steel industry, which, although not much over 25 years old, and scarcely worked on a commercial scale 20 years ago, now yields over 2,100,000 tons of material per annum. This is an advance which is without parallel in the history of any other branch of British iron-making, and is perhaps unique in the history of British industry. The north of England, where only a few hundred tons of open-hearth steel were produced 15 years ago, is now producing that material at the rate of over 800,000 tons a year. Scotland is not making quite the same amount of progress, but even there the advance has been marvellous, seeing that 292,782 tons were produced in the first half of the current year, where only a few thousand tons were produced at the only works of the kind established in Scotland 20 years ago. The Sheffield district has not made such striking progress as Cleveland and Scotland, but still the advance has been material, and the same remark applies to Wales, Lanchasire, Staffordshire, and other districts.

As far as the Bessemer steel industry is concerned, it appears that there has been an augmentation of 103,662 tons during the first half of the current year on the output of the corresponding half of 1895. The principal advance appears in Lancashire, where the output was 45,535 tons in excess of the output for the corresponding half of 1895. But the most striking feature of this branch of the steel industry is that it has fallen behind the open-hearth manufacture, instead of having a large lead as it had up to a few years ago. Indeed, to go no further back than 1887, the output of Bessemer steel was then at least twice as much as the make of Siemens or open-hearth steel, whereas it has now fallen more than 300,000 tons a years behind it. This fact is not alone due to a growing preference for open-hearth steel. It is also a function of the diminished demand for steel for railway purposes, to which Bessemer metal has hitherto been chiefly applied, and the increased demand for steel for shipbuilding, and kindred purposes, to which open-hearth steel is more particularly suited. It is the great demand for new shipping, both in Great Britain and in other countries, that has chiefly stimulated the demand for this latter description, while the large increase in the output of Bessemer metal is mainly due to the increased requirements of railway companies at home and abroad.

There is every probability and expectation that the demand for steel will continue on a large scale. It is no secret that some descriptions of that metal, and notably blooms and billets, have lately been even scarce, and that there is at the present time difficulty in having orders filled for current delivery. Not only so, but there is a continuous substitution of steel for wrought iron for structural and other purposes, and it is probable, although by no means certain, that the great advance in the output of steel will be coincident with a decreased production of malleable iron, which has been on the wane for a number of years—so much so, indeed, that we do not now produce one-half the quantity that we turned out little more than ten years ago. The growth of the steel trade in all branches has been so rapid that the plant now in operation in this country is generally of the most modern kind, and if our manufacturers can only keep free from strikes and get fair terms from railway and shipping companies they may take heart of grace for the immediate future.

The above is a reassuring statement as to the continuance of the prosperity of British-Israel, and an instance of the unforeseen way whereby our God often proves the truth of His promises to His people, and shows that in the matter of their national wealth, He has not forsaken or forgotten them. Whatever may be the state of our commerce, and however close the German nation may seem to be in overtaking us in our commercial progress, it is needful for our own comfort that we should not forget the promises of the Word. God assures us there, that He will "never leave us, nor forsake us," and that "He it is who giveth us power to get wealth, that He may establish His covenant which He sware unto our (Israelite) fathers as it is this day" (Deut. viii. 18, R.V.). He has besides engaged that as the House of Joseph, He will bless us (being the Almighty) "with blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breast and of the womb," also with "the chief things of the ancient mountains, the precious things of the everlasting hills, the precious things of the earth, and the fulness thereof" (Gen. xlix. 25, 26, R.V.; Deut. xxxiii. 15, 16, R.V.). Endowed with these good things direct from the hand of God, why should we be faithless and unbelieving? Why should we distrust and suspect Him? There are, no doubt, fluctuations in the vast volume of our world-wide commerce, such being sent to us to warn us of our rivals' efforts and of the dangers attending our trade disputes at home; salutary checks, in fact, on sloth and on senseless conflicts here, between capital and labour. But the final successful result is assured, because God the Promiser, hath sworn it, "that blessing, He will bless us," that He will multiply and enlarge us and give us the Gate of our enemies, which includes not only the command of the sea, but the safety of the commerce which floats upon it, on its road to our Home Ports, as well as that from our own lands, to the Gates of our enemies, established, fortified, and held by us beyond sea in the lands of our now foreign allies, of colonial children, and of our heathen subjects, in India and elsewhere.

It is remarkable how, in late years, God has opened to us vast expanses of thickly populated semi-civilized countries, which He has thrust upon us to bring to Christ, to civilize and furnish with all that a race feeling their way upwards require to possess. Thus in Uganda we have a British Protectorate established over vast regions where Christianity

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seems rapidly to be embracing many thousands of its people, who are ready to change their habits of life and to import British goods, implements, furniture, clothing, books, and even carriages and horses, for their personal use, and will do so to an immensely greater extent as soon as the railway to the coast at Mombasa, now under construction, has been finished. The Fiji Islands furnish us with another instance of the same fact. In India, there are located under British supervision and control, "about 286,000,000 of people, who are in excess of the population of the whole of Africa and South America combined; more than all Europe, exclusive of Russia, ten times the population of England, and one-fifth of the human race!" Think what a customer such a company of nations as that must furnish us with! and how vast must be the requirements of such a prodigious portion of the human race whom God has given to us to provide for and teach His ways! In these and many other directions, God has opened to us, mostly during Queen Victoria's happy and prosperous reign, markets in the four quarters of the earth, the best being those of our own kith and kin in the United States and among the nigh 300 millions of Hindus and Mohammedans of Hindustan. To Him be all the praise by Israel assigned!

"HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?"

By H. A. Marchant.

It is a highly important matter that we should "rightly divide the Word of truth," and compare scripture with scripture, in order that we may ascertain its true meaning. It is a very dangerous thing to conclude that a certain obscure passage of Scripture has a meaning which forces us to twist and turn other passages in order that they may agree with what we think it means. A rule which the writer of this article has adopted for a considerable time is to see if he cannot make a difficult passage agree with easier passages, rather than force the plainer and simpler text into teaching some view which might be adopted of a difficult passage. The writer is fully convinced in his own mind that many of our British-Israel advocates would be better able to combat opponents to our views if they would reconsider one single text which is continually quoted, both by British-Israelites and their opponents—namely, Zech. xii. 10.

In reading the Gospels, we find some remarkable expressions of our Lord and Master, such as, "If ye believe not that I am He, ye shall die in your sins;" "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." And yet a large number of believers in the truth of our Saviour's words have got an idea that the Jews (and those who oppose British-Israelism mean all the Twelve Tribes when they speak or write of Jews) will remain in unbelief until One who rose from the dead comes with the clouds of heaven to make them believe by seeing, because they would not believe Moses and the prophets! Our Lord said: "Behold, your house is left unto you desolate: ye shall not see Me henceforth until ye shall say, Blessed is He that cometh in the name of the Lord." This is generally explained backwards now-a-days, as though it read, "Ye shall see Me and then say, Blessed," &c. Is this the right way to treat our Lord's words? If we turn to the R.V. of Acts iii., we find St. Peter exhorting the Jews to "repent and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who hath been appointed for you, even Jesus." If we examine modern expositions of prophecy, we shall find that Peter's words are reversed in the nineteenth century, and, instead of the second coming of Christ depending on the repentance and turning again and the blotting out of their sins, people are taught that the Jews will not believe in Christ until He is seen with their natural eyes. Who was it that stirred up opposition to the apostles at Thessalonica? The Jews who believed not. According to St. Paul's second epistle, when speaking of Jesus Christ coming to be "glorified in His saints, and admired in all them that believe," he predicted "everlasting destruction from the presence of the Lord," as the fate of those who "troubled the believers and obeyed not the Gospel of the Lord Jesus Christ" (2 Thess. i. 6—11). Would this order of events be altered by the lapse of time? For my own part, I fail to see that it would be so.

To turn again to Acts iii., we find the apostle Peter claimed that "Moses indeed said, A prophet shall the Lord your God raise up unto you from among your brethren like unto me; to Him shall ye hearken in all things whatsoever He shall speak unto you; and it shall be that every soul that will not hearken to that prophet shall be utterly destroyed from among the people." How, then, comes it that nineteen centuries after such prophecies were reiterated, men have concluded that the final generation of those that say, "We will be as our fathers, and will not hear that prophet, and will not obey the Gospel of the One whom you call Christ, and will persist in continuing to neglect the great salvation," shall escape *en bloc* after the Lord has been "revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ"—and all because they are circumcised descendants of Abraham? How shall we escape? The answer might be, "By the fact of our being circumcised," if the modern views are correct.

But some will say, "You are overlooking Zech. xii. 10: 'They shall look upon Me whom they have pierced, and shall mourn for Him.'" Let us pay careful attention to what Zechariah says, taking notice of the fact that he is speaking about a people who are called "the inhabitants of Jerusalem," as a people distinct from Judah. This is perfectly clear if we read the chapter carefully; for, without trying to expound the whole chapter, it says in ver. 7: "The Lord also shall save the tents of Judah first (beforehand), that the glory of the House of David and the glory of the inhabitants of Jerusalem be not magnified above Judah."

Let us attend to a little A B C. A (God) promised to save B (Judah) first, because He will not allow C (the House of David and the inhabitants of Jerusalem) to be magnified above B (Judah). Throughout this chapter, I maintain, B never becomes C, and C never becomes B; and therefore, when it says that God will "pour upon the House of David and the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look unto (R.V.) Me whom they have pierced," those who receive the spirit of grace and of supplications are C, and not Judah, whom we have called B. This may be a Scripture puzzle, but it is worth learning, as it will save us from blundering as our opponents do. The late John Wilson wrote a splendid article on this very subject in the *Watchman of Ephraim*, vol. i., p. 391, entitled "The Burden of the Word of the Lord for Israel;" and I gathered my first thoughts on this subject from that article, and considered it for several years, and at last came to the conclusion that, if Moses truly said the impenitent ones who refused to hearken to the Christ should be utterly destroyed

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from among the people, Zech. xii. 10 must harmonize with Moses' and Christ's declarations in the Gospels, that, to the unbelieving and impenitent, one should not be sent from the dead; but they were to "hear Moses and the prophets," or "perish in their unbelief." In that remarkable prophecy of Zechariah, expositors, as a rule, can only see Christ (A) and Jews (B). They have entirely ignored the House of Joseph; and, inasmuch as Zechariah is prophesying of a day in which the enemies of God's people who are against them in that land will be devoured by God's people as though that people are a torch of fire among sheaves; yet He will not give them the power to do this until believing B (Judah) and believing C (Israel) are united and restored to God's favour.

There is no House of David reigning over the people called Judah; but there is, we believe, the throne of David with the House of Joseph; and Obadiah tells us very plainly who these burning, fiery people are, for in ver. 18 he says: "And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble, and they shall burn among them and devour them: and there shall not be any remaining to the House of Esau: for the Lord hath spoken it." Therefore it is very clear to the careful student that those whom Zechariah distinguishes from Judah under the title of "House of David and inhabitants of Jerusalem" are none other than the so-called "lost Ten Tribes of Israel," or Ten-tribed House of Joseph, with David's family still reigning over them. So that, instead of there being only two parties present in Zech. xii., there are three; and, to make myself clear, we will recapitulate. (A) God or Christ; (B) Judah; (C) the house of David and the inhabitants of Jerusalem. So, when A says, "They shall look unto Me and mourn for Him," may it not be C that will do the looking, and B—*i.e.*, Judah—that will be mourned for, instead of, as it is generally understood, Christ? Some learned Bible scholars have actually jumped to the conclusion that this remarkable text is corrupted, because the speaker seems to refer to himself as "me" and "him." Once recognise the three parties present, and this difficulty vanishes. John Wilson clearly showed this, as will be found in the *Watchman of Ephraim*, and also in his work, "The Title Deeds of the Holy Land." This will thoroughly harmonize with what our Lord said, with what Moses said, and also with all the Epistles—that, when the great crisis comes, those who remain finally impenitent and rebellious will be purged out from among the people, and they will not be made the inheritors of the Millennial blessings because of their circumcision; and that Israel and Judah will both, in the main, submit to Christ before He is revealed from heaven, is my firm conviction, from the study of Heb. x. 12, 13: "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting (waiting, tarrying, looking for—see Gall & Inglis' Greek concordance) till His enemies be made His footstool." It is Christ who is waiting or tarrying till His enemies are made His footstool. If that means until they become thoroughly wicked, they have been that from His ascension until now. But if it means that they, with all their heart and soul, bow themselves before Him, and offer themselves as His willing subjects, united Israel and Judah have not yet done so from the heart; so there is a reason why the Lord is still sitting at the right hand of God, and He will never come from heaven to prove that His word has returned to Him void, and not accomplished that whereunto He sent it. "He is exalted a Prince and a Saviour, to give repentance to Israel, and remission of sins." Most of those theories which oppose God's simple truth are built up by men who cannot discern what applies to Israel and Judah, and what applies to the world at large. Hence they teach something like this: that when the King returns, instead of saying, "These Mine enemies, that would not that I should reign over them, bring them hither and slay them before My eyes," He will make them the progenitors of the Millennial generations. But I have heard the preachers say, "Yea, there will be no escape if we neglect so great salvation;" consequently, it is revealed both in the Old and New Testaments that Israel must return unto the Lord, and Judah cease her enmity, before Jerusalem shall again see that risen and exalted Saviour.

Although these topics are such that they do not enter into my public open-air advocacy of British-Israelism, on account of their abstruse nature, I should like to see what some of our leading writers have to say upon what I may call the A B C of Zechariah's prophecy. We are amazed at others not seeing the difference between Israel and Judah; we should be the first to see and acknowledge it in Zech. xii. And will it not strengthen the hands of the missionaries to Judah to know that Israel will mourn and supplicate for Judah, and that God will save them for His Son's sake—that day must be very near at hand? But let us tremble ere we teach them that they shall escape at the end, even though the word spoken is steadfast, and the question asked, "How shall we escape if we neglect so great salvation?" Evangelicals sometimes sing the truth, even when they do not preach it; see Sankey's Hymns, No. 363:—

"Let all who look for, hasten that coming joyful day,
By earnest consecration to walk the narrow way;
By gathering in the lost ones, for whom our Lord did die,
For the crowning day is coming by and by."

Amen. Even so, come, Lord Jesus.

THE LECTURE AT SION COLLEGE, LONDON.

On November 11th, Dr. Aldersmith read his paper before the Court of Governors and members, at Sion College, Victoria Embankment, London, and was warmly welcomed by the President, the Rev. W. Martin.

There was a large attendance of members and some ladies; and some well-known faces were present, including the Rev. F. Aston, the Hon. Col. Edward Legge, Douglas A. Onslow, H. H. Pain, and the new member of the Council of the British-Israel Association, Captain Lowe.

Dr. Aldersmith dwelt on "THE GREAT DISTINCTION BETWEEN THE HOUSE OF JUDAH (THE JEWS) AND THE HOUSE OF ISRAEL, IN THESE LATTER DAYS," and showed how the House of Joseph, or Israel, must now be in the enjoyment of certain temporal blessings, and under the new covenant. He told his hearers that the atheist pointed to the fact, as he thought, that God's covenant had been broken, as he only saw the Jews as the representatives of God's promises to Israel. The lecturer said it was God's honour and faithfulness to His once and for ever chosen race that was the subject before them, and asked them why the promises given to Israel should be thought to be *spiritual* only, while those concerning Judah and the cities were *literal*, as well as the prophecies concerning our Lord's first advent. Dr. Aldersmith then described the Abrahamic covenant, that it was an everlasting covenant, and had not been put on one side, but actually confirmed by the death of Christ. He showed how the covenant was entailed on to Isaac and Jacob and the House of Joseph, &c. Reference was made to the early

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history of the Twelve Tribes, the disruption under Jeroboam, the Assyrian captivity of Israel, and the Babylonian captivity of Judah. Then the meaning of the term "Jew" was explained, and much concerning the mixing up of the terms "Jew" and "Israel" quoted from the Handbook, showing the word Jew was not found in the Bible till after the Babylonian captivity. He reminded his hearers that it was never applied to the Northern kingdom, or to the Twelve Tribes, and that though all Jews were Israelites, it by no means followed that all Israelites were Jews.

He then fully proved that the children of Israel did not return with the Jews, devoting much time to this, as he knew this was the one point he would meet with most opposition about. Zechariah was quoted, also Josephus, Esdras, 1 Kings, and Chronicles, showing the Ten Tribes were in the land of their captivity after the return of the Jews. Then many of the well-known passages from the "Speakers' Commentary" were given, showing that the writers fully recognise the distinction between the two Houses, and that the re-union and the return has not yet taken place. Ezekiel xxxvii. was explained, with the vision of the two sticks; and, the lecturer said, "To dispute this is to deny the Scriptures, and to make the Word of God of none effect." It was then shown by numerous quotations that the modern Jews do not believe they also represent the House of Israel, and the two distinct prayers used by them for the two Houses were read, and a reference made to our friend, the Rev. M. Bergmann.

Proofs were then given that the birthright blessings could not have been fulfilled before Christ came, that "He might confirm the promises given unto the fathers," and hence they must be fulfilled either during this Christian dispensation, or after the re-union and the return.

Luke i. 68 was quoted, showing that the Abrahamic covenant must be fulfilled in this dispensation, and that it was in the nature of a will, and required the death of the testator (Christ) before the promises could come into operation. He showed how false was the theory that this is a pure Gentile parenthesis, and that it was absurd to think God's promises, covenant, and people were put on one side till the millennium.

The doctor then fully described the death-bed scene of Jacob, and showed how his lineal seed were to become the fulness of the Gentiles, and that the birthright was Joseph's. The usual proofs were given that the birthright blessings could not have been fulfilled before the Assyrian captivity, or while the House of Israel were "*Lo-ammi*." The meaning of the word *Goyim*, or Gentiles, was then considered, and it was shown that the missing House of Joseph must be a company of so-called Gentiles in these latter days. Luke i. 68 was read, and the confirmation of the Abrahamic covenant explained. The lecturer then denounced the false view that God's promises and covenant were in abeyance till the Second Advent, and showed the difference between the Abrahamic and the Mosaic covenants, quoting Galatians iii. Having shown the blessings must be fulfilled either during this dispensation, or during the millennium, Dr. Aldersmith gave his usual proofs that the birthright blessings are *pre*-millennial, which are to be found in the second chapter of our Handbook, bringing in "the latter days," Micah's description as a lion amongst sheep, Jeremiah's prediction, "the chief of the nations," that the company of nations must come to pass before the one nation is formed in Palestine by the union of the two Houses, and the "fulness of the Gentiles" in Rom. xi. Special attention was called to the fact that Zechariah, Isaiah, and Hosea say the House of Joseph is to be *redeemed* before the return. Then the divorce of Israel, and the re-marriage in Isaiah liv. was discussed, and St. Peter's testimony, writing to the sojourners of the Israelite dispersion, that they who had been *Lo-ammi*, were then again the people of God.

The doctor then showed some of the chief marks of the missing House, and said it was as easy to discover in these days as the Jews, and finished in these words:—

"When the sick man falls the Eastern Question must come up for settlement, and with the remarkable events now going on we ought to be able to see that the Ottoman Power is falling fast. When this desolating Power ceases to tread down Jerusalem, surely the times of the Gentiles, referred to by our Lord, will be fulfilling, and then the rightful owners will again get possession of Palestine. You know what a trumpet blast the return of the Jews will be, announcing that the close of this dispensation is drawing near: but, remember, the Jews have to walk *to* the House of Israel, hence that House has to restore the Jews." Reference was made to Gog, and Dr. Aldersmith said, "I maintain that the Jews cannot be the chief power that Gog comes up against to try and overwhelm, but it must be a much more powerful 'company of nations,' even the lost House of Israel," and he finished, "I beg of you not to allow a large portion of the Bible to remain a sealed book to you, as it must be, if you think the chief actors in the last drama in Palestine are only the Jews, and forget the larger division of God's chosen race, the lost House of Israel. God's plans change not, therefore ye, O sons of Jacob, are not consumed. Finally, do understand that I have been speaking chiefly of the *temporal* blessings, and that I do not forget that all Gentile converts, through union with Christ, may be called the spiritual children of Abraham. Nevertheless, in these latter days, there must also be a company or fulness of nations, springing *lineally* out of Ephraim-Israel, the individual members of which, though only saved by the same spiritual union with Christ, yet, in these days, are a standing testimony to the fulfilment of the Abrahamic covenant, and are working out the destined purposes of God to His once, and for ever, chosen race for the ultimate regeneration of mankind."

The paper lasted fifty minutes, and at its close there was a long discussion, and our friend had to stand a severe criticism, mostly the old foolish arguments. The first speaker said that there were no two Houses now, that the re-union of the two sticks was past, and that both Houses returned with Ezra. It was amusing to find that another speaker, also an opponent, said the first speaker was no student of prophecy, as of course the re-union had not taken place, but he could not see that Britain was the House of Israel. Another followed, saying, of course, it was all "Anglo-Israelism," and that no nation on earth but Great Britain was developing and pushing the peoples, and so it was very evident what the opener was driving at, a remarkable piece of evidence, for not one word was said by the doctor that Great Britain was the lost House of Israel; but the facts were so plain, if what he stated was true, that the picture flashed on the meeting as by instinct.

Again and again, assaults were made that there were not two Houses and that all the prophecies were not to be literally fulfilled, &c. Dr. Aldersmith was supported in his argument by the Rev. F. Aston, Mr. Douglas A. Onslow, and Captain Lowe, and had not a very difficult task before him when he got up to reply, and showed by quotations from the *Jewish Chronicle*, and Dr. Neubauer, that the Jew who had spoken was wrong in thinking the Jewish

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people believed that there is not a lost House of Israel somewhere. He also gave other passages, showing that what he was contending for was correct, and that Joseph's House must not only be distinct, but a great nation, "a strong nation," as Micah tells us, and the very "fulness of the Gentiles."

The President of Sion College has given permission for the lecture to be published. It will be by Messrs. Nisbet and Co., by the beginning of December, and will, we trust, be a very useful pamphlet for distribution, especially amongst the clergy, as it was read before a number of London clergy at Sion College.

SALISBURY v. BISMARCK.

By P. Carlyon, M.A.

The conclusion that Great Britain inherits "the birthright" of Ephraim, is built on the fulfilment and literal interpretation of about fifty distinct and independent prophecies in the Bible, and on the assurance that the Bible is the Word of God. Several other prophetic notices occur of Israel's destiny which are not yet revealed by actual fulfilment, of which some are already giving out their tokens as "signs" for which our Lord forewarned His disciples to look! These are all historic warnings evolved out of the past and running into the future. It is therefore the Christian's absolute duty to "watch!" The firmness of the conclusion already established, rests on our fifty witnesses being unanimous, and every testimony on the other side being refuted. If coming events harmonize with the fifty past fulfilments, who can resist our argument? This short article takes only an illustration from one great event now discussed in every print and uttered in every tongue—the Conference of the six chief European Powers for the solution of the Eastern Question. We read the solution in the 38th and 39th chapters of Ezekiel. If the concurrent testimony of commentators that the R.V. rendering of "chief prince" should be "prince of Rosh," and, in any case, that Gog means Russia, be a truth, it is Russia's destiny to have her power broken on the mountains of Israel. If so, Russia's permanent and necessary antagonist is Israel. Thereupon we fall back upon the conclusion founded on fifty fulfilments that Israel and Great Britain are one—one people, one race, one nation, one Empire; and we cannot alienate, nor transfer to any other, the gifts and appointments of God which are "without repentance." From our conclusion Great Britain and Russia are necessary antagonists until the arbitration of the sword, or, rather, of the Lord's "battle-axe" (Jer. li. 20) shall decide the supremacy, and swords shall be beaten into ploughshares; after which war shall be no more, and the British "lion" shall lie down with the "bear" as well as with the kid. This article is headed "Salisbury *v.* Bismarck," which two quotations from Lord Salisbury's pacific speech at the Lord Mayor's Banquet, Nov. 9, 1896, will explain. Lord Salisbury said: 1. "Extraordinary statements have recently appeared in Germany on the voucher apparently of the greatest statesman that the latter part of this century has produced. I demur absolutely to the assumption on which he appears to go—that there is a permanent and necessary antagonism between Russia and Great Britain. I know of no cause that could give rise to it. I know of no such antagonism. It is, I think, the superstition of an antiquated diplomacy. And 2. It is through the channel of the Sultanate, and through that alone, that we can hope to convey to the Christians and Mussulmans of the Turkish Empire some slight portion of that good government which has been the privilege of the West so long."

Now, both these great statesmen, unhappily, ignore the light of prophecy; and we must assign the palm of political foresight to the German rather than the Briton; and with regard to the second opinion, we must hold him to be less far-seeing than the greatest of English statesmen who has advocated his famous "bag and baggage" expulsion of the Turk! But for this blindness to both Russia's and Turkey's (alias Edom's) destiny, nothing could be more admirable than Lord Salisbury's speech and policy. We wish we could move him, as well as all of our nation, to read Russia's doom in Ezekiel, and Turkey's in Obadiah. They would then at once perceive how marvellously public opinion is veering round to the Biblical interpretation of the great crisis of the age. Ordinary observers can see that, from China and Japan, all through Central Asia to Jerusalem, and Constantinople and Egypt, Russia and Great Britain are rivals. Russia's traditional policy, from Peter I. and Catherine II., is not to rest short of acquiring Constantinople and Jerusalem. Great Britain can never relinquish Egypt or Syria. Why? Because it is promised land, given in perpetuity by God to His own people Israel. They are, therefore, and must of necessity remain, antagonists until Israel is restored as "one nation" to her own land which God gave to their fathers, and Ezekiel xxxvii. be fulfilled. These things we tell the world before they come to pass, that when they do come to pass, the world may believe. We say to all, Watch! Watch coming events already seen above the horizon, and if our readers fail to find sufficient proof hitherto to carry conviction, we will venture to predict that the solution and outcome of the Eastern Question now in progress will become a turning witness as well as a comfort and a blessing, like "light shining in a dark place."

This mere sketch should suffice to settle the question whether antagonism between Great Britain and Russia is necessary or not; but if any one desires to enter more widely and more deeply into the subject he cannot do better than study "Oxonian's excellent book, "Russia Japhet."

THE TURKISH PROBLEM.

A lecture on the Turkish Problem considered in the light of British-Israel Truth was given last evening in Victoria Hall, Norwich, by Mr. H. H. Pain, member of the Council of the British-Israel Association, in which he sought to demonstrate the Identity of Great Britain with the "tens of thousands of Ephraim," of America with "the thousands of Manasseh," and of the Ottoman Turks with the Edomites of Scripture. Mr. R. Adcock presided, the proceedings being opened with the singing of a verse of the National Anthem, followed by prayer.

The lecturer said he intended first to prove the connection between the English and the House of Israel (not with the Jews or the House of Judah) and the connection between the Turks and the Edomites. The Jews were carried away to Babylon, and the Ten Tribes were afterwards taken captive into Assyria. From Assyria the Ten Tribes of the House of Israel went a long journey to Arsereth on the Danube, and from thence into these islands, under the name of Saxons, Danes, and Normans. Jeremiah, turning to the

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north, bid backsliding Israel return, as contrasted with her treacherous sister Judah. From many passages in the Bible the lecturer showed the likeness between the Israel of prophecy and the British people, that "another name" by which, according to the Scriptures, the House of Israel were to be called. Even in the word "British" he found two root words signifying "covenanted man." British-Israel is under the New Covenant, while the Jews are under the Old Covenant, for when the Ten Tribes were cut off from the Twelve they became Gentiles under the New Covenant. In Joseph, the head of the House of Israel, was the blessing which descended on Manasseh and Ephraim, through whose seed had come Americans and Englishmen. The seed of Ephraim, it was prophesied, should hold the Gates of the enemy, and England held strategical points all over the world. In the prophecy that Ephraim should lend money and never borrow, we saw foretold the great money-lending power of England. Since the time of Christ the Jews had no king of their own, but as the throne of David must, according to the Scriptures, exist, he contended that her Majesty could trace her ancestry through the Scotch and Irish kings to David. The stone which caused Nebuchadnezzar's image to collapse and became a kingdom was to be found in Jacob's stone in Westminster Abbey, that is of our great and widespreading kingdom. Being of the House of Israel the Church of England was the true Church, and not that of Rome, which had denied the validity of English orders. Next the lecturer proceeded to identify Turkey with Esau or Edom, who was prophesied to be in possession of the Holy Land and the Holy places. As the Turks were in possession of the Holy Land and the Holy places they were Edom. Balaam's prophecy as to what Israel should do to Edom and Moab in the latter days foretold their continuance in the Christian dispensation. Quoting from other prophets he contended for the application to Turkey of various passages in them referring to Edom, and pointed out correspondences between what was predicted and the present political situation. In the prophecy, "I will inflict vengeance upon Edom by the hand of My people Israel," he argued that this meant the punishment of Turkey by England and America. If England was Israel then it had given to it the sword of the Almighty, notwithstanding what Mr. Gladstone had said on that subject. In Isaiah Edom was coupled with those under a curse to be destroyed. Incidentally the lecturer referred to the fact that the Royal Arms of England bore as symbols the Lion of Judah, the Unicorn to represent the House of Israel, and the Harp of David. It was prophesied, therefore, that the "Unicorn shall go down with them, and the bullocks with the bulls," which he explained meant the Colonies of England with England. [The Chairman—"John Bull."] One of the signs of the time of the end prophesied by the Saviour was that "where the carcase is there shall the eagles be gathered together." That carcase, he said, was Turkey, and the eagles were to be seen in the heraldic emblems of the foreign Powers now in a state of preparedness for the scramble for the "Sick man's" inheritance. He believed that on the division of Turkey among the Powers Constantinople would be destroyed by an earthquake. From the map he showed how British power, or the power of the House of Israel was closing in upon and around the Promised Lands of the Bible and how, according to the prophecy, the power of the Turk or Edom was receding. The Armenians, he went on to say, were a remnant of the House of Israel, left behind when the main body went westward to the British Isles. When the nations of Europe shall slaughter the Turks the English (as the House of Israel) would have to step in to occupy Palestine. That the "time of the end" had come he showed by the ingenious interpretation of many passages of prophecy, finding remarkable correspondences between the pictorial language there used and the great changes going on in Palestine. The lecture, which was very full of quotations and geographical references, was listened to with evident interest by a large audience, who frequently expressed approval by applause.—From the *Eastern Daily Press*, Nov. 11th, 1896.

ANGLO-ISRAEL DISTRIBUTION FUND.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1. Peter iv. 11).

THE OPERATION OF THE FUND:— To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 150 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications; (3) to avoid, as far as possible, waste of literature. The Sowers of the Seed are in the Army, Navy, Police, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South Africa, &c.

ONE HUNDRED AND FIFTY-SIXTH MONTHLY REPORT.

THE following subscriptions and donations, from October 17th, to November 14th, 1896, are gratefully acknowledged:—

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M. A. FITZPATRICK, *Hon. Treasurer.*

Westgate-on-Sea, November 14th, 1896.

Since the last monthly report 173 BANNERS per week have been sent out and 133 packets of literature, which included 200 copies of the "Covenant People." The following is the list of places where the BANNERS and literature have been distributed:—

ENGLAND:—Aldershot, Andover, Annfield Plain, Attercliffe, Barnsley, Basingstoke, Barrow-in-Furness, Bexley, Birkenhead, Birmingham, Bishopstrow, Bow, E., Bradford, Brighton, Broadstairs, Canterbury, Carlisle, Catford, Chatham, Cheetham, Chelmsford, Chester, Chesterfield, Chippenham, Cobham, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Chorlton, East Grinstead, East

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SOWING THE SEED.

On approaching the last month of the year we remember the special expenses we desire to provide for at this season, for our Sowers are glad to have the Anglo-Israel Almanack for themselves, and for others, as it always contains special articles of value. And soon follows the desire for a large supply of the New Year's No. of the BANNER, which we are glad to send far and wide, by which, in the fulness and variety of its treatment of the British-Israel Question, we hope for our Sowers to be instructed, and with which we try to attract the attention and interest of many people, ignorant, as yet, of their origin and destiny, and the great responsibilities in consequence resting upon them. So our friends, appreciating these publications themselves, will know how we shall welcome particular donations for their distribution. We are thankful the money gifts, received this month, have kept our Fund in continual motion for its regular output, and we are glad to acknowledge a gift of fifty copies of "The Bible a Sealed Book, Why?" from the Rev. T. R. Howlett (U.S.A.). It is a little pamphlet, putting fresh views before the British-Israel public highly to be commended. And Mr. H. H. Pain has kindly sent us one hundred copies of his book, reprinted from the "Covenant People," entitled "Englishmen Israelites," &c., which doubtless will be very acceptable to our Sowers, and we hope will also prove a benefit to many others.

For all the money help, and the literature referred to, we desire to offer best thanks to our many friends. Every effort made to convince our brethren of Judah that the Redeemer of Israel has indeed appeared in the flesh, and was sacrificed for the sins of the whole World must commend itself to all *conscious* Israelites, and for those who are trying to evangelise the Jews it seems that some special reasoning concerning Our Identity with Israel is likely to be a valuable aid. On this account the above-mentioned little argument, "The Bible a Sealed Book, Why?" is good to offer to Jews, as well as to those of us who call themselves Gentiles, and ere long we may have for similar use a reprint, for it is promised, of the article entitled, "God's Covenant with Abraham—How Verified in His seed," lately contributed to the BANNER by the Rev. Marcus Bergmann. Here may fitly be quoted a letter from one of our SOWERS, a Missionary to the Jews. Warm thanks, as usual, come first, "for your continued supply of British-Israel literature. You will be pleased to know that two men employed in the West India Docks to whom I was made useful in the Gospel, when engaged there as a Missionary, are eagerly reading up the subject of British-Israel Truth. They appear to be deeply interested. I have also been able to give copies of the Handbook to other friends engaged in Christian work, and I hope they too will become interested in this most important question. If Mr. Bergmann's paper is reprinted from the BANNER, Oct. 28th, I would be glad to have some copies, as I regard it as a very important contribution to British-Israel literature; I am quite sure all who had the pleasure of hearing it read, and the discussion that followed, would be pleased to have it in print." God grant that the time may be hastened now for the Gospel of His kingdom, and of free salvation to repentant sinners to be fully preached! Meanwhile, how must our Father in Heaven, and His Son our Redeemer, sorrow for the indifference manifested by so many of "the chosen people!" Indifference to all that is revealed in the Word of God. And so people care not who they are, and too often seem to care not what will become of the country that has given them birth, and *patriotism* counts for little with such in our present times of peace.

Yet there *is* a desire to "go forward." Education, even "higher education," for the lowest is the cry. Too often *secular* education only is the great desire; but with that what will result? If it does not lead up to real love of country, and if the knowledge and love of God be left out of that course of apparent enlightenment which is afforded for the minds of the youth of this generation, what sort of preparation will Israel be making for her to rightly ride upon the high places of the earth, to witness truly for the King of kings, and watch for the coming of her Saviour? How should British-Israelites strive to win all around them, and those far away, to consider the truths about Israel that have been committed to them! The humblest reader of the BANNER OF ISRAEL and other kindred publications learns much that is left out in the teachings of the schools. Here is proof, to point to what has been referred to, in a letter from a Sower, one of those in humble life, but who receives, and reads in joy and thankfulness the good things our Fund supplies; thankfulness being well proved by the gifts sent in return to support the Fund. The letter runs, "I do thank you very much for sending the papers. I do value them next to my Bible, and they seem doubly interesting when one cannot help seeing the Scriptures fulfilled, or rather fulfilling in the troublous events that are happening around us. I do thank God for the light thrown on the prophetic Scriptures by the teaching of the BANNER OF ISRAEL, the "Covenant People," and the many other publications that are written in these days." The above expresses much that comes to us from many quarters, clearly showing the light that is being kindled in lowly places and the love of the Word of God that is being intensified by, we doubt not, the operation of the Holy Spirit in those hearts and minds that open willingly to receive the blessed influence and teaching from the Scriptures. E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, November 14th, 1896.

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

ANGLO-ISRAEL DISTRIBUTION FUND.—Nov. 20th, received, with best thanks, £5 from "L. M. K. B."—E. M. RUSH, *Hon. Sec.*

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE membership numbers 1,594.

The names of any Identity believers who are willing to join us in searching the Bible, and in prayer to God, will be gladly received.

The Secretary hopes that old members will try and induce fellow-believers to join with the New Year, and that they also will renew their membership.

If any believers are willing to become local secretaries and they will send their name and address I should be pleased to send Cards for 1897.

Subject for special prayer on last Sunday in December: "Praise and thanksgiving to our Covenant-keeping God for all His mercies and blessings during the past year, both nationally and individually."

The Card of Membership for 1897 has a list of chapters for the whole year, and contains suggestions for study, prayers, etc. It will be sent on receipt of six stamps.

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The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. Price, in paper covers, 1s. 2d. each; in cloth, 2s. each, post free.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d. each, or 9d. per doz., postage extra.

Address, Mrs. Woolcott, 74, Saltram-crescent, St. Peter's-park London, W.

NORTH OF ENGLAND COUNCIL.

THE North of England Council held a Conference in the Common Hall, Liverpool, on September 12th, when, in addition to those from a distance, a goodly number of local believers met together to discuss Identity matters, the very unfavourable weather notwithstanding. Mr. J. Barnes, of Halifax, occupied the chair, and the others present were: Mr. J. Catterall, Miss H. Robson, Mrs. Kent, Miss Bacon, Mrs. Cadman, Mr. S. Broadley, Miss W. Broadley, Mr. H. Down, Mr. F. H. Lane, Mr. J. Heys, Mr. H. Belwood and Mr. E. Lyon, of Liverpool; Mr. T. S. Hill, of Birkenhead; Mr. T. Hopkins, Mrs. Dunn, Mr. J. F. Sanderson, Mr. T. Leigh, Miss M. Grundy, and Mr. J. Scott, of Manchester; Mrs. Hastings, of Everton; Mr. J. Paylor, of Leeds; Mr. W. Hill, of Todmorden, Mr. J. Dudley, of St. Helens; Mr. J. A. Millward, and Mr. S. Dean, of Bradford; Mr. D. Parker, of Sowerby Bridge; Mr. R. Wilson, and Mr. H. G. Robinson, of Hull; Mr. D. Stuart, and Mrs. Greenwood, of Seacombe; Mr. P. E. Wardell, of Crewe; Mr. J. Fielding, Mr. J. Hayden, and Mr. G. Clifford, of Halifax.

The Council are preparing an Identity Sheet Almanack, which they believe will be useful and acceptable, and of which due notice of publication will be given.

It was decided to hold the next Conference at Birstal, near Leeds, on Saturday, January 30th, 1897.

The following were elected new members of the Council:—Mr. J. Dudley, of St. Helens; Mrs. Kent, Mrs. McCraith, Mrs. Poole, Mrs. Gwynne, Mr. J. Catterall, Mr. P. Laycock, Mr. Smith, Mr. Growcott, Miss Bacon, Mr. S. Burkinshaw, Miss H. Robson, Mr. H. Belwood, Mr. E. Lyon, Mr. Colin, Mr. J. Heys, and Mrs. Irvine, of Liverpool; Mr. Theodore S. Hill, of Birkenhead; Mr. T. Leigh, Mr. J. Sanderson, and Mr. G. Bainbridge, of Manchester; and Mr. J. Fielding, and Mr. G. Clifford, of Halifax.

THE SOUTH YARRA BRANCH, BRITISH-ISRAEL ASSOCIATION.

Report of proceedings during the past fifteen months.

THE work has been of an aggressive and progressive character, inasmuch that our workers have had opportunities of putting our principles before such public bodies that they could not get in touch with before. The Association has received new members, and finds that a large number spread throughout the Colony of Victoria, are fully convinced of the truth which we advocate. Since our last report, dated in June 1895, we have held our own. We have during that time met all liabilities, and have a balance of £11 0s. 5d. under the head of "free assets." At the time when the balance sheet was presented and officers elected, the Association was startled by the President resigning his position. Those present regretted this circumstance, and warmly urged him to withdraw his resignation, but without effect. Mr. Stephens stated that his objection was to become a permanent president, and therefore believed a change of regime would be an advantage in the future. In passing a vote of thanks to Mr. Stephens, it was stated that he had done good work, and had promised to give help to the good cause in the future to the best of his ability. The officers elected were as under:—President, Surgeon Captain Crossby, Medical Officer, H.M.S.I.; Secretary, Mr. R Robertson; Treasurer, Mrs. Stock; Librarian, Mr. J. Stock; Committee, Messrs. Ayers, Hawkins, Stephens, Stock, Thompson, Mrs. Oatley and Mrs. Fleming. President, Secretary and Treasurer, *ex-officio* members during the above period. The following lectures have been delivered:—

Surgeon Crossby, two lectures at Temperance Hall, Napier-street, South Melbourne, and one at School-room attached to the Scotch Church, Abbotsford. The minister occupied the chair and stated he was convinced of the truths connected with the subject, and urged the study of the Word of God in reference thereto.

Surgeon Crossby, two lectures at the Protestant Hall, Cecil-place, Prahran; Chairmen, Ex-Mayor Councillor Davis and Mr. Stephens.

Mr. Stephens—Lectures, Congregational Church, Prahran, and two before the Literary Society in connection with his church (the Presbyterian) at Prahran; Lectures at the Protestant Hall, Prahran, Chairman, F. C. Gray, M.L.A.; at Church of England School-room, South Melbourne; and one at Temperance Hall, South Melbourne. Mr. Easy—Lectures, Church of England School-room, South Melbourne; and at Protestant Alliance Hall, Prahran. Mr. Stephens, Lecture, Hope Baptist Church, Prahran. Mr. Carter, of Trentham, as a local preacher has done much good work.

We have observed with much regret that in the *Age* newspaper was reported the death of Mr. John Leechman, the distinguished author of "Jehovah Triumphant." Certainly he performed a great work. His book will be studied for long.

ROBERT ROBERTSON, *Secretary*.

South Yarra, 18th Sept., 1896.

Correspondence.

PROGRESS IN LIVERPOOL.

To the Editor of the "Banner of Israel."

DEAR SIR,—A Men's Bible Class on Identity lines, presided over by the Vicar, the Rev. F. J. Parkinson, B.A., is held every Sunday afternoon, at 3, in the Committee-room of St. Athanasian Church, Fountain-road, off Stanley-road (enter by Fonthill-road).

We have gone through the historical evidence, and are just going to begin the prophetical evidence, commencing with the Book of Jonah; a grand opportunity for spreading the truth and the literature of our Identity. We want earnest support from all believers to strengthen the hands of the Vicar, who is thoroughly in earnest. Through him, in time, the grand truth will permeate the whole of the well-filled Church.

Yours in the hope of Israel,
C. R. COLQUHOUN,
Hon. Sec. and Treasurer,
North Liverpool British-Israel Identity Association.

48, St. Johns-road, Bootle, Nov. 2nd, 1896.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Mr. H. H. Pain's lecture in the Victoria Hall in this city last evening was a conspicuous success; his audience numbered 700 to 800, and were widely representative. My friends would have me preside, and I must say it was a most enthusiastic and sympathetic company.

Mr. Pain's manner and matter are alike excellent; he is master of his subject, and speaks on it from the heart. In a post or two a copy of a local newspaper report should reach you. It is the most widely read paper we have, and I think you will admit it is a fairly good report.

And now, having held aloof from your honourable association for so long, more from want of thought than anything else, I think I ought to join your membership, if you will have me. I have written Mr. Aston, asking particulars and conditions; and it shall not be my fault if my fellow-citizens do not in the future hear more of British-Israel truth than heretofore. With best wishes, &c.

Yours, &c., ROBT. ADCOCK.

Bracondale, Norwich, November 11th, 1896.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. XX., No. 1,041. Entered at Stationer's Hall.] WEDNESDAY, DECEMBER 9, 1896. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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TRAFALGAR DAY AND BRITISH POSSESSION OF THE SEA POWER.

MEN are beginning generally to recognize the fact that our nation's existence depends, under God, entirely upon our possession of the supremacy of the sea. If we retain that we shall nationally live. If we lose it, which God forbid, we shall nationally be ruined. It is this truth which makes our position at this time so critical; but with the promises of God to Israel to support us, it is in fact one vastly comforting to us nationally and very exhilarating. The *Times* of Oct. 21 (Trafalgar day), published an article on the subject (apart of course from all reference to the Identity), which puts the subject before us ably and powerfully. The text is a saying of Napoleon I., respecting the condition of the French people after Trafalgar. The *Times* applied the sentiment to our own nation, and solemnly warned it to maintain its ascendancy at sea for our nation's very life. The words were these:—

"To live without commerce, without shipping, without colonies, subjected to the unjust will of our enemies, is to live as Frenchmen should not." As applied to France, the history of that country after Trafalgar demonstrates the exaggeration of these words of Napoleon. It was not lack of commerce, shipping, and colonies, nor even the will of enemies not more unjust than nations fighting for life are apt to be towards their foes, that wrought the temporary downfall of France, but the insatiable ambition of Napoleon himself and his disastrous attempts to do by military aggression and commercial repression what maritime supremacy alone can accomplish. But as applied to England, and still more to the British Empire in these days, the words are fraught with an awful significance. To live without commerce, without shipping, without colonies, to say nothing of subjection to the unjust will of our enemies, is not merely to live as Englishmen should not, but to live as Englishmen could not. Maritime supremacy inaugurated by the fortitude and foresight of Drake and his comrades, fortified and increased by the deeds of the noblest succession of heroic seamen ever vouchsafed to a nation, consummated by the genius of Nelson, is now the be-all and the end-all not merely of our Imperial security, but even of our national existence. That is the heritage we have received from our forefathers, that is the possession and the tradition which we must hand on unimpaired to our posterity. Subjection to the will of our enemies, just or unjust, can never overtake us so long as we are supreme at sea. It most assuredly will overtake us, sooner or later, if ever we are false to the traditions which ninety-one years ago Nelson wrote with his life-blood on one of the most memorable pages of our history. "Splendid isolation" is perhaps the inevitable lot of a Power which in time of war can brook no rival on the sea; but if we neglect our sea power or shrink from the efforts and sacrifices it entails, the splendour of our isolation will some day vanish in a twinkling and squalid subjection will take its place. If the revived celebration of Trafalgar is to be anything more than a frothy and somewhat exotic expression of a sentiment without substance, it should mean that the nation is now once for all resolved to shrink from no sacrifice which may be necessary to place our supremacy at sea beyond the reach even of challenge. The Government and the Admiralty have so far given proof that their naval policy is not unworthy of such a resolve. But Governments and Admiralties are apt to grow weary in well doing. The Chancellor of the Exchequer has said that the next year's vote for shipbuilding will probably show a decrease, and the remark was cheered by the First Lord of the Admiralty. If they remember Trafalgar and its teachings, and if they reflect that the country is now taking that lesson to heart in view of the division of Europe into two heavily-armed alliances, Ministers must surely think twice or thrice before acting upon this disquieting prediction. It is no mere stake of pride, power, or prestige that depends on the indisputable supremacy of our Navy. It is the very existence of the kingdom and the Empire. "To live without commerce without shipping, without colonies, subjected to the unjust will of our enemies" must have been humiliating to France. It would mean annihilation for England.

The four points Napoleon mentioned as conditions under which no Frenchman should live, are declared by the *Times* to be such, that if the British were called on to suffer them, it would mean annihilation for our race. They were,

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1. No Commerce.
2. No Shipping.
3. No Colonies.
4. Subjection to the unjust will of their enemies.

These points touch, each of them, our Israelitish privileges as a nation, and have all been foreseen and provided for by the Lord Jehovah, the God of Israel, and therefore our God. He has, in a word, given us "the Gates," by His sworn promise made to Abraham our forefather and to his seed for ever, in Gen. xxii. 17, "Thy seed shall possess the Gate of his enemies." The Gate being ours, the naval and military command of the ocean highways of the world is ours also. Those highways carry our commerce, and also the shipping which floats it into our own ever-open Home-Gates according to Isa. lx. 17, R.V., "Thy Gates (*i.e.*, Israel's), shall be open continually, they shall not be shut day nor night: that men may bring unto thee the wealth of the nations, and their kings led (with them)."

In reference to the Colonies of the Empire, their perpetuity and continuance as British possessions, depend, as India's does too, on the British grasp of the sea power, and they are guaranteed by the Lord to us, besides, by the promise of "a nation and a company of nations" (the young lions of the merchants of Tarshish) "shall be of thee" (Jacob) (Gen. xxxv. 11, R.V.). The appearance of "the young lions" in the crisis of the Russian Invasion of Palestine, is a pledge to us also that the Colonies will be attached to the Empire up to the very end (Ezek. xxxviii. 13, R.V.).

The Commerce of our nation pours day and night without cessation through the open Gates of our father-land, which is our Western Island home, as we have already seen; and no time can therefore come, when for us there shall be (as British-Israel) no commerce, no shipping to carry it, and no Colonies to send the former and the latter to our shores. In regard to the last of the four points, "subjection to the unjust will of our enemies," God has given us complete assurance as to that. "Thou shalt rule over many nations," He said in Deut. xv. 6, R.V., "but they shall not rule over thee." "The Lord thy God will set thee high above all the nations of the earth." . . . "The Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath, if thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do (them)" (Deut. xxviii. 1 and 13, R.V.). The final condition of our Israelite race is plainly described in Dan. vii. 27, R.V., where it is said that "The kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Israel's is a position of supremacy and continuance in supremacy, and therefore there can be no question of their "subjection to the unjust will of their enemies." Besides which in 2 Sam. vii. 10, R.V., we have a promise of the appointment by God Himself of a place for His people Israel, and of His planting them so that they might dwell in their own place and be moved no more, neither shall the children of wickedness afflict them any more as at the first, and as from the day that I commanded judges to be over My people Israel."

Here is a promise of complete immunity from "subjection to the unjust will of their enemies." The British as Israel are now in this place of safety, and true to His promise the Lord has kept them safe in their Island Home for a thousand years, and will so preserve them to the end. None of the afflictions which the *Times* anticipated can therefore possibly happen to the British, because being Israel they are God's chosen people, His blessed ones, heirs of His promises, and in present enjoyment of most of the same. They have the sea power of the world, and all that appertains thereto, and are not, therefore, likely to lose the gifts of God specially granted to them as belonging to the same by the oath of the Promiser, to Whom be all the praise.

LORD CHARLES BERESFORD ON EGYPT.

THE subject of the speech was "The British occupation of Egypt," delivered on October 29th, at the Constitution Club. Sir J. Fergusson, M.P., presided.

Lord Chas. Beresford, who was received with loud applause, said that there was no question which commanded more attention in Great Britain at the present moment, and there was no subject which would command more interest in this country and throughout Europe in the near future than the British occupation of Egypt. It was well to recollect that our connection with Egypt historically and our troubles about Egypt politically dated a great deal further back than 1882. After reviewing the events which led to and the results which had followed the British occupation, he said we carried out reforms and improvements which had never been equalled in history, and which, although apparently parallel to our work in India, could not really be compared, as in India we had a free hand, whereas in Egypt we had met with the most determined obstruction and resistance. Lord Cromer was not a Pharaoh (laughter), but he had done more for the country and the people than did Rameses the Great, and his work would last longer. If we left Egypt, to whom were we to leave it? To the Turks? They were the Suzerain Power, but at the moment when the country was almost unanimous in denouncing Turkish rule in Europe surely we were not going to restore Turkish rule in Africa! (applause). There were three cardinal points in this question of our continued occupation of Egypt. The first was the sentimental one, with which he had dealt. The second was the military position; and the third was the commercial position. As to the second of these points, the circumstances had changed with regard to a great number of matters which affected our military position in the Mediterranean. There were military circumstances connected with Africa that should change our Egyptian policy. He referred to the extended frontiers, not yet properly defined, of other European nations in the centre of Africa, which frontiers were extending rapidly to the north, and in the direction of what was once Egyptian property. To conquer and hold the Soudan required to be done quickly to be effective, and the Egyptian forces necessary could not be raised in time. Then, too, the paramount Power in any country could not exist solely by the sword and physical force. It could only exist by upholding right and justice, and reforms similar to those carried out in Egypt by the employment of civil government would be necessary in the Soudan. But civil administration took time to effect, and did not agree with early evacuation (hear, hear). It was in consequence of circumstances having become so altered that we should declare a change of policy with regard to Egypt and the Soudan. The time had come for a strong, clear, but courteous declaration that the circumstances of the case had altered our policy, and that we intended to remain (loud applause). We had for many years been blustering on the one hand and dipping our ensign, as a token of

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humiliation, on the other. We should end our disagreeables as far as England was concerned, and gain the respect of Europe, if we abandoned both the policy of clearing for action and dipping our ensign. There was no war or semblance of war when France and Russia found that circumstances made it necessary for them to change their policy with regard to the fortifications of Bizerta and Batoum. He did not believe that there would be a war or the semblance of war if Great Britain found that, under the altered circumstances, it was necessary to change our policy with regard to Egypt and the Soudan. The danger that he saw ahead was that one might drift on till things came to such a pass that, in consequence of demands made upon us at an inconvenient moment, our choice would lie between war or humiliating departure from Egypt (applause). A frank declaration on our part now would save both. It was always dangerous to put other Powers in a position of being able to take the initiative on a question affecting the country's honour (applause). He might be wrong, but from military expediency he did not think it would be wise to proceed to Khartoum and to reconquer the Soudan without British or Indian troops, which must be paid for by British money (hear, hear). Once at Khartoum it would be easy to make the long-proposed railway from Suakim to Berber, and then, if necessary, Indian troops could be poured into the Soudan without the innumerable difficulties attending the long line of communications from Cairo. To commercial men he need not point out the probability of opening new and extensive markets to this country, and Europe generally, as the head emporium would be Khartoum, to which would go all the immense undeveloped trade of Central Africa. From Khartoum to Berber merchandise would be water borne, and then by rail to Suakim, the natural and quickest outlet. The distance was roughly four hundred miles to the coast, and Khartoum would be brought within a month or five weeks of London. Another great advantage of this proposal was that it would probably bring the frontiers of our spheres of interest next to the frontiers of other European nations, an advantage which could not be over estimated. The policy of smiling under abuse, and of dipping our ensign, had made us no friends, but had made those, who by their language appeared to be our enemies, more bitter than ever. Do let us change this policy, and, recognising that circumstances altered cases, declare boldly, clearly, and in the most courteous way what we intended to do, and why and how we intended to do it. He could not sit down without congratulating his old comrade the Sirdar, his officers, and the men of the Egyptian Army on the masterly manner in which they had achieved the reconquest of Dongola under tremendous and unforeseen difficulties (loud applause). For the reasons that he had given, and in the interests of peace, which was England's greatest interest, he believed that the time had come for a careful reconsideration of our position on matters which not only affected our interests, but the interests of Europe and civilisation. Do let us know our own mind. If we were going to leave Egypt, let us leave now. If we intended to remain, let us, without rudeness, without bluster, point out that changed circumstances had altered our position, as changed circumstances had frequently altered the policy of other countries and revoked treaties without comment or explanation. He hoped that he had adduced several clear and pointed reasons why it had become impossible for us to leave Egypt—reasons which many might consider as affecting those British interests which sometimes seemed in danger of being forgotten (loud applause).

A discussion followed, one speaker expressing the hope that Lord Charles Beresford would repeat his address to a mass meeting of the citizens of London.

Sir J. Fergusson, in reviewing the discussion, said that we must possess our souls in patience, go forward in the performance of our duty, and leave our diplomacy in the present skilful hands that wielded it to choose the time and opportunity for making such a stand as might be necessary. That we should go back from the position that we had taken up in the Nile Valley no man would believe. We had given such pledges to the inhabitants that the disastrous surrenders of 1885 could not be repeated.

A cordial vote of thanks was passed to Lord Charles for his address.

THE LILY AMONGST THE THORNS.

By Rev. L. G. A. Roberts.
Secretary of Protesant Reformation Society.

We have been hearing this morning, practically, about "The Lily amongst the Thorns," and this is my subject—The Lily. How beautifully it is brought out in the Song of Solomon. The Bridegroom says, "I am the Rose of Sharon," and then, stooping down, "I am the Lily of the Valley" and "My beloved is a Lily amongst thorns." That same Bridegroom, when He was upon earth, said to His disciples. "Consider the lilies, how they grow!" We have first the tokens of life, springing up out of the ground, we may say, "first the blade, then the ear." And what is the life? It is God-given. It is not like that inorganic nature, which is around; but it is organic, God-given and springing up, it bursts itself, it comes out, in all the perfection of glory, like unto her Master. A lily, pure, white, spotless! Looking up into the face of that glorious sunshine, that "Sun of Righteousness" that "Brighter sun," from whom she receives all her beauty and all her glory. But how does she partake of this? "They toil not, they spin not, and yet Solomon in all his glory was not arrayed like one of these."

We have heard of toiling ones, anxious ones, careful ones, but our Master would have us without anxiety, without that toil, that weary burden bearing us down to the earth. He would bid us to look up, and take all our life from Him. "Consider the lilies, how they grow." Without care! Your Heavenly Father careth for them. But now let us carry out that expression of our Lord. "Consider the lilies." We have it revealed to us in the Song of Solomon. We have it also revealed to us in the 45th Psalm. If you look at the keynote of the 45th Psalm, you will get that which I speak to you about. It is a psalm of love, a song of love, and the type of the key is "Shushan," "a lily." Ah, there is the Lily, the Lily in the valley, the Lily amongst thorns, the King all glorious, the Queen in her vesture of gold; and then if you follow up the subject, you look at the other Psalms. We have the 60th Psalm, the 69th Psalm, and the 80th Psalm. Just look at the 69th Psalm for a minute. The same keynote, "Shushan." It tells you of the love of the Bridegroom, how He died upon the cross for you, "Reproach hath broken My heart." Yes, He suffered all that He went through, simply for the love that He bore toward the Bride. Then look again at the 60th. "That Thy beloved may be delivered." There is another Psalm about the Lily, all about the Lily. And then we come to the 80th Psalm, "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock, Thou that sittest between the

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Cherubims, before Ephraim, and Benjamin, and Manasseh, stir up Thy strength, and come and save us." It is a prayer of God's people, that He may come and deliver His people Israel, the dear Bride of the Old Testament, whom we believe is the Bride of Christ. But, brethren, look again and see what is the character of the Lily. We hear concerning the Church, that immediately the harvest is ripe, He putteth in the sickle. Oh! when the Church is perfect! Quite so! He putteth in the sickle. But in the 14th chapter of Hosea, and I wish you to refer to it, what is it we are told there? The 14th of Hosea gives us the character of the Lily, and what is it? It begins with, "O Israel, return unto the Lord, for thou hast fallen by thy iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously." Behold the gracious One, and God's loving answer! "I will heal their backsliding, I will love them freely." Yes, they are the same words, taken so often and applied to the Church only, and we love to have it so. "O Israel, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Words spoken to Israel and shall not be taken away from them. And after that, what does He say about them? "I will be as the dew unto Israel, he shall grow as a lily." Is then the sickle put in? Is his work done? Is he cut off? No! He strikes his roots into the earth, he spreads them abroad, his branches spring out, and then gathers the nations to himself; and the reflecting power and influence of the perfection of the glorious Lily is such, that "They that dwell under the shadow shall return, they shall (every one of them, as we are told) revive as the corn, and grow as the vine and spread as the cedars of Lebanon." Brethren, one more word, the effect of this work. When this work is undertaken by the dear people of God, in love to Christ, in self-denial in the sacrifice of themselves to God, what is the result? The root will be purified by the very fact of their being drawn to the Lord, and by their working for Him. Why, the very thing we want this nation to say to-day, as she is amongst thorns. "What have I to do any more with idols?" O, would to God we could say that to-day. Would to God we could thus so make an earnest resolution, that we would do everything to put away the idolatry in our midst, and the sacerdotalism and the other mediators and every other change that dishonours our glorious Lord and Master. God will then say, "I have heard thee, I have observed thee," and the people that repented will say, "Lord, we have not wrought any deliverance in the earth," and we have, just like the fruitless tree, nothing but leaves. That confession will bring down showers of blessing, and God will say, "Look up! In Me is thy fruit found." And so there will be a "lily amongst thorns," looking up only to that glorious "Lily of the Valley," the "Rose of Sharon," and thus taking upon her all power, all might, and all efficacy, and in His might going forth to the work of the Lord, as the true Bride of our Lord Jesus Christ. "The Bride hath made herself ready" (Rev. xix. 7).

OUR SOUTH LONDON readers will notice that there are two lectures next week in this neighbourhood. We hope that Mr. Pain and Mr. Marchant will be encouraged with good attendances; also Mr. Stubbs at Kennington.

DR. JAMESON has been released from goal. Sir William Broadbent, the eminent physician having reported to the Home Secretary that further imprisonment would retard his recovery. The operation was performed on the Doctor for an old standing complaint which had been aggravated by confinement. He had been in prison four months.

SIR RICHARD TEMPLE ON OUR EMPIRE.

THE annual meeting of the Bristol Conservative Working Men's Association was held on Oct. 27th, at the Hannah More-hall, Park-street, and was well attended. The chair was taken by Mr. R. Dugdale. Those present included Colonel Sir Edward S. Hill, K.C.B., M.P., Sir Richard Temple, Bart., G.C.S.I., C.I.E., Mr. Lewis Fry, M.P., &c.

Sir Richard Temple, Bart., who was very heartily received, said he rejoiced to stand upon the platform with his respected friend, Colonel Sir Edward Hill. He should like to say that, having been with their popular member on a hundred critical and arduous occasions, he had reason to know his merit as

A PATRIOTIC ENGLISHMAN,

and as a worthy representative of the city of Bristol (cheers). It was well that this, one of the most ancient ports of the empire, should be represented by one who was engaged in the shipping industry, the development of which within the living generation had been the most wondrous fact in the industrial history of England (cheers). At this moment, of the many millions of tons of ocean-going shipping about 60 per cent. was under the British flag, and the remainder under the various flags of many nations. With such a representative as Sir Edward they might be satisfied, and if within the ensuing half or three-quarters of an hour he succeeded in pleasing them, the reward he should ask at their hands was that they should continue to believe in him as much as he did (cheers). He had to address them on the supremely important subject of the empire abroad and the working men at home. With regard to the working men at home, he hoped, as everybody hoped, that they would have all the pleasant and domestic legislation, that they would have excellent religious instruction for their children, that they would have well-built dwellings, scientific instruction, institutions for thrift, and everything that could elevate the soul and enlarge the mind (applause); but, behind and beyond and above all, there was one cardinal advantage, without which all other advantages would be for the most part in vain, and that was good wages and constant and regular employment (applause). He would endeavour to recall to their memory that the prime and supreme consideration necessary to achieve this was the

MAINTENANCE OF THEIR FOREIGN TRADE

in all parts of the world, and, secondly, upon that trade depended the maintenance of their empire beyond the seas, which he dared say they knew, but he should have to bring it home to their minds in a very distinct and conclusive manner. Other nations sought empire for various reasons—France notoriously for glory; Germany spent a great deal of money for a small result, though it was an increasing result, in her African possessions. England did it for subsistence (hear, hear). It was not a question of glory; it was a question of bread and butter (hear, hear). England must live by her empire, and that empire depended upon an enormous foreign commerce, protected by an overwhelming navy. This was a proposition well known to them, but as it was sometimes doubted and disputed, he would trouble them with a few considerations which would prove it conclusively. In the first place, there was

NEITHER FOOD NOR WORK

within the four corners of the British Isles sufficient for the teeming population that dwelt therein. We had to import

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more than 400 millions' worth of produce for use from foreign nations. We must have this, partly for the work we carried on, and more than half for food. This was the most tremendous bill to pay that had ever devolved upon any nation in the history of mankind. How was it paid? Well, of course, it was paid partly by freight. We were not only the great shipbuilders of the world, but we were the ocean carriers of the world. Secondly, we were the great money lenders of the world, and by our accumulated capital carried on industries not only in our own empire—which was large enough—but in almost all empires of the world. Thereby we drew a mighty tribute from the nations of the world in the shape of interest. That paid 40 to 45 per cent. of the tremendous bill. The rest was paid by exporting British produce to every corner of the globe. This exportation, which now amounted to (say) 225 millions per annum, was greatly hindered by hostile tariffs (hear, hear). These hostile tariffs were, of course, a virtual admission of British superiority (hear, hear). He did not think that his countrymen ever claimed sufficient credit for themselves on that account. Was there any nation in the world that could enter into competition with us in a fair field and without favour? Not one. Could we have a more universal admission of all mankind that the British were, after all, the best workmen in the world? The workmen of no other nation could turn out so good an article for the money as the British could. That was the opinion of all mankind, as shown by the universality of the hostile tariffs (hear, hear). Lord Rosebery had referred to the competition of Germany, and to the need of technical education—which education he quite agreed with—but would the Germans kindly enter the field against us without the help of tariffs? Of course they would do nothing of the kind. They funked to fight us without the panoply of the tariff (hear, hear). The extent to which these hostile tariffs operated was, he feared, not always known to his fellow-countrymen. Might he give them one instance from which they might take a tolerably exact measure of the

TREMENDOUS EFFECT OF THESE TARIFFS.

The British trade with the little country of Holland was nine millions, while the population of that country was 4½ millions—just about the size of London. Our trade with Germany was only 17 millions, though that country had a population of 52 millions at the last census; and the case was just the same in France, where the trade with us was 13 millions in produce, while the population was 40 millions. The United States only took from us 19 millions, while her population at the last census was 62 millions. He must not push the comparison too far, because the three countries he had mentioned were manufacturing countries, more so than Holland; but, if the latter took from us nine millions, if there were no hostile tariffs, how much more would Germany, France, and the United States be taking? All three together now did not take up 50 millions; but were it not for hostile tariffs it would be at least 200 millions. Therefore, inasmuch as all those great markets were closed to us to that alarming extent, and would continue to be so, our only chance must be in the neutral markets of the world. The phrase "neutral markets" was well known, but what he wanted them to consider was what were the extent and possible extension of these

NEUTRAL MARKETS.

Where were they, and what were they, and what was the value of our export trade with them? We exported, as he had already reminded them, not less than 225 millions annually. Out of that 75 millions went to the British colonies and possessions, but, as they were well aware, all these were not neutral markets. Still, although Canada and Australia were almost closed to us because of hostile tariffs, there remained at least 40 out of 75 millions going to neutral markets, and he was proud that foremost in the neutral markets of the British possessions stood India. She took 30 millions, and that was a fact which ought to make them determined to defend her against her rivals and enemies (applause). And he bid them mark that the 30 millions of to-day were the 20 millions of yesterday, and would be the 40 or 50 millions of to-morrow. Deducting the 75 millions from our 225 millions of exports, that left 150 millions, and after deducting the 60 millions sent to tariff countries that left 90 millions, which, with the 40 millions which he had shown came from British possessions, made 130 millions as representing the value of the neutral markets. These markets were scattered all over the world, but they were nowhere where the British flag did not wave. So that

THE QUESTION OF THEIR PROSPERITY

depended upon their maintaining the British Empire. In this century India had increased by many millions, and why not Africa, and every man, woman, and child would take articles made in this country. These were neutral markets worth having, especially as the old countries were going to be closed. The only chance for the working men of Great Britain was new markets, but they could not have new markets unless they maintained their empire (applause). The absolute manner in which these markets depended upon the flag was illustrated by one or two pregnant instances. Take the case of Turkey—he was not going to discuss the politics, the internal politics of Turkey, but he was going to mention the value of the products that country took from Great Britain. Our trade with Turkey—exports and imports, both equally important—was 12 millions annually; but there was an extraordinary fact with regard to Turkish trade, and that was that a great part went through Malta for distribution. The trade returns of Malta would astonish them, amounting to something like 26 millions, which, added to the 12 millions done direct with the home country, amounted to 38 millions, which represented the value of

BRITISH TRADE WITH TURKEY.

Many thought—and he shared the opinion—that the knell had sounded, and that the breaking up of Turkey was only a question of time. When that question came to be settled by the electors of England, they would have to consider the value of their trade. If Russia got into Constantinople, there was an end of British trade with Turkey, for that country would no longer be a neutral market. How did he know? He knew what Russia had done in Central Asia. Britain used to have trade there, but directly Russia became paramount in those regions that was stopped, for the purpose of fostering her own manufactures. Russia tried to do the same in Northern Persia, but failed. She would also try in Turkey, and possibly in China waters. Let them think for the moment what British trade was with China, Hong Kong settlement, and the Straits. It amounted to 20 millions, and he was not exaggerating in the least when he said that if we lost control over Chinese waters, by not being able to keep up an overwhelming squadron, and if our naval force was broken there by a combination of Russian and French fleets, away would go our trade, the privileges of the treaty ports, and on the loss

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of our strategic position in the Straits there would follow the loss of our trade,

APPROPRIATED BY RUSSIA,

or France, or possibly by China herself. Did they suppose that the Chinese Government were willing for us to trade? The poor Chinese were glad, but the privilege to trade had been forced from the Chinese Government by arms. We had won the right to trade by the sword, and by the sword it would have to be kept. Coming nearer home, he might point to useful comparisons. Take Egypt as against Algiers. Our trade with Egypt, which had a population of seven millions, was worth 11 millions; but Algiers, which was under French jurisdiction, with a population of five millions, did only one million trade with Great Britain. The reason of this was obvious. And take, again, the case of Madagascar. At one time we had a trade with that island of one and a half millions, but it had now fallen to the beggarly sum of a quarter of a million, and the cause of this was that Madagascar had been

ANNEXED BY FRANCE,

or, in other words, the trade was gone. There was another very remarkable case connected with Holland. He had just now been praising Holland at the expense of Germany and France; but he must give them a case on the other side with regard to Holland. The great island of Java, which was in the Dutch Empire, did trade with Britain to the extent of two millions only, with its population of 30 millions. But take Ceylon, which in many ways was on all fours with Java, only the latter was much larger, and they found that Ceylon, with a population of three millions, did trade equal to five millions, more than double the amount done with Java, although the latter had six times the population. What was the cause of this astounding difference? Of course, it was not far to seek. Java was once a British possession, which was

SURRENDERED TO THE DUTCH

in the Napoleonic war. He supposed that that was one of the few mistakes made by our Imperial Government; and could anyone doubt that if Java had remained in our possession that the trade would now have been more like 30 millions (hear, hear). Take the case of Africa. Our trade there was worth 13 millions already, but, excluding Algiers, our trade with foreign Africa—meaning German and French Africa—amounted to the beggarly sum of half a million. The reason was obvious. Those parts under the British flag traded with us, and the others did not. And that was so all over the world (hear, hear). We admitted everybody's goods freely, but nobody would return the compliment because they had the silly fear that we should injure their people. The truth remained that, unless we could maintain our empire with our flag waving over it, we could not have neutral markets, and unless we had neutral markets the working men in England could not live (applause). It was really

A MATTER OF LIFE AND DEATH

for them, and of course the protection of such an Empire as this scattered all over the world needed an overwhelming navy (hear, hear). He had not time to dilate upon that important subject more than to point out the happy fact that, under a Unionist Government, at this moment the Channel Squadron was more than equal to what the French could put on the seas, to say nothing of our immense reserve at Portsmouth (applause). The British fleet in the Mediterranean was more than equal to any force that the French had there, even in alliance with the Russians (applause). He need not say that, if we made comparisons in the waters of China, or in any other part of the world, we should find that 60 or 70 per cent. of the gun-bearing ships were British ships, and the rest were the squadrons divided among other nations (applause). If we came to

A MARITIME WARFARE,

the coaling stations became of great importance. Such coaling stations were hardly possessed by any other Power save England. They might thank God for that (hear, hear). On the other hand, our line of coaling stations formed a perfect girdle round the habitable globe, each being able to hold its own against any foreign force that might reasonably be expected to be brought against it. The effect of the separation of our colonies from us, which some talked of so lightly, would be tremendous. Supposing that Australia and Canada separated from us, and remained neutral while we were at war with

A COMBINATION OF EUROPEAN POWERS.

Those Powers would be able to enter Sydney, Melbourne, or Vancouver for shelter and coal; and that would be a fearfully serious thing for us (hear, hear). Of course, in the wisdom of Providence, such a separation might come; but it would be a tremendous blow at British supremacy on the ocean (hear, hear). They would all admit that there had been no tinge of party feeling in what he had said (applause). The facts he had set forth affected Liberals as well as Conservatives (hear, hear). He did not doubt the good will of their political opponents in such a matter as this. But of course, with both parties emulating each other in well-doing, there would be degrees of efficiency in such well-doing (hear, hear). It was for them to elect which party would subserve these interests in the best manner. Which of the two parties, according to their traditions, their circumstances, and their capacity, was most likely to serve them well in these matters? It was an extraordinary fact that almost all the

MEN OF IMPERIAL EXPERIENCE,

the men of clear heads, strong right arms and world-wide experience, belonged to the Unionist party (applause). And therefore he said that the Unionist party had overwhelmingly the mental, physical, and moral capacity for dealing with these things (applause). He would ask them to think with gratitude of the men, particularly in the East, who had served them so well in securing these neutral markets; men who had

NO PERSONAL ENDS

to serve, but thought only of what would be good for British trade, British manufactures, and British exports. He had spoken of the Empire as a matter of pounds shillings and pence and of bread and butter. But it was also a matter of sentiment. Neither the Cæsars with their legions from Great Britain to India, not Alexander the Great with his phalanx from Greece to the Sutlej river in Northern India, not even Philip of Spain with proudly-boasted dominions on which the sun never set, not the Russian Czar with his immense dominions from the Arctic Ocean to the Pacific—not one of these ever possessed an Empire so splendid, so world-embracing as that which had been founded for us by the blood, the sweat, the tears, the anxieties, and the labours of our countrymen abroad (loud applause).

Col. Sir Edward Hill, K.C.B., M.P., moved a vote of

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thanks to Sir Richard Temple for his admirable and instructive address. He felt they were all proud of their great Empire, and after the speech of Sir Richard Temple they must feel still prouder. He had put it to them, not only as a matter of sentiment, that we had the greatest Empire the world had ever known, but he had shown that it was to the working men of this country a matter of bread and butter. In thinking of how well their coaling stations were fortified, they should not forget that they owed much in this respect to the late Lord Beaconsfield. Still they should not lose sight of the fact that they needed to protect their coalfields at home (hear, hear). He had long worked to obtain a harbour of refuge at Lundy Island, but he had not been able to persuade the Admiralty to grant one. At the present time there was nothing more easy than for a hostile cruiser to run up the Bristol Channel, and to destroy the whole of our coalfields without any great danger to itself, but at a very great disadvantage to us. He ventured to hope that that condition of things would soon be altered. While agreeing with what Sir Richard Temple had said as to the superiority of the British workmen, they could only hope to maintain that if the working man was not bound down by restrictions.

Mr. Goodenough Taylor seconded the vote of thanks, which was unanimously carried.

Sir Richard Temple, in returning thanks, said what he asked them to do was to resolve patriotically to maintain for ever that Empire whose claims he had advocated that night.

The meeting concluded with the singing of a verse of the National Anthem.

The above appeared in the *Bristol Times and Mirror* of October 28. We publish the account, which is very interesting, because Sir Richard Temple gave his hearers a vast mass of valuable statistical information and spoke hopefully of our trade prospects, besides giving a clue why the nations of the world and even our own larger colonies, will not meet our working men on equal terms, but hamper them with "hostile tariffs" to shut out the British imports. Sir Richard makes much of the British "Gates" and well he may; for we alone of all the nations possess the majority of them, according to the Divine promises to Israel, and "these form," he adds, "a perfect girdle round the habitable world;" each able to hold its own against our nation's enemies. Without meaning it, Sir Richard Temple gave testimony to Our Identity, and we claim him as a witness (unwitting of course) that we are Israel. In saying that our Gates or "coaling stations form a perfect girdle round the habitable globe," Sir Richard assigned a very solid reason why our power was supreme on the ocean, and we were (like Israel) "set high above all the nations of the earth," and that by the hand of God himself. Sir Richard thanked God for this—and we all heartily join him in ascribing the praise to the Holy One of Israel our King!

It is comforting to know that in the English Channel our squadrons are now more than equal to any the French could bring against us; and that in the Mediterranean we are more than a match for France and Russia united. Sixty or seventy per cent. of the gunbearing ships everywhere carry the British Flag, and the remainder (40 or 30 per cent.) are the squadrons of other nations regarded as one. Sir Edward Hill laments over the defenceless condition of the Bristol Channel and the absence of a harbour of refuge at Lundy Island. This defect ought to be remedied; but if it be neglected by our Government we have a promise in Isa. liv. 17 (R.V.) which covers the danger. It is this: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn;" also (ver. 15): "Behold they may gather together but not by Me. Whoever shall gather together against thee, shall fall because of thee." French success in the Bristol Channel therefore is impossible: though very possibly the attempt may be made, and cause us a terrible fright, for our supine neglect of duty. We hope our readers will keep a copy of Sir Richard Temple's speech by them as a ready source of consolation when they are inclined to be low-spirited and dejected. But above all to praise the Lord for the comfort the speaker's facts and arguments convey.

HU, DEFROBANI, PRYDIAN.

By James Rankin, F.R.A.S.

According to the Welsh Triads, Hu. the Mighty conducted the first inhabitants of Britain from Defrobani, a country in Asia, in the region where Constantinople now stands. After taking possession of the island, they gave it the name of Prydian, or Britain.

The three names Hu, Defrobani, and Prydian are obviously compound names in the Chaldee tongue, the meaning of which it is now attempted to unravel.

According to the Hebrew lexicons, Jehovah is often addressed by the name of Hu.; it is consequently supposed that Jehovah is here alluded to in the Welsh Triads.

In examining the next name, Defrobani, it is obvious that the first letter of this compound, namely, D, is the Chaldee article the, and it supplies the key to the meaning of the sentence, thus:

D—efro—bani,
The—Ephraim—children; } that is, the children of Ephraim.

Dividing the other compound in the same way:

Pri—dian,
Ephraim—Dan } gives Ephraim and Dan.

And again, on the title-page of the Syro-Chaldee New Testament is seen the Syrian way of spelling London, namely, LNDN. (לנדן), literally meaning the abode of Dan.

The placing of efro, or ephro, under the same head as Pri or phre is only following the Hebrew lexicons, where it is stated that phri. (פרי or פרה) is the root from which אפרים Ephraim is derived.

It is evident, therefore, from the meaning of Defrobani, that the Cumri, the first inhabitants of these islands, were the children of Ephraim and Dan. The history wrapped up in those three compound words, when opened out throws a flood of light on that remote period, wh successive historians have peopled with Celts, Gaels. Druids.

There is, happily, but one opinion among those w written the chronicles subsequent to the arriva Romans—that the Angles, Saxons, and Danes we the same people; but, strange as it may seem, of these names are looked into, it is found t Angles (An-gle) mean the same thing—that for Gael (gadael) in Welsh means to emigra in Gaelic is merely noble Gael—that is, A emigrants. It is not very clear why the c Saxons (in Keating's History of Ireland t Sagsan), unless they are the Hebrew Saca

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It follows from what has been stated that the emigrant Gaels and Angles were so designated by those who had arrived before them. The historian of the battle of Clontarf calls the Danes Danmerkians, either from Denmark, or more likely from the Icelandic word mark, or marg, a confederate; from which it is conclusive that there was a union of the Hebrew tribes, under the name of Dan, or Danes; and, judging from the Syrian spelling, they founded and gave the name Lan-dan (the abode of Dan) to London. They were known in Irish history as the Tuatha De Danaans—that is, the Tribes of Dan. In Ezekiel xxxviii. 13 mention is made of a people designated Dedan, who are to be the opponents of Mosch and Tubal in the latter days; in Ddn, as Dedan is written in the Hebrew, the initial D appears to be the Chaldee article—that is, meaning the Danes. It is difficult to sift from Keating's History of Ireland the dates when the first tribes arrived. The first part of what is called Irish history evidently took place in Asia, in the part called Iberia, situated between the Caspian and the Black Sea. They journeyed, under a leader named Neimhidh, possibly the same as Nehemiah, from the Black Sea to the Northern Ocean, keeping Europe on the left hand, and the north-west side of Asia on the right hand. It is stated by the traveller Clarke, who followed that route across Russia in the early part of this century, that nearly the whole distance is marked with tumuli, or burial mounds, extending in some places as far as the eye can reach. Many of them are more like dwellings than tombs, generally containing two arched apartments.

Judging by the names of places in England ending in ester, such as Chester and others, there is reason to infer that those places were named in memory of Queen Esther, whose edict to the Jews to defend themselves was sent to all the provinces of King Ahasuerus, when, evidently, a general migration of Hebrews from the two provinces of Albania and Iberia then took place; and it may be inferred that it is from those places that Britain and Ireland received the names of Albion and Iberia, for it is the custom of colonists to name the new places in which they settle after the country they came from.

The Hebrews were known to Herodotus under the name of the Kimmerians. He states that their country was invaded by the Sythians, on which the Kimmerians held a council among themselves. The Plebeians gave their advice that it were better to leave the country than attempt to defend it against the Sythians, but the royal party argued that it was nobler to die in a mutual slaughter of each other than to remain and be killed by the enemy or to go they knew not where. This resolve they actually carried out, for all the royal party died by a mutual massacre of each other, and were buried by the Plebeians, who then abandoned the country, and that their graves were to be seen (at the time he wrote). It is possible that the events narrated by Herodotus, who was contemporary with Nehemiah and Queen Esther (B.C. 457-445) were instigated by Haman, the Jews' enemy. Nehemiah disappears after he had rebuilt the walls of Jerusalem. Whether he returned to the Persian Court, and then became the leader of the Plebeians in their flight from the Sythians, there is no means of knowing. But the Irish annals supply the only connecting link between the departure of the Kimmerians from the Black Sea and their re-appearance at Jutland. The annals describe a succession of lake-eruptions during a period of ten years after the arrival of Neimhidh or Nehemiah. The description accords sufficiently close with the inundations of the sea that happened on the coast of Jutland during the second and third centuries before the Christian era that drove the Cimbri from their settlements, and when they first became known to the Romans. But the only authentic dates of their arrival in these islands are fixed by the astronomical and magnetic observations taken at Stonehenge and Lough Gur, namely, B C. 139 and B.C. 147.

A FOREIGNER ON THE "GATES."

A Letter to the Editor of the "Banner."

MY DEAR PHILO-ISRAEL,—Permit me to congratulate you, in the name of the many to whom your argument has been of inestimable service, on the striking confirmation afforded recently by the words of a prominent French politician to your identification of us as the people who were to "possess the Gates." You have insisted, for a number of years now, upon this correspondence between the forecast given to Abraham and its realization in our own world-wide Empire, and to many of us it has, in the light of your demonstration, seemed a quite obvious mark of identity. Your argument, being now so signally supported by "one of the leading French authorities," should be pressed home with a renewed assurance of its convincing the yet unconvinced.

For the benefit of those who may not have seen this important pronouncement, it is to be found, under the heading "M. de Lanessan on Egypt," in the *Morning Post* of Nov. 6th. France has, of recent years, been trying to carry through an ambitious colonial policy, without the colonial instinct, and M. de Lanessan has been one of her principal colonial governors, presiding for a period over her possessions on the Southern borders of China. He is stated to be "one of the leading French authorities on colonial matters."

It is the question of Egypt that has elicited his opinion on England's dominant position in the world, by virtue, as you rightly put it, of her "possessing the Gates." And this is how he opens:—

"England has created for herself in Egypt *a privileged situation*." "Thy seed shall possess *the Gate*." The Gate was the seat of judgment, and the channel through which reforms might be introduced. They who possess a *hold* upon a country, by virtue of which they can benefit it, they who have won a *privileged situation* therein, despite the jealousy of their neighbours, these "possess the Gate." But the occupation of Egypt has been only the latest of a series of instances of the fulfilment in our own imperial realm of that old world prophecy of the future of Abraham's seed. And our French ex-Governor saw this. "England," he says, "has had at all periods of her history *a marvellous intuition* of future European expansion in the world." Now, "intuitions" are inspirations, and the inspiration, in this case, was to "possess the Gate." For, as M. de Lanessan points out, "by the occupation of Gibraltar, England assured to herself *the key* of the Mediterranean, by those of Malta and Cyprus she established in that sea refuges and *bases* of maritime *operations* which make her a Mediterranean Power almost as much (!) as France, Italy, Turkey, or Greece." And so on, in the same strain. Perim and Aden gave England "*a preponderating situation*" in the Red Sea. Colombo strengthened assured her "*the command*" of the Indian Ocean. Through Singapore she is "*absolute mistress*" of the routes to Australia, on the one hand; on the other, to China, Japan, and the Pacific. Hong Kong has become in less than forty years "an admirable commercial and political centre, *commanding the entrance* to the southern rivers of China and the sea communications of Canton, the most industrious town in the Chinese Empire."

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The crowning example of this "marvellous intuition" has been, in M. de Lanessan's estimation, the occupation of Egypt.

At the time of writing, I have not seen your own notice of this important declaration by the late Governor General of Indo-China. But I am assured we shall not be wrong in holding that, in asserting that in one case England holds the *key*; that in another she has established a serviceable *base of operations*; that in a third instance she has acquired a *preponderating situation*; in a fourth has assured herself of the *command* of an ocean; in a fifth has become *absolute mistress* of a great highway of the nations; in a sixth *controls the entrance* of a great commercial inlet, and, most recently, has made for herself (nay, Providence has made for her) a *privileged situation* at a point where "she can, in a few hours, close the route to the Far East *against all Europe*." This French politician, all ignorant, as he is, of the natural conclusion to which his evidence can be pressed, has abundantly substantiated the truth of your contention that, being in very truth *the people* who do "possess the Gate" of their enemies (actual and potential), or, as it is otherwise expressed, of those that hate us (note, the isolation of England), and whose instincts, national and religious, are so alien from our own, we must of necessity be that people for whom such a position was foretold.

All of us are glad that the argument of "the Gates" should have received so signal a corroboration.

Believe me, to be, dear Philo-Israel,

Yours fraternally,

17th Nov., 1896. OXONIAN.

MR. MARCHANT'S DEBATE WITH A CHRISTADELPHIAN IN HYDE PARK.

ONE chilly evening, in the past October, as a London worker in our cause strolled into Hyde Park, to see how far the mist and cold had broken up the congregation of "Truth-seekers," who concentrate there day after day, journeying from distant parts of London for spiritual and mental food; to our friend's surprise, a goodly company formed round him, and an American pastor of the district of Kennington, put his platform at the disposal of the Anglo-Israel speaker. A friendly challenge was the sequel of the speech. The opponent agreed that on the morrow at 3 p.m. he would dispute the truth of Anglo-Israelism. He professed himself to be a Christadelphian, and to have lectured for twenty years in Hyde Park, and that as Mr. Robert Roberts had crushed Mr. Hine eighteen years ago, so he would crush the Identity, which was again raising its head. Ten minutes after the challenge the Brighton telegraph wires carried the message, "To Marchant—important debate in Hyde Park to-morrow, 3 p.m.; large crowd expected, your presence urgently needed." By 8 p.m., the reply came back to London, "I shall try. Marchant." At 3 p.m. on the morrow a large crowd gathered around our Brighton friend, who, it must be said, had left his business at considerable inconvenience to respond to the call. The debate lasted till nightfall, and there is no need to say more than that the Christadelphian had no grip of the subject and that his defeat was complete; the usual blindness to the difference between the Jew and the Israelite was as thorough as though he were a novice instead of being an avowed student of Anglo-Israelism. He emphatically affirmed that Abraham was a Jew. Immense interest was evidenced by the listeners, and whilst the subject was warm in their minds Mr. Marchant thought it would be politic to ask Mrs. Richardson to give a lecture on the "Coronation Stone" to the same people a few days after his debate. This was carried out successfully, and Mrs. Richardson had the pleasure of returning to Brighton with a statement that the people had warmly pressed her to give a second lecture on the same subject, which request she contemplated acceding to.

RANDOM SHAFTS.

THE strong attachment of the Church to spiritualities, and its supreme contempt for merely carnal benefits, is well known; and I was afraid that this exalted state of feeling would prove a permanent obstacle to the progress of the Identity. But there is hope. An American religious paper, the *Central Presbyterian*, has given its readers an account of various "Good Things Gathered at the Synod," which good things are recipes for English Plum Pudding (with its befitting sauce), Metropolitan Cake, Lemon Pudding, &c. The Synod had evidently fared sumptuously on such dainties, and it would also seem that the recipes were being distributed in the pews of Presbyterian places of worship for home purposes. That the Church should have formally recognized the value of these delicacies is a favourable sign, but, of course I only look on Plum Pudding as a means to an end. Growth in grace is a gradual process, and when the Church has risen above Plum Pudding, as it naturally will do, we may fairly expect that it will see some worth in the national boons provided by the Abrahamic covenant.

***

A very fine work could be written entitled "A Commentary on Commentaries," and although the Christian public might not be edified by it they would certainly be entertained. Commentaries are often helpful, often amusing, and often quite mystifying. A sentence by Dr. John Campbell merits an honourable place in the third category—perhaps I should say the second and third. He is "expounding" Hosea ii 14, "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her;" on which he remarks: "The state of the Jewish captivity is likened to a residence in the wilderness, which possibly means the dispersion of the Ten Tribes." Yes, but what does *this* mean? Hosea himself is plain enough, but the doctor's deliverance, which was intended for a light, more resembles an extinguisher. Surely "A Commentary on Commentaries" is an absolute necessity?

***

Notwithstanding the almost universal notion that no person can be a genuine Hebrew unless his or her nose is of a specified shape and size, we are all probably acquainted with Jews who do not differ from their neighbours. That at least is my experience. In one case a whole family consists of Esthers and Mordecais, as their countenance is no witness against them whatever, and they might pass for "Aryans" with the greatest of ease. In another case—as if to shew what diversity may subsist between the closest of blood relations—while sundry of them are typical Jews, the remainder are typical Saxons. A third illustration within my own knowledge is a lady of a somewhat public character, and she ought therefore to be an advertisement for us. And her words are not less emphatic than her mien.

***

When lecturing on "The Jew in Portrait and Caricature," this lady observed: "The pre-conceived idea of a Jew is remarkably comical. He is cunning, deep, unscrupulous, talks broken English; his hair is black, so are his eyes; his skin is dark and his nose long." She ridiculed this burlesque, and continued: "I remember once talking to an old lady, and she asked me what Church I went to. 'I am a Jewess,' I replied. Thereupon she looked at me with blank consternation. 'Were you born one?' she ejaculated. I answered in the affirmative. 'Are your parents Jews?' she queried. I

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nodded my head. 'How strange,' she at length murmured, 'for you really speak English remarkably well' . . . As regards the typical long nose, I do not think that large nasal organs are confined exclusively to the Semitic people. . . . We are an Eastern people, and black hair, and black eyes, and dark skins are seen in the hot Eastern climes as characteristic of Jew, Christian, or Mahommedan, neither being a whit more favoured than the other. But the English-born Jew very frequently possesses no outward sign of the race to which he belongs. A fair-haired, blue-eyed, light-skinned Jew or Jewess is nearly as often to be seen as the dark portrait which it is the custom to draw of us."

***

Most of the imminent Second Advent periodicals deem it a primary duty to smite the Identity, so it is fortunate for the Identity that their blows are rather infantile. It is not difficult to perceive why our subject is an offence unto them. They have the ordinary prejudices of the present generation, but in addition to that there are two pleasures on which they have fixed their vision and planted in the immediate future. One is, to be caught up in the air; the other is, to gaze complacently down upon a globe enveloped in carnage. But Anglo-Israelism snatches the British Empire from the fire, and as that Empire comprises an enormous share of the earth, the theatre of woe becomes very much narrowed. The opponents in question are not content with this. Nothing but a world-wide conflagration will satisfy them, and they feel disappointed at the prospect of a partial one, as boys do when their squib is slightly a failure. Besides, is not England a terribly wicked nation considering her advantages? Why then should she be spared? Like Jonah with Nineveh, they are more ready to weep and frown at God's mercy than to rejoice over it.

***

But it is only occasionally that these sentiments are allowed to put their heads out of the bag. A better way is to argue that we have not the Hebrew physiognomy, that we ought to be circumcised, that we are unspiritual, and so on. The latest to enter this field is *The Warning Cry and Second Advent Messenger*, "a Monthly Advocate of the Special Divine Message, and Witness of the Lord's Presence in Judgment." Its November issue has notes on the Turkish crisis, in which it is said: "From the Jewish appearance of many Armenians there would appear to be a close connection between them and the Jews, and they are more likely to prove to be the Lost Ten Tribes of Israel than the Anglo-Saxons. Also, according to Scripture (Rev. xvi. 12), these tribes must come from the East, not, as Britons would do, from the West, were they journeying to Palestine."

***

Passing by the reference to features—an objection which has been answered sufficiently—is it not curious that those who want information about the return of Israel should go to the Revelation for it? And is it not equally curious that our critic should have to fall back on a text which never mentions Israel, Ten Tribes or twelve? I am not prepared either to deny or assert that "the kings of the East" are Israel. I would simply point out that if this writer believes Rev. xvi. 12 alludes to the Ten Tribes there are multitudes who do not, and we cannot draw a sound conclusion from an unsound premise. Granting that the verse bears on Israel, it does not conflict with our view, for the British are an eastern and a kingly power; whereas the Armenians are among the feeblest of Asiatics. But the prophets Jeremiah and Hosea tell us explicitly—not enigmatically—from whence the Tribes of Israel are restored. Jer. iii. 18, xvi. 15, xxiii. 8, xxxi. 8, all lay stress on the North, while Hosea xi. 10 particularises the West; consequently the "must" of the *Warning Cry* needs modification. These texts are studiously ignored; but they exist, and no doubt they are ignored for some reason.

JOHN SHOOTINGHAM.

MR. GEORGE LOWTHER, OF CAMBUSLANG, GLASGOW, CARRIES ON THE WAR.

WE are glad to see that the *Cambuslang Pilot* of Oct. 17th, has again published one of Mr. Lowther's letters, with the lecture appended of Mr. W. Hopton's (a two-part paper on "Lost Israel found in the British nation,") which appeared in the BANNER of January 29th and February 5th last (Nos. 996 and 997). The letter appears below. This effort by a humble believer near Glasgow, who doubtless once thought that he could do little or nothing to advance the good news we have to tell our nation, turns out to be a powerful weapon, since his words admitted into the *Pilot*, no doubt have reached thousands in and round Glasgow, and have given fresh wings to Mr. W. Hopton's excellent paper, which we published early in the year. We hope many others will follow this example, for where Mr. Lowther succeeded, others may also prosper, and so the good tidings may enter into new circles of readers, and some energetic ones be there secured to carry on the tidings yet further afield.

His letter was to the following effect:—

BRITISH-ISRAEL ASSOCIATION.

SIR,—I thank you very much for publishing my letter and extract in the *Pilot* of 27th September last, and hope you will pardon me for thus troubling you again. The arrangements mentioned in the issue of above date are now completed, and the first lecture will be given by Mr. Reid in the U.P. Church, on the first Wednesday of November, and be continued each Thursday until the series of lectures are completed. Further details will be given later on in the *Pilot*. Meantime, for the benefit of those who may not have heard about Our Identity, or for those who have heard about it, but scarcely understand what it means, I enclose another extract from the BANNER OF ISRAEL, which will help to explain matters more clearly. If we turn to the Bible and look at the 35th chapter of Genesis, verse 11, we find these words:—"And God said unto him (Jacob), I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee." Now, sir, I hold that in the history of the Jewish nation, from Jacob until to-day, the above prophecy has never been fulfilled. The House of Judah, or the Jews, as commonly spoken about, have never been a "company of nations," and to-day they are scattered abroad over the world, a bye-word and a reproach, known of all men, thus fulfilling her destiny as prophesied by the prophets. Are we then to suppose that the above verse is wrong, or that it refers to a time still in the future? I do not think so. Somewhere in the world to-day there should be the other "House of Israel" in existence. The House of Judah, or the Jews, were composed of two tribes only. There should be ten more somewhere amongst the nations of the earth, and if we can find such a nation, who are also a company of nations, then I think we shall find the Ten Lost Tribes. The above prophecy was given to the seed of Abraham exclusively and literally, not spiritually, as very many assert; but I will close this letter, and leave the extract to do the explaining. It is entitled:—"Lost Israel Found in the British nation."

West Coats Cottage, Cambuslang, 8th October, 1896.

Mr. Hopton's paper will be found on pages 62 and 68, of this year's BANNER OF ISRAEL.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE DESTINY OF THE ANGLO-SAXON BRITISH RACE.

THE following appeared in *Pearson's Weekly* for August 1st, 1896, being the last chapter of a story called "The Final War," by L. Tracey. It is very much to the point and will be interesting to the readers of the BANNER :—

THE DESTINY OF THE RACE.

So Peace ruled: not that sullen silence which harbours in its breast poisonous passions, but a peace such as the world had never known, deep, eternal and serene.

In this last mad eruption the evil genius of war had exhausted itself and humanity had cast it forth as a noisesome thing to be tolerated no more. The Saxon race for a moment held the world in fee. But it was only to give to the nations abiding rest, to soothe ambition, to repair injustice, to mete out to all freedom before the law of justice.

Such a vision of a new world and of a new age had Tennyson. Was this the consummation of the poet's dream? Had mankind progressed—

"Till the war-drum throbb'd no longer, and the battle flags were [furl'd,
In the Parliament of Man, the Federation of the World?"

There was no room for scepticism in that noble mind. For in the same breath he wrote :—

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Did not Shelley also sing in tones of triumphant prophecy :—

"The world's great age begins anew,
The golden years return."

This surely was the "newer Hellas" that he saw, the Hellas of a world completely free. And yet not from countries of romance, lands where warm blood keeps fresh the passion of poetry, did the miracle come. It was from the race dedicated to commerce; the sturdy, unimaginative, practical people whose home, first set in the little Island of Great Britain, spread forth to a new continent in the West, and then broadened out till it covered the earth and sea.

Such is the destiny of race. Three Empires has the world known. Transient tyrannies have swept across it, and in the dark background of time there loom gigantic shadows of strange dynasties covering the earth with their power. Of them history has no word to say. But since man's life became clear and intelligible there have been but three preponderating races, each representing a cosmic force and taking its place in the due development of the destiny of humanity.

First came the Greek, the strong, sensuous being who gave order to chaos, who wrested from its bondage the perfect life of man. His was the rule of Art, that great force which gives each thing its place and finds for each a use, which cuts off the civilised from the barbarous, which carves the rich doorway to the Temple of the Ideal. Greece gave to mankind its implements—its faith, its yearnings, its strength: and in doing so exhausted herself.

There was the Roman, the man of action, not the dreamer of Hellas, not wrapped in the sensuous charms of art, but the strenuous builder of Empire. It was the destiny of Rome to found the great doctrines of jurisdiction, to give law to the nations. Hers was a civil, not an æsthetic strength. As her great poet has in noble verses propounded :—

"Others, I know it well,
The breathing bronze will chase,
And from the death-white marble
Upcall the living face,
Will plead with eloquence not thine,
Will mete and map the skies,
And with the voice of science tell
When stars will set and rise.
'Tis thine, O Rome, to rule:
This mission ne'er forego,—
To spare in war the vanquished
And bring the haughty low."

She ruled by virtue of impartial Law, by the just prinicples which brought all peoples willingly to her feet. And yet even Law was not enough to bring a lasting Empire. Others arose who also knew her Law, and from her nerveless grasp snatched the sceptre of her dominion. And in a day the Empire of Rome melted away before the vigorous Northmen.

Now has taken up the tale the third overwhelming dynasty that the world has known. The new Empire is that of the

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Saxon race. Art and Law had had their day; there followed the dominance of science.

The nations had learnt the lessons of beauty, and knew how to disfigure them; had caught the message of Law, and knew how to abuse it. But nature has her revenges, and as the earth opened out before the pioneer, and discovery narrowed the great continent of Europe, and brought its peoples into active rivalry, it became clear that the new Empire was not one of orb and sceptre—not the annexation of countries, and the absorption of alien races. It was to be an Empire of another, a subtler, a more enduring, a more resistless kind.

For the message which science gave the world was that that race alone would conquer in the struggle for existence which showed greatest adaptability, which could easiest accommodate itself to the countless variations of earth's wayward moods. It was the cruel law of the survival of the fittest. There was need of some versatile people who feared no change of climate or contradiction of condition, for whom heat and cold, desert and fertile land, sea and plain, peace and war, luxury and indigence, struggle and ease were alike—whose temperament had infinite degrees passing from sanguine heat to phlegmatic torpor. For such a race the earth lay open, offering its dominion.

Here lay the tragedy of less fortunate peoples—more blessed, perhaps, in rich qualities of heart—more developed, it might be, in gentle graces and warm emotions—but forced, after all, to pay the penalty of their very virtues.

Life is eternal action and re-action, and from the being who rejoices in a nervous temperament which leads him to the pleasant paths of art, she sucks the virile vigour which should nourish and sustain. It is the fate of the Celt. He exhausts himself in the passion of life and scatters his years from him in each gust of self-abandonment. He is the invalid amongst men, the sick person, incapable of continued effort, needing all that luxury can give and yielding himself to dreams and visions and things impalpable.

Nor is the more vigorous people of romance, that northern people, fitted for the struggle. For romance plays too great a part in its life. Its character is weakened by sensuousness, and its vision dulled by speculation. It may be led to victory, it cannot take itself to the goal. For in this new Empire it needs that each and every man shall himself be leader. It must be a nation of pioneers.

This, then, is the mission of the Saxon race—slowly but surely to pour itself over the earth, to absorb the nations, to bring to pass that wonderful dream of a world united in a single family and speaking a common speech.

How rich the blood, how noble the inheritance of Britain! She has the stern indomitable defiance of the Saxon, the strenuousness of the Celt, the romantic genius of the Teuton. She is both actor and dreamer. Her poets have dwelt beside the founders of her Empire. Reckless of danger, amorous of what is new, versatile in action, ready in resource, fertile beyond the ingenuity of chance, adaptable to all changes of climate and modes of life, at home in icebound regions and beneath the equatorial sun, carrying with her the capacity of Empire, the power to rule, and obstinate in the attainment of her desire, she is bound by no limit of race, no dimension of geography.

And thus she early found her power. She has led the world in all its noblest struggles. Whilst other nations groaned in kingly servitude, she was already free. Her battle of liberty was fought before the hope of freedom dawned in Europe. Her conscience refused that allegiance to sacerdotalism which drenched the Continent with blood; and her reformation, long premeditated, came, if not without the agony of struggle, still gently and without excess. Her Parliament at almost the dawn of her history gave equal laws, disputed with kings, and drove out tyrants. Her press was free, her speech unrestrained. And as she battled ever for freedom, so she gave herself to the passionate pursuit of knowledge, to the mysteries of philosophy, to the sublime teaching of science. Thus, armed with all that discovery could yield her and owing allegiance only to herself, she poured her sons over the earth and upon the seas, and in remote regions founded another Empire. America arose—that second England—new home of the Saxon race, and heir to her aspirations and her destiny—America which developed a new type of being, more versatile still, and still more strenuous. And the impulse went on, giving life to Canada, peopling the vast continent of Australia, carrying civilised arts to mysterious Africa, to venerable India, and on every continent, in every sea, stamping itself in eternal characters.

And how could such a race be resisted? For, wherever it penetrated it did not languish under conditions unfavourable to its growth. With miraculous ease the Saxon remodelled himself to obey every variation of climate, every manner of sky, every form of life, till it became clear that he was no fixed, irrevocable type, but of plastic mould, responsive to the slightest touch, and reproducing himself in a hundred different shapes. The Saxon is content wherever he is; the instinct of his blood tells him that the earth is his home, and that his spirit must inform the nations and regenerate decaying peoples.

Commerce bent itself to Britain, and all peoples entrusted to her their possessions. The Saxon tongue has become the speech of the world, the Saxon ensign—whether British or American—is the flag of the seas.

Thus, as life becomes more complex and harder grows the struggle, there is no escape for peoples not fitted to bear its strain, and the Saxon race will absorb all and embrace all, reanimating old civilisations and giving new vigour to exhausted nations. England and America—their destiny is to order and rule the world, to give it peace and freedom, to bestow upon it prosperity and happiness, to fulfil the responsibilities of an all-devouring people: wisely to discern and generously to bestow.

This vision—far-off may-be—already dawns: and in the glory of its celestial light is the peace of nations.

The race described in the above must infallibly be Israel and no other. It has all the signs and marks which God assigned to His people by which they were to be known in the latter day. Israel, according to the Scriptures, was to be "the head and not the tail." "Above only and not beneath, set high by God Himself above all the nations" (Deut. xxviii. 1—13). Such, says the writer, were the British. "She has led the world," he declares. "She was free, when other nations groaned." She fought and conquered freedom when Europe had nothing even of the hope of it. God said Israel was in the time to come, after Jacob's days, "to spread abroad to the West, to the East, to the North, and to the South" (Gen. xxviii. 14), and Balaam in figurative language announced in Numb. xxiv. 7, that his seed (Israel's) "should be in many waters." The writer we are quoting, using almost the very figure of Balaam, declared that our British Anglo-Saxon race "have been poured out over the earth, and upon the seas, and that in remote regions they have founded another Empire" (in America).

The Scriptures tell us that Israel of the latter days were to be found in every sea, developing into "a nation and a company of nations" "a federation and fulness of nations" (see Gen. xxxv. 11, R.V., xlviii. 19, R.V.). The facts of modern times show us that our nation has done this very thing, but no other has. We are "a nation and a company of nations," Australia, India, Canada, Africa, representing many nations in union and federation, many speaking the same (English) tongue. The Scriptures give the world to Israel to rule and govern for Christ, saying that He will give to them "the kingdom and dominion and the greatness of the kingdom, under the whole heaven" (Dan. vii. 27, R.V.). The fact is in accordance with the prophecy. The Empire has extended miraculously in late years, and in addition to India there is an Empire forming in the South of Africa which most men see is to be British Anglo-Saxon;

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the struggle to decide the point being now in progress in Rhodesia and Charterland and with the Transvaal also, to settle the question whether Israel-Britain is to be the head or the tail, above or beneath and set high or set low in comparison with the Boers. The writer in *Pearson's Weekly* foresees for our race, that with the United States we shall together "rule and order the world, to give it peace and freedom, prosperity and happiness," to fulfil the responsibilities of an all-devouring people" (whatever they may be). But these are the good things that God created, made and formed Israel to possess, and afterwards to communicate to the nations of the world. We have given to the nations entrusted to us by the Lord, the *pax Britannica*, commerce, civilization, the Gospel, the Bible and the Sabbaths of the Lord. Such a race cannot be resisted; for it is "the overcoming one," even "Israel, the prince of God" (Gen. xxxii. 28, R.V.). It is strange that the writer of this passage was totally unaware that in drawing the portrait of the British people, he was unconsciously depicting the picture of Israel-obedient, God's chosen and favoured people, whose future is to give glory to the Lord and to show forth His praise (Isa. xliii. 1, 7, 21).

LORD DUFFERIN EXPLAINS THE REASONS WHY THE CONTINENTAL NATIONS HATE US.

LORD DUFFERIN spoke at Belfast as the guest of the mayor on Oct. 28th, at the Ulster Hall. His speech was, as usual, clever, racy, and deeply interesting. It had a national ring about it which we greatly admire, and we propose to quote some of its salient portions to show how, speaking of the Empire he has so long served, he described God's people Israel and their work, as set out in the Scriptures, which work they are destined to carry out in these our "latter days." Alluding to the fact that the Press of most of the Continental Powers exhibited signs of extreme hostility to us, Lord Dufferin explained some of the causes of this untoward state of things. First and foremost is the terrible war-cloud hanging over all the European nations save our own, which makes them miserable, but madly envious and jealous that we should be exempt from this terror; but yet were willing to bring the curse upon Europe by our lately proposed interference in Armenian affairs, without the consent and aid of "the European Concert." Lord Dufferin's words were these:—

"THE WAR CLOUD.

"Mr. Curzon, however, in his recent brilliant and admirable speech, has undoubtedly hit the right nail on the head, and given, at all events to a great extent, the correct explanation of a temper so out of harmony with our own friendly instincts. We Englishmen, safe within the circuit of our tutelary seas, can form no conception of the haunting anxieties which embitter the existence of the nations of Central Europe, upon whose every frontier hangs, black and motionless, a threatening cloud of war, and whose citizens, even within the recesses of their innermost chambers, mingling with the prattle of their children and the tender converse of the hearth, can hear the ominous tramp of alien armies, the rattling of their artillery, the thunder of their squadrons as they periodically gather, march, and manœuvre within, so to speak, a stone's throw of their unprotected fields and villages and open towns. With such a sword of Damocles hanging over each country's head, you can understand how angry all become at the thought of what they consider the inconsiderate action of an outsider like ourselves precipitating the risk of a universal disaster. The very circumstance of our being out of the path of the storm is an additional subject of offence and irritation, and this feeling is still further enhanced by Europe being divided—at all events for the moment, I do not say permanently, for all alliances are kaleidoscopic—into two independent interests, the one represented by what for all practical purposes we may call the Dual, and the other by the Triple Alliance. (Hear, hear.) Each confederacy is alive to the effect which our co-operation on either side might have upon the result in the case of an ulterior conflict, and all are united in abusing what they call our selfish isolation and our indifference to the vital interests that preoccupy themselves. A person who sits upon the fence is always an obnoxious individual, and statesmen who are so absorbed in the crucial cares I have referred to cannot make allowances for the motives of our traditional detachment from their own political system, and fail entirely to comprehend that England's face is turned seawards rather than towards the European continent, and that we are more concerned with our own commercial and colonial interests across the ocean than with the inter-tribal rivalries of our immediate neighbours." (Cheers.)

His lordship puts our case vividly before us when he says our nation is "out of the path of the storm" which is about to visit "yonder ill-consolidated Europe"! The Dual and the Triple Alliance remind one of the five in one house divided, the three against two and the two against three, of Luke xii. 52, R.V. Europe is thus divided now, on the very verge of the great earthquake "war-woe;" but, in regard to the British-Israelite nation, the States of Europe regard us as the party sitting on the fence, aloof and safe from the turmoil on either side. Our face, however, is turned seawards, looking after our Gates, our coaling stations, and our ocean fortresses, which guard our seaborne commerce, with no time to give to the Continental alarms, and its territorial disputes. But another reason, according to Lord Dufferin, why we are so unpopular abroad, is that our colonial expansion has been successful, while theirs has been the reverse, and human nature resents that, and is discontented and angry at the result. Lord Dufferin expressed himself thus:—

"COLONIAL EXPANSION.

"Again, another source of our unpopularity arises out of the recent impulse towards colonial expansion which has had so sudden and curious a development within the last few years. We, as an island people with a happily teeming population, were driven by the force of nature centuries ago to overflow in every direction, and to occupy the desert places of a great portion of the globe. It is true a corresponding excess of population set on foot, though much later, a great Teutonic emigration, for some years as great as that from Ireland itself; but Germany, for many a long day, was content to see its wandering millions pass to the American continent, where they have proved such a valuable addition to the intelligence and the resources of the United States. (Hear, hear.) But when the fad for African acquisition became fashionable, Germany very naturally was anxious that the children who left her shores should remain within the jurisdiction of the Fatherland; and there is no doubt that she, as well as France, has been provoked to find that the belated birth of their colonial policy has restricted the field of their operations. (Hear, hear.) As a result, it occasionally happens that this or that German or French emigrant, in pursuit of some fancy territorial titbit in Africa or elsewhere, suddenly finds himself confronted

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by an Englishman already standing sentry over the path. The Briton may be gaunt, emaciated, and broken down with fever and unremunerative toil, but he looms in the eyes of the new-comer like an obese dragon warding the garden of the Hesperides, and the barren tracts beyond him appear to blossom with self-grown fruits and flowers that encircle gleaming hills of solid gold. Highly-coloured accounts of these experiences, on being transmitted to Europe by the indignant explorer, are naturally amplified and misrepresented by the Press, and are bitterly commented upon by what is known at Berlin and at Paris as the colonial party, until the English really come to be regarded by a large body of honest German and French opinion as unjust depredators and intruders within the sacred precincts of what Providence intended to be their own private kitchen gardens, the fact of Germany herself having within the last dozen years or so laid hold of more than a million square miles of territory to which she had no special right being entirely ignored; while France's acquisitions in various parts of Africa—in Algeria, Tunis, Senegal—her claim to the reversion of the Congo State, and her recent annexation of Madagascar, are equally passed over in silence. (Hear, hear.) But it is a vain thing to expect nations to be just or reasonable when their material interests are at stake, and it would be both unwise and useless upon our part to recriminate or to exhibit resentment at the unfair diatribes to which I have referred. (Hear, hear.) Hard words break no bones, and the authors of these very artificial complaints are perfectly conscious that of land-grabbing in Africa they and their countrymen are as guilty both in fact and in intention as the rest of us. Nor must we take too seriously the ill-natured outbursts of the Press in any country. The Paris Press, for instance, does not always represent Parisian, still less French, opinion; but each paper, of course with some exceptions, is merely the advocate of this or that nominal political or commercial group, or of some not very influential politician, and in every European country the Press is much more responsive to governmental and other inspiration than our own. In any event, in spite of this prevailing tone of angry and disingenuous deprecation, we may console ourselves with the comfortable assurance that Europe, however little she may like us, cannot help respecting us as a steadfast, truth-loving, humane, and indomitable people (hear, hear); and when our detractors affect to descant upon our loss of prestige, nobody knows better than themselves that they are talking arrant nonsense." (Cheers.)

In the above our island home, teeming population, the British occupation of the "desolate places" or heritages of the earth, and the blessing that gave us the colonies, where we could live with our children and thence return (Zech. x. 9, R.V.), are all mentioned regarding our own nation, but quite unconsciously that these are some of the rich blessings God promised Israel in His holy Word. The whole is a clever, good-humoured explanation of problems which have puzzled many of us at home, and Lord Dufferin, in a few eloquent words, gives us the clue to the difficulty.

Lord Dufferin said some wise words on the necessity of preparation to defend our vast possessions throughout the world. He bids us recollect "that not only France, but Denmark, Italy, Turkey, Poland, Bulgaria, Austria, have each in turn been desecrated by the red ruin of many a bloody battle-field." Nor have India, America, China, or Japan, escaped these awful visitations. "While we, in these happy islands," have for many generations lived "our untroubled lives in blissful ignorance of what invasion means" (see 2 Sam. vii. 10), and "so can hardly believe in the ruthless ravages of war, in disaster and defeat raging through the land, with its accompaniments of disbanded armies, violated women, and burning and plundered towns." The speech was indeed a remarkable one; and yet, through it all, one sees how his lordship enjoyed his liberty, as one of the people, to lay aside his official dignities, and give his thoughts (within limits) to his fellow-townsmen. So joyous was his mood that he said, at the beginning of his address, that he felt "like a young colt turned out to grass, and was ready to kick up his heels at all authority!" Lord Dufferin has served his country well. As Governor-General of the Dominion of Canada, as Viceroy of India, as ambassador to France, to Russia, and Turkey, and in countless other positions, he has been a true patriot and a faithful public servant. All honour to this gifted son of Israel, whose Irish tongue is eloquent still, and whose wisdom is phenomenal. He tells us of the greatness and the grandeur of our country, and, knowing who this people are, we call upon our readers to praise the Lord as Israel, and to give all the glory to His name.

WHEN IS ISRAEL TO ENJOY THEIR BIRTHRIGHT BLESSINGS?

A CORRESPONDENT who is studying our subject, and has done his best to bring some of his clerical friends to take a favourable view of our case is somewhat puzzled himself in regard to one aspect of the matter. He asks for clear Scriptural guidance (one or more texts will suffice if they distinctly indicate the facts) to prove to him "that Israel's blessings" (now enjoyed as we maintain, by Great Britain), such as:—

(*a*) The Gates;
(*b*) "The place of their own;"
(*c*) The evangelizing function;
(*d*) The multitudinousness;
(*e*) The occupancy of "the waste places;"
(*f*) The lending and not borrowing;
(*g*) The supremacy at sea, &c., &c.,

were each and all to be the condition precedent to the event of—

I. Judah walking to Israel, and returning to Palestine together; and of

II. Judah's conversion to Christianity.

The difficulty resolves itself, in short, into the inquiry whether Israel of the Ten Tribes are to enjoy their birthright blessings before they are united once more with Judah, and before Judah is converted to Christ, or will it be after these two events take place?

It is clearly declared in Ezek. xxxvii. 22, that once "the Two Sticks" of that prophecy—Israel and Judah—are united by God Himself and the return takes place, then, the Lord "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: . . ." That being the case, the restoration of the two Houses once effected, according to Jer. iii. 18 and Hosea i. 11, will bar any further separate enjoyment of the birthright blessings either by Israel or Judah, since they will be from the hour of reunion sharers in common of all previous benefits separately enjoyed by Israel up to that date. It is clear then from this consideration that Israel's enjoyment of her peculiar blessings, called "the birthright," must be prior to Judah's union with Israel, and prior to Judah's conversion

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to Christ, which takes place after Judah's return to the land, as may be proved from Ezek. xxxvi. 24, 25, and Zech. x. 5, 6, R.V.

But what are Israel's birthright blessings? Just those described by our correspondent—the Gates, the multitudes, the desolate heritages, the wealth which lends but does not borrow, the empire on land and the supremacy at sea, the evangelizing functions and many other things appertaining to the Hebrew birthright, which blesses by ruling the family and rules by blessing it. These are mostly described as Joseph's heritage in Jacob's testamentary document (Gen. xlix. 22—26) and in Moses' list of blessings to fall to the tribes as recorded in Deut. xxxiii. 13—17. Jacob declared in Gen. xlix. 1, that the predictions he was inspired to make would take effect, and become vital, "in" these "latter days," but not before. All Joseph's or Ephraim's seed then must now, at the end of these latter days, known in the New Testament as "the Christian dispensation," be in enjoyment of the promised blessings which turn out to be the birthright of the Hebrew family of Jacob. Reuben was the rightful heir to take them as the "firstborn," but he sinned, and the father deposed him and conferred the birthright upon Joseph and his two sons for ever (Gen. xlviii. 19, R.V.; 1 Chron. v. 1, 2, R.V.). It comes then, to this, that the blessings belonging to the holder of the birthright must in these "latter days" be found in the grasp of the sons of Joseph as "the remnant of Israel" (Jer. xxxi. 7, R.V.).

As a matter of fact, we find that the British and American people have them all in possession. As the Scriptures cannot be broken and as God is true, the British must be therefore the House of Israel. They are enjoying the promises at the right time and in the right place, in the isles of the West, before the union with Judah, and before the restoration to the land of the two Houses together.

Stating the argument concisely, we have, as a fact, which all must admit, that prior to the disruption of the two Houses, Israel never enjoyed even for five minutes the special blessings included, as we have seen, in "the Hebrew birthright;" and, after the reunion it is obvious for reasons we have assigned that Israel cannot ever thereafter separately enjoy them, as they will be the common property then of Israel and Judah united. It follows thus, as a clear demonstration, that as Israel is bound to have a special and independent enjoyment of these birthright blessings, some time or other, it must be in the Christian dispensation—that is, now. But the sceptical inquirer may ask, Where is the proof that Joseph and Ephraim were destined to inherit the Gates, the empire, the wealth and expansion, already mentioned as part of and appertaining to, the birthright? We reply, that these things are assigned to the House of Joseph or Israel (alias Ephraim) in many parts of the Word. The mighty nation, the multitudes, the Gates, and the general blessing were conferred in general terms by God's oath in Gen. xxii. 17, 18, on the entire Twelve Tribes. In Gen. xlix, the gifts so given, were apportioned to the tribes separately, but to Joseph (and his heirs) there was allotted fruitfulness, expansion, help from God, blessings from Him, connected with the land and sea, multitudinousness, mineral wealth, superlative blessings above that of his progenitors "unto the utmost bound of the everlasting hills," with military supremacy, and the "pushing" power, as well as the goring strength described by Moses in Deut. xxxiii. 13—17. The same with much detail appears in Deut. xv. 6, xxviii. 1—13; in Hosea i. 10; Isa. xviii. 1, 7; Zech. x. 6—9, and [illegible]e: plainly showing that to them was also given the power to reign over many nations, but to succumb to none. The above should satisfy the doubter and confirm the believer in our Israelitish origin. For verily, our Anglo-Saxon race does, and that exclusively, answer to the picture drawn by the prophets as to Israel's condition in "the latter days," and our race alone, without one exception, enjoys all the blessings which prior to the restoration to the land were to be ours. To the Lord let Israel give all the praise!

THE ANGLO-ISRAELITES.

THE following controversy took place in the *Jewish World* (London) of October 23rd and 30th, 1896:—

THE ATTACK.

To the Editor of the "Jewish World."

Sir,—Your correspondent in your last week's issue on the above subject, like many others of the same school, for want of better knowledge of Scripture, claims that the British nation is identical with the lost House of Israel; but if he would study more of Moses and less of Hine, he would see the fallacy of that idea. How does your correspondent square his ideas with the declaration of the Eternal concerning the Ten Tribes of Israel, as recorded in Deut. xxxii. 26: "I said, I would drive them into one corner: (and consequently) I would make the remembrance of them to cease from among men." This hath really been the case of the Ten Tribes, whom the King of Assyria carried captive to Halah and Habor, by the River Gozan; and of whom we have not to the present day any certain or authentic account as to their real place of abode.

Your correspondent calls our attention to that oft mistranslated passage in the 49th chapter of Genesis, which has no connection with the British nation, or those people claiming to be Christian Israelites, the word anglicised, is *Shiloh*, and appears thirty-one times in the Hebrew Scriptures, but always as the name of a place, and not once that of an individual; and what can the prediction of Jeremiah, "For thus saith the Lord, David shall never want a man to sit upon the throne of Israel," have to do with Queen Victoria? She does not sit upon the throne of David, and she is no more the Queen of the Jews than any other sovereign under whose rule it is the privilege for Jews to reside. As for Her Majesty claiming descent from King David, I am aware that Edward Hine has claimed it for her, but he has claimed far too much. Our attention has been called to the Royal Arms, and we are asked if we doubted the evidence of our own eyes? There is nothing in these emblems, though some people may read many things into them that they or any other Arms were never meant to convey. And with regard to the Ottoman Empire, we know that many Christians would like to see it broken up, but the religion of Mahommad grows stronger year by year, and has a greater claim upon Abraham than Christianity, which becomes weaker as education advances. Your correspondent says: "Would that I could persuade, not only the Jews, but also my own people, that we are all of one race, by virtue of a common descent from Abraham, Isaac, and Jacob." Does he not know that Abraham was only one amongst the millions then existing? If he had claimed relationship with the Philistines, he would have been much nearer the mark; if he was laying claim to a piece of property with no better title deed in his possession than he has to put forth for his descent from Abraham, he

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would never get it. The lost Ten Tribes had the covenant deed sealed in their flesh, which is an everlasting covenant, a title deed not possessed by the above claimants; but even if their ancestors had had that covenant seal in their flesh, their offspring have lost it, and hence all claim to the promised blessing of Israel. Yours obediently,

D. FRAZER.

59 & 60, Book-market, Newcastle-on-Tyne,
19th October, 1896.

THE REPLIES AND DEFENCE.

To the Editor of the "Jewish World."

Sir,—I am much obliged to Mr. D. Frazer for noticing my letter, which you kindly permitted to appear in your issue of last week.

In reply thereto, may I tell Mr. Frazer that I have little or no acquaintance with the writings of the late Mr. Hine. I am primarily indebted to the writings of Philo-Israel, Mr. E. W. Bird, an ex-Indian judge and the leader of our movement, for my knowledge of the theory of Anglo-Israelism. I am, however, well versed in the writings of Moses and the prophets, and from the instruction which I have derived from a frequent study of them, I venture to reply to the criticisms of your correspondent.

I admit that the passage contained in Deut. xxxii. 26, "I said I would scatter them afar; I would make the remembrance of them to cease from among men," is applicable to my people of the lost House of Israel, and also that they were "carried captive to Halah and Habor, by the River Gozan," but I cannot acquiesce in the statement of Mr. Frazer that, "we have not to the present day any certain or authentic account as to their real place of abode." 2 Esdras xiii. 40—46, gives an account of the Ten Tribes crossing the narrow passages of the Euphrates, and after a long journey of a year and a half arriving at a region called Arsareth, which place we believe to be identical with the city of Arsareth, on the River Sereth, a tributary of the Danube, which flows into the Black Sea. In proof of this statement, I may mention that tombstones have been discovered in the Crimea, which are at present placed in the Museum at St. Petersburg, and which bear the following inscription: "This is the tombstone of Buki, the son of Iszhak the Priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile" (A.D. 6). This could not possibly refer to the House of Judah or the Jews, as they were at that time in Palestine; it must therefore refer to the House of Israel of the Ten Tribes. Further, it is evident that, in order to have crossed over "the narrow passages of the Euphrates," they must have taken a north-westerly direction.

From Arsereth they passed into the British Isles under the various names of Danes, Saxons, Normans, &c., and are now known as the British people. The prophets declare that they were to be found in the "isles of the sea," "north-west" from Palestine, "a multitudinous people," "lending money to many nations," &c. (*vide* Jer. iii. 12; Isaiah xlix. 12, 24, 15; Hosea i. 10; Deut. xv. 6).

Mr. Frazer alludes to the mis-translation of Gen xlix. 10, which, he says, "has no connection with the British nation, or those people claiming to be Christian Israelites; the (Hebrew) word, anglicised *Shiloh*, always applies to a place, and not once to that of an individual." My answer to this objection is, that I never applied the passage to the British nation, but to the Royal Family, who must, by virtue of their position, wherever they reign over Israel, be descended from Judah. Whether Shiloh refers to a place or to the Messiah, as some people think, does not affect my argument, as this blessing in any case refers to Judah and his descendants, who were to possess the sceptre, and no one else.

Mr. Frazer asks, "What can the prediction of Jeremiah, 'For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel,' have to do with Queen Victoria? She does not sit upon the throne of David, and she is no more the Queen of the Jews than any other sovereign under whose rule it is the privilege for Jews to reside." It is here that I again join issue with your correspondent. Mr. Frazer indulges in objections without giving reasons; I, on the other hand, ask for a reasonable answer to a reasonable question. Where is the everlasting throne of David? It is as certain as the Bible is true, that the Royal Family, in accordance with the promise declared by Nathan (2 Samuel vii. 10—17), and repeated again by Jeremiah (chap. xxxiii.) on the very eve of the apparent extinction of the Royal Family in the person of Zedekiah, that some representative of the seed of David must be reigning over the House of Israel, which House, too, must also exist as a nation at the present time, in common with the ordinances of heaven, to which a comparison was made, and which are likewise in existence at the present day. Again I ask, where is the throne and seed of David? It is very certain it does not exist over the House of Judah or the Jews, but if my argument is correct—that the British nation is identical with the lost House of Israel—then the prophecy is fulfilled by the fact that Her Majesty the Queen, who, by virtue of her Davidic descent—to which she lays claim—is at present reigning over the House of Israel, and the promise is made good. As an Englishman, I am conceited enough to declare that I should have thought Mr. Frazer would have been delighted to welcome such a suggestion, instead of repudiating it.

I may add that I drew attention to the Arms of our Royal Family as a curious confirmation of the fact of her claim to be descended from King David, and by virtue of which I again assert that Her Majesty is as much the Queen of the Jews as of the British people.

As a Christian and a humanitarian, I shall most certainly be delighted to see the Ottoman Empire broken up, and the sooner the better; though I cannot accept Mr. Frazer's truly surprising assertion, "that the religion of Mohammed gets stronger year by year, and has a greater claim upon Abraham than Christianity, which becomes weaker as education advances": but as that is merely a matter of opinion, which every man has a right to express, I need not discuss it; moreover, it does not affect the subject matter under discussion.

What Mr. Frazer intends to convey by his remark, "that Abraham was only one amongst the millions then existing," I am at a loss to understand; but when he makes the startling assertion that, "if I am laying claim to a piece of property with no better title in my possession than I have put forth for my descent from Abraham, I would never get it," I am fairly struck dumb with amazement! On what other ground, I should like to ask, can any part of the chosen people, whether they belong to the House of Judah or the House of Israel, lay claim to and expect ultimately to come into possession of, either the Holy Land or the Promised Land, except on the promise made to our forefather Abraham and his seed, in the elect line of Isaac, Jacob, and the children of Israel? Surely, if anyone needs to study Moses and the prophets, it is Mr. Frazer, and not I.

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Finally, your correspondent states that, "the lost Ten Tribes had the covenant deed sealed in their flesh, which is an everlasting covenant, a title deed not possessed by the above claimants; but even if their ancestors had had that covenant sealed in their flesh, their offspring have lost it, and hence all claim to the promised blessing of Israel." I thank him for the admission, whilst denying his conclusion, as it is a strong argument in support of my case. We are told by Hosea (chap. i.) that the House of Israel was to be divorced from the Mosaic covenant and become "Lo-ammi," "not My people," whilst the Jews were to have "mercy" shown them, which they experienced by a return from the Babylonian captivity; the latter were never divorced, but remain under the Mosaic covenant to the present day. The House of Israel, on the other hand, we are further informed by Hosea, were to be as "Jezreel"—*i.e.*, "I will scatter"—and then to become like the people amongst whom they were cast—"Gentiles"—a distinction which implied that they were not under the Mosaic covenant like the Jews; and they also lost the rite of circumcision. The prophets Isaiah (chap. liv.) and Hosea (chap. ii.) declare that the House of Israel was to be "allured into the wilderness," "spoken comfortably to," "re-betrothed in righteousness," "to call her Maker 'Ishi'"—*i.e.*, husband; and that in this new condition, previous to the return of the people (Jezreel), accompanied with their brethren of Judah, they were to become "as the sand of the sea," and a spreading, colonising people. Jeremiah also predicts: "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel after those days; I will write My law in their inward parts, and in their heart will I write it: . . . . for I will forgive their iniquity, and their sin will I remember no more" (chapter xxxi. 31—34). From the fact that the House of Israel, in the repetition of this promise, is mentioned alone and not in conjunction with the House of Judah, as in the preceding 32nd verse, it is a fair inference that the House of Israel would come under the new covenant before the House of Judah. This accounts for the British nation of Israel being Christians, whilst the Jews remain under the Mosaic covenant; the latter bear the rite of circumcision in their flesh, whilst we British Christian Israelites bear it in our hearts.

I trust that my explanation will constitute a further claim, not only upon Mr. Frazer, but also upon the vast number of your Jewish readers, in securing the admission from them that I have the right, as an Englishman, to again subscribe myself, your brother Israelite.

Yours obediently,

H. H. PAIN.

The Stock Exchange, 26th October, 1896.

To the Editor of the "Jewish World."

Sir,—In replying to a correspondent, who believes in the British nation being identical with the lost House of Israel, Mr. D. Frazer, in last week's issue, says that the word *Shiloh*, mentioned in the 49th of Genesis, is the name of a place and not that of an individual, is, to my mind and reading, perfectly correct. Much has been said and written on the subject of "Until Shiloh come," and many of your readers will recollect the interesting discussion we had in your valued journal 14 years ago on the topic. Unfortunately, the correspondence ceased rather abruptly at that time, or otherwise I would have developed the argument, and probably have brought to light a beautiful and cogent truth. Later on I may have the privilege and pleasure to expound this interesting subject to your readers.

Meanwhile, I will content myself by touching upon one other point in Mr. Frazer's letter, wherein he says, "For want of better knowledge of Scripture, the aforesaid correspondent, like many others of the same school, claims that the British nation is identical with the lost House of Israel; but if he would study more of Moses and less of Hine, he would see the fallacy of that idea." Well, if a conversion is ever to take place, it will never come through Mr. Frazer's feeble attempt at Scripture exposition. To tell us that the Eternal would make the remembrance of them (ten-tribed Israel) cease from among men, and that "this hath really been the case of the Ten Tribes," is to exhibit a superficial acquaintance with Moses. If Mr. Frazer will carefully read the whole of Moses' song in that 32nd chapter of Deuteronomy, he will see therein an effusion of curses and blessings peculiarly intermingled. For while the Eternal says, "I would drive them into corners," not "into one corner," as Mr. Frazer has it, and "make the remembrance of them to cease from among men," He further on says, "He will be merciful unto His land and to His people" (ver. 43). National curses and punishments pronounced against Israel and Judah are limited in their duration, and cease with national obedience and repentance.

Does Mr. Frazer look forward with hope to the "promised blessing of Israel" that he speaks of? Does he really expect a new and blessed era to dawn upon the Jews at the long looked for Scripturally-promised restoration? If so, then permit me to tell him that that event will never nationally take place until Judah discovers and acknowledges Ten-Tribed Israel. A partial return of Jews to their own land will assuredly take place, but the blessing will only accompany the national restoration. Innumerable Scripture passages can be quoted to prove this.

If Mr. Frazer wishes to grasp the truth, let him study Moses in conjunction with the prophets, and then, and not until then, will the scales fall off his eyes, and light from the Eternal gleam into his mind, which can produce a faith and hope that will be unassailable.

Yours obediently,

October 27th, 1896. ALEXANDER MACPHAIL.

In the above our readers can see that a Jew and a couple of Anglo-Israelites are at last fairly at issue. The Jew has brought his arguments, such as they are, to the front, and our friends have, with effect, opened their batteries upon him. It is clear that our Jewish opponent, Mr. Frazer, is badly furnished with, and short of, arguments. He makes round assertions, but the grounds for his conclusions are not forthcoming. It is satisfactory to see from the reference to Deut. xxxii. 26, that Mr. Frazer admits that the Ten Tribes have been, and are still, "lost." But, as a well-read Jew, he ought to allow that the Ten Tribes are to be found, and, with the House of Judah, are to return to "The Land." Hosea i. 11; Ezek. xxxvii. 15—28; Isa. xviii. 1—7; Jer. iii. 18; Zech. x. 6—10; Zeph. iii. 9, 10; all these, and other passages from the Hebrew prophets besides, declare to us that the last, final, and blessed return to the land of the inheritance will be by the Houses of Israel and Judah united, to form, of two nations and kingdoms, one nation and one kingdom, in the Land of Israel, for ever. That the British people and empire are the people and empire of lost Israel is a matter of evidence. The prophecies of Moses and his successors describe what the destiny of the House of Israel was to be, and history past and current enable Mr. Frazer and ourselves to judge whether we have

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the lost people before us or not. We affirm, and give our reasons for it, that it is even so. Mr. Frazer denies the fact, but fails to tell us where our weak points are. Assertion is not argument; nor is unsupported affirmation capable of proving anything at all. Granted that the Ten Lost Tribes discarded circumcision. What then? They incurred the penalty prescribed in Gen. xvii. 14, for their act, and were "cut off" from God's people, and became as "Gentiles." They were reduced to the position of God's "Lo-ammi" (not a people) of Hosea i. 10. But they did not thereby forfeit their birthright or their blessing secured to them by God's oath to "Abraham and his seed for ever," sworn perfectly unconditionally to them, in Gen. xxii. 15--18, and by 1 Chron. v. 1, 2. Under that title they succeed as heirs-at-law with the House of Judah; and verily their claim can never be set aside! The British people answer to the description given by the Hebrew prophets of the "lost," but soon to be acknowledged, House of Israel. They are now discovered in their island home—in "the isles of the west," as described in Isa. xxiv. 15—a powerful, wealthy, commercial, conquering people; already "a nation with a company" or "fulness of" (daughter) "nations" ranged beside them; "lending to many nations, borrowing from none;" "reigning over many nations, subject to none;" and blessed in all possible imaginable ways, as recorded in Deut. xv. 6, xxviii. 1—14, and Zech. x. 6—9; holding the empire of the sea, by reason of their possession of "the Gate of their enemies" (Gen. xxii. 17).

We follow not Hine in this matter, or Philo-Israel either, for the matter of that, but only the Word of the living God, of which the Jews were once the God-honoured custodians, but now in possession and in the keeping of the British-Israelites, for the use, thank God, of Mr. Frazer and his people "first," and then for that of all the nations of the world, to whom the God of the Hebrews is sending us as His honoured messengers. To Him be all the praise.

BRITISH PRE-EMINENCE AND COLONIZATION.

By John S. Anderson.

We cannot resist, even at the risk of being thought tedious with so many repetitions, calling the attention of the readers of the Banner of Israel to a splendid "blind evidence" article in the *Standard* of this day.

It is written on the telegraphic announcement that Mr. Cecil Rhodes purposes leaving Fort Salisbury in the course of next week on his way to this country.

After expressing great admiration and sympathy with his successful efforts in assisting to subdue the rebellion in Rhodesia, the back of which is now assuredly broken, the writer proceeds thus:—

"What his services have been to this country and to the British Empire, is a matter of universal notoriety, and they amply account for the vindictive enmity with which he is assailed by those who envy and those who deprecate the greatness of the English name. The problem he had before him at the Cape was one of the most difficult that ever confronted an active and responsible statesman; and, up to the fatal moment when its beneficent action was interrupted, his policy seemed to promise the accomplishment of the one end which has been pursued by every one who takes an intelligent view of South African politics. . . .

"It is not possible to dissociate altogether the madcap incursion into the Transvaal from the insurrection which quickly followed in Rhodesia. But the native rebellion was met with splendid promptitude; and, perhaps, the 'vital spirit of man, that predominant factor in the regulation of the world's affairs, was never more strikingly displayed than in confronting and suppressing a mutiny covering hundreds of thousands of square miles with a handful of improvised combatants. But these were Englishmen; and if they had required encouraging to intrepid deeds, they would have found the necessary stimulus in the language, the attitude, and the action of Mr. Rhodes. As he himself said at the time, his first duty was to confront the native rebellion. When it was crushed, then, but not till then, would he 'face the music.' The rising is practically at an end, and Mr. Rhodes is preparing to keep his word. He will be in England at about the anniversary of the singular and ill-judged exploit which compels him to visit us again.

"There is much in the history of South Africa to exasperate the spirit of Englishmen. *A Jove principium.* The mischief began with Mr. Gladstone; and the pusillanimity that followed Majuba Hill has been the parent of a thousand misfortunes. Every attempt to retrieve them, being either undertaken at the wrong moment or in the wrong manner, has only made the situation worse. But when all necessary allowance has been made for the vexation inflicted on a proud race by incompetent Statesmen and shortsighted buccaneers, South Africa, like other portions of the globe, testifies, in an eloquent and unmistakeable manner, to the colonising capacity of the English people. It has frequently been asked of late why we are, to put the matter mildly, so little loved by certain aspiring communities. The answer is much more simple than most people seem to be aware of. The lack of affection arises from the circumstance that these aspirants find that they labour in vain, more especially in the direction whither they are guided by their ambition. There is a ludicrous disproportion between the Colonial possessions of England and those of any other State, or, indeed, of all other States. Other peoples do not possess the secret of colonising and conquering, because it is an instinct, an impulse, not an arbitrary or artificial determination. Englishmen are colonising and conquering Africa because they cannot help it. Germans and Frenchmen are not doing so, because, though they try very hard, they do not grasp the right method. The English Colonial Empire is alive, and thrives and grows of its own inherent vitality. French or German colonising is, at best, an ingenious and spirited piece of mechanism. It is not organic; it is only mechanical. Hence it is always costly, and generally abortive. To state this fact is, doubtless, not to give pleasure to certain of our less friendly critics. But it is a fact as plain as the sun in the heavens, or that this country is an island, and that France and Germany are not. Algeria is a standing proof of what France can do with a large colony after fifty years of effort. It has officials, soldiers, barracks, theatres, *cafés*; but it is not appropriated and absorbed as numerous portions of the earth's surface have been, and still are, by Englishmen. We have an immense tradition for colonising behind us, and we turn it energetically to account. Mr. Rhodes is not a popular personage either in Paris or Berlin, but there is not a German or a French advocate of a forward colonial policy who does not wish in his heart that he was a Frenchman or a German. *Non ex quovis ligno fit Mercurius;* and true colonisers spring only from free communities."

What less can be said about this than that it is a marvellous "British-Israel" apology; only it lacks the essence of the whole, of the Source whence springs this wonderful

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aptitude for colonising, as well as supremacy possessed by the British nation, fulfilling amongst numerous other prophecies that from Micah v. 8 at the head of the BANNER OF ISRAEL, "and the remnant of Jacob, . . . both treadeth down, and teareth in pieces, and none can deliver!" Israel, praise ye the Lord!

Croydon, 19th November, 1896.

Correspondence.

A LONDON VICAR ENCOURAGES ANGLO-ISRAEL DISCUSSIONS.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—Of all the late series of encouragements I have received, none to my mind has the value of the following:—The vicar of St. John's Kilburn, the Rev. J. S. Moore, a large hearted Irishman, out-and-out for Christ, going into the bye-ways and slums to seek his flock, said in reply to my question when Captain Stephens of the Church Army introduced me as an "Anglo-Israelite," "Oh, indeed, I *do* know what an Anglo-Israelite means; I have many dear and respected friends who hold those views, and though as yet I don't thoroughly accept the view, I have found those who hold them are true, loyal Churchmen, earnest Bible students, and in every way desirable members of the Church, and moreover, I will put my parish room at your disposal for a lecture whenever you like, for I want the subject thoroughly ventilated." Now "tip-top," as the foregoing expressions are, the value is in the character from whom they came. This case means the force of ten men combined. Here we get an influential man, with all the machinery at his command, and his sympathetic introduction to his parishoners; he proved his boldness of action by allowing me, then and there, before 150 of his parishoners and his curates to get on the platform in the hall where the introduction took place, and give a brief outline of Anglo-Israel Truth. Now are there any of our people within convenient distance? if so, will they give such a splendid man a taste of the support we justly plume ourselves in sustaining through years of contempt we have suffered from some of our clericals. I wish I were near enough to throw myself into his general work, if he would accept me! But distance and the fact that the Church Army are treating me with kindness, confidence, beyond all I could have expected, the fact that I am attacking tooth and nail, all their officers, and undoubtedly gaining them over fast; this, I say, ties me to my present work; but do let me beg those who live near St. John's, Kilburn, to seek the honour of an interview with Mr. Moore, and they will find him no "wishy washy" time-server! London has been waiting for such a man and opportunity.

I have to-night returned from a lecture I gave, as announced, at Kennington and was delighted to find our much respected Vice-President Dr. Heywood Smith, was among the supporters. Now, dear brother Anglo-Israelites, take off your coats, roll your sleeves up; no more skulking! do a little fighting! This, my dear Philo-Israel, is the rather lengthy letter I respectfully ask you to publish, if approved of by you. Yours very sincerely,

R. MACKWORTH.

A TRANSCRIPT ERROR IN BIBLE.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the second Book of Chronicles, xxi. 2, xxviii. 19, two kings of Judah, Jehoshaphat and Ahaz, are designated kings of Israel. As this mistake is somewhat curious, I have looked up several commentators for an explanation of the matter; and as their comments are of some interest to BANNER readers, I will, with your kind permission, append them to this letter.

Cook's Commentary refers to 2 Chron. xxi. 4, thus:—"And divers also of the princes of *Israel* should read *Judah*. The author of Chronicles often uses the generic term, where the *specific* one would have been more appropriate. See xii. 6, xx. 34, and xxi. 2, where Jehoshaphat is called king of Israel. 2 Chron. xxviii. 19, we read, 'Ahaz king of Israel.' This is a remarkable instance of that lax use of the word Israel by our author [of Chronicles] which has already been frequently noticed." Again, 2 Chron. xxviii. 23: "But they were the ruin of him and all Israel, *i.e.*, JUDAH; verse 27: "but they brought him not into the sepulchres of the kings of Israel, that is, Judah."

2 Chron. xxi. 2, in the Annotated Paragraph Bible, is noticed as follows: "Jehoshaphat king of *Israel*: an error in transcribing for king of Judah. And also Ahaz, 2 Chron. xxviii. 19. Verse 27: Here, as in xxi. 2, Israel is put for Judah." An Old Testament Commentary says: "2 Chron. xxi. 2 we have king of Israel (so xx. 34) where we should have expected Judah. See, too, end of verse 4." Matthew Henry's Commentary points out that the princes of Judah mentioned in 2 Chron. xvii. 7 are, in xix. 8 and in xxi. 2, called princes of Israel instead of Judah because they were men of integrity, Israelites indeed.

Looking into the different versions of the Bible, Jehoshaphat and Ahaz are correctly described (2 Chron. xxi. 2, and xxviii. 19) as kings of Judah in the Septuagint, the Vulgate, Wycliffe's Bible, and a Bible published in Dublin, 1816, which is described as being translated from the Latin Vulgate and compared with the Hebrew, Greek, and other editions in divers languages. Possibly some of your readers may know of other editions wherein Jehoshaphat and Ahaz are properly called kings of Judah in the verses referred to. Not to intrude further on your space,

Believe me, dear Sir, Yours very truly,

E. REEP.

Nov. 17, 1896.

"AHAZ KING OF ISRAEL."

IN 2 Chron. xxi. 2, Jehoshaphat king of Judah is styled "king of Israel," and in chap. xxviii. 19, Ahaz is mentioned as "king of Israel." The princes of Judah, also, are called "princes of Israel." Both these kings ruled over Judah and had no jurisdiction over the northern kingdom. Because of this, the Alexandrian translators made the correction "king of Judah," which is historically right, but textually wrong. It is an evidence of the correctness of the Massoretic text, from which our versions were translated, that the unhistoric error is retained in it, as it is reproduced in our Bibles.

Why did the compilers of the books of Chronicles give a title to the kings of Judah which was not given in the earlier books of the Kings, and which is contradicted by the context where Judah is alone under consideration?

The Chronicles were compiled after the return from Babylon, and the spirit of exclusiveness which was rebuked by Ezekiel when the Jews were in Babylon, and which caused them to say to the House of Israel, "Get you far from the Lord: to us is the land given in possession" (or occupancy), was intensified when the second temple was built. Israel had been cast out, Judah alone was restored; and the ambition to exercise a suzerainty over the whole of the Land of Promise was most natural.

It is quite possible, and even probable, that the jealousy of the Samaritans and their opposition to the rebuilding of Jerusalem, may have had a political as well as a religious origin, such as would be caused by any assumption of right to their territory.

The chroniclers, animated by this spirit, would fix upon any claim that had been put forward before the Captivity; and when recording the names of kings of Judah who reigned after the overthrow of the northern kingdom, they would give them a title to which they aspired, although it was unreal. Similarly, the kings of England were styled "of France" for centuries after that title was no more than a name,

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The House of David never recovered its right to rule all Israel. Circumstances were too strong for it, and it had to yield to the inevitable. But the desire to re-unite "the kingdom" to Judah was always present. When Jehoshaphat king of Judah made alliance with Ahab king of Israel, and cemented that alliance by the marriage of his son Jehoram with Ahab's daughter Athaliah, it was evident that the desire to re-unite the two monarchies was the object aimed at. Jehoshaphat considered himself king of Israel *de jure*, Ahab was king *de facto*. If all went well, the grandson of both kings might rule the whole land.

Thus, also, in the reign of Ahaz, when anarchy existed in the northern kingdom, came a fitting opportunity for one who was descended from Ahab and Jehoshaphat, to claim the title, and the record at chap. xxviii. shows that he did so. In the reign of his son Hezekiah we find a further attempt to bring all Israel to Jerusalem to keep the Passover (chap. xxx. 1); nor can it be doubted that a political as well as a religious motive influenced the effort.

But these projects having failed, and Ephraim-Israel having been deported to the Caspian, the two tribes, upon their return, would say, "To us is the land given in possession;" and their writers would revive any claim that the ruling House of Judah had ever made, and mention the kings who made it as "kings of Israel."

Similarly, the great men of Judah would call themselves princes of Israel; being Jews they were of Israel, but then, as now, desiring to step into Ephraim's birthright.

The petty politics of men cannot defeat the great purpose of the Lord God of Israel, which decreed the total severance of the houses, and yet promised the perpetuity of the Davidic line, until the House of Judah walks to the House of Israel in order that together and under one head they may re-possess the land, all envy having ceased.

DENIS HANAN, D.D.

THE VALUE OF A TRADE MAY DECREASE BUT NOT THE QUANTITY.

To the Editor of the "Banner of Israel."

DEAR PHILO,—I enclose an extract from the *Cape Argus*, just to hand, which gives full particulars as to our present position as to trade. It wisely takes both imports and exports.

Yours truly,

W. L. BLORE.

Sandown, 7th Nov., 1896.

"THE DECADENCE BOGEY.

"If proof were wanted of the splendid stability of British trade in the face of foreign competition it is to be found in the Board of Trade returns. The *Gardeners' Chronicle* points out that the decadence notion, that 'England is going to the dogs' and that we shall soon have to close up shop and hand our goodwill over to Germany and France, has been a trifle obtrusive of late, but to-day the 'Bogey' is rapidly beating a retreat in face of the tremendous mass of figures contained in the Board of Trade returns. If we take the imports solely for home consumption and exports of goods manufactured at home, we find that between 1875 and 1879 British imports and exports amounted to £15 10s. 4d. per annum per head of population; from 1880 to 1884 the figure was £16 8s. 6d., from 1885 to 1889 it was £14 17s. 10d.; and from 1890 to 1894, £15 10s. 2d. per head. The average gross annual total from 1890 to 1894, which was £715,000,000, is the highest ever attained. With some fluctuations the table records continuous progress and prosperity. Now for a few facts concerning Germany. From 1875 to 1879 the amount of German imports and exports was £7 9s. 1d. per head, as against our £15 10s. 4d., and after falling to something below £7, it rose again in 1890-94 to £7 4s. 11d.—less than in 1870—against England's £15 10s. 2d. The foreign trade of the German Empire is less than half that of Great Britain.

"The *Gardener's Chronicle* further points out how delusive it is to suppose that lower price totals shows a necessary decrease of trade. The value of a trade may decrease, but not the quantity. Germany may take greater risks and offer cheaper goods on purpose to get trade, but in the long run it will be found that risky trade is bad trade, and that cheapness too often means rubbish. However, the Board of Trade statistics prove conclusively that there is no decadence in either value or the volume of British trade."—*Cape Argus*, 14th Oct., 1896.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Since I wrote you last from this distant field, I am happy to say that the good cause is enlarging its influence to a considerable extent. We have organised a Society here, which, though comparatively a small beginning, bids fair to do some good. This Society is called "the Prince Albert Anglo-Israelite and Literary Society," and meets regularly on the second and fourth Wednesdays of each month. The officers for the current year are as follows:—President, James Stewart; Vice-President, Miss A. Keyworth; Recording Secretary, H. G. Dawson; Corresponding Secretary and Librarian, Fred Keyworth. We hope that if this reaches you in time that you will insert this Society in the Anglo-Israel Almanack. We have already considerable Anglo-Israelite literature, thanks to the Anglo-Israel Distribution Society, and I am happy to state that reading matter relating to our identification with the lost House of Israel is eagerly sought after here. This gives us great hopes that our Society will increase in membership and be the means of doing much good.

Most thinking people here, as well as in other parts of the world, are anxiously awaiting developments in what is called, "The Eastern Question," and eagerly discuss every item of news from that quarter. To us who are distant spectators of events happening in Turkey at present, we have strong grounds for believing that "the times of the Gentiles" are about ended, and that "through much tribulation," it may be, the Almighty is about to "set His hand again the second time to recover the remnant of His people." That there is something extraordinary about to take place shortly, seems to be a universal belief among thinking men; but, strangely enough, a great many are loathe to believe that the hand of God is directing every event that is taking place! It seems that our clergy, who ought to be the first to study the signs of the times (as a dear friend, who wrote to me lately, puts it), "our clergy are busy weeping over the grave of lost Israel, when they ought to be shouting anthems of praise to God for His marvellous lovingkindness to His people in these latter days." Still we thank God there are many noble exceptions among the clergy both in England and America. You have many earnest workers among you in Great Britain, who are doing a great work in awakening the people to see that He has not forgotten His people; while in America there are many earnest workers, among the chief of them being the Rev. Thomas Rosling Howlett, whose works have done good service in awakening many to see our glorious inheritance as the children of promise. Upon the whole let us hope that before long, both our rulers and people will be led to see that God has not been slack concerning His promises made to our forefathers.

I remain, sir, yours respectfully,

JAMES STEWART.

Prince Albert Sask., North West Territory, Canada.
6th October, 1896.

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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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NATIONAL PESSIMISM AND SELF-DEPRECIATION AMONGST THE BRITISH-ISRAELITES.

IT is notorious that among a noisy class among us, and at certain times of crisis, we have many indulging in a spirit of pessimism nationally, and raising wild cries that we are "losing ground in commerce, and likely ere long to give place to Germany, in wealth, in commercial success, and colonial power." On the other hand, there is another able and noisy class, who tell us that we are too prosperous, wealthy, and successful as "land grabbers," and that our proper policy to right ourselves with the world around us, is to give up Cyprus, come away from Egypt, and abandon all attempts to hold beyond sea possessions which foreign nations do not wish us to occupy; but would ever after regard us with love and affection if we would only consent to do the right thing, and give them up at once.

Mr. Leonard Courtney, M.P. for Bodmin, in his letter to the *Times* of Oct. 19, leads the way in making these self-depreciating propositions. Our hold of Cyprus, and above all, our continued stay in Egypt, our occupation during the last 20 years in "snatching continents, pegging out claims," interfering as missionaries of order and peace, and then settling down in permanent possession, acquiring 2,600,000 square smiles of territory, which Lord Rosebery described as "undigested Empire." These things, in Mr. Courtney's view, reduce us to absolute impotence as a nation, since they give us a character among the nations which proves us to be untrustworthy at Cairo, and therefore, not to be trusted at Constantinople. All this absurd argumentation published by a Member of Parliament, is fashionable among some of our national pessimists, but he forgets how and why we got into Egypt in 1882, what we have done there since in the interests of Europe and Egypt, and that our retirement from Egypt now, to please the French, would be the ruin of that land, put in jeopardy our Indian and Colonial Empires to the East and South-East of Aden, besides working grievous injury to the creditors of Egypt in Europe. The argument applied to our own nation, in respect to Cyprus and Egypt, should, in justice, be used first by Mr. Courtney in regard to France, Germany, Austria, and Russia. The *Times* stated the matter well, on Oct. 19th, in these words:—

If renunciation is to be a preliminary condition of trust, why should this country be the only one called upon, in this sanctimonious style, to buy confidence by surrenders? The position of France in Tunis has a considerable similarity to that of England in Egypt. Moreover, if Mr. Courtney is right, the Austrians must be called upon to give up Bosnia and Herzegovina, the Germans Alsace and Lorraine, the French Savoy and Nice, the Russians all that they have obtained in Europe and Asia during the past twenty years, and to make them over, "as a guarantee of good faith," to some ostensible form of independent government. The demand for "princes," if this policy were to prevail, would become exceedingly keen, and the supply of "civil lists" on the generous system contemplated by Mr. Courtney would tax the resources of the Chancellor of the Exchequer and of the Finance Ministers of other States. But these considerations will hardly trouble Mr. Courtney, who looks upon England as "humiliated" because her statesmen admit that she is incapable of facing all the Powers of Europe in war.

In regard to the gratitude and friendship of the nations as a return for our proposed self-sacrifice respecting Cyprus and Egypt, we have but to recollect what we realised from Germany after our surrender to her of Heligoland, which was, we were told, to cement friendship with her for ever! We have, it seems, the undying hatred of Germany to-day, because we mean to defend our rights in the Transvaal! We gave over Madagascar to the tender mercies of the French to propitiate her in regard to Zanzibar and our Protectorate there. We have had nothing but insults and hostility from France ever since! We gave back the Ionian Islands to Greece; but "Prince Bismarck saw in the act a sign of approaching decay in the British power." We have allowed other nations besides France to have even now a voice in the disposal of Egyptian finances. Yet these

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very Powers refuse to let us use the revenues of Egypt which we have secured for her by our splendid administration of her revenues; and to thwart our nation's efforts to restore to Egypt the territories of the Soudan which our Government allowed to lapse from her authority in recent times, they refuse us power to pay for the late military operations out of the accumulated income of the Egyptian State. The policy of France and her helpers is, however, very short-sighted! We shall nationally have to pay these charges ourselves, and so have another reason for continuing in the country; not only because we have bled for Egypt, and given it prosperity instead of the red ruin and bankruptcy she was suffering before we interfered; but because we shall have now spent our money to help her. Our security will be Egypt's revenues, and "some day, we can send in our bill to Egypt, and get it paid at our leisure." Mr. Chamberlain, in his short address, during Mr. Goschen's inaugural speech at Birmingham, on "International Prejudice," reported in the London papers on October 23rd, made some judicious observations on our national condition. "He believed," he said, "in national education, but much more in our national character. As long as the English people maintain the qualities of the Anglo-Saxon race, so long shall I as one not sympathise with those who are constantly predicting evil." Unfortunately, neither Mr. Goschen nor Mr. Chamberlain thought for a moment of the part that the God of Israel is playing in reference to His people Israel, or realised that the British Anglo-Saxon race were and are they. In the light of the promises of God to Israel, pessimism has no place at all in the conditions, prospects, and destiny of our nation, being Israel. God has promised her blessings innumerable, without the smallest condition attached. Being Israel obedient, which the blood of Christ, their Daysman and Redeemer has made them, they are a nation whom God has engaged to bless, to multiply, to strengthen by the gift of the Gates, so that three Empires shall be their's, namely, that of the sea, of the colonies, and of the heathen world. He has given them wealth and supremacy over the nations (Deut. xv. 6, R.V.). Spiritual gifts, too, valuable beyond conception, namely, the Word or oracles of God in custody, the Sabbaths, the laws, and the Gospel of Christ, to publish and teach among all nations and all the families of the earth. These gifts suffice, and leave all ideas of pessimism aside, making ours "the head and not the tail, above only but not beneath," "set high above all the nations," and that by the hand of God Almighty Himself (Deut. xxviii. 1, 13, R.V.). To indulge in pessimism in regard to blessings God Himself has given us as His free gift, and to depreciate ourselves in matters wherein God has set us as a nation high above all the rest, is neither wise nor grateful towards our glorious King and Redeemer, the Lord Jesus Christ. He is the Leader and Guide of His really blind people; and the comfort is, that He who cannot lie has promised that He will guide us to the end, but never, no, never leave us, nor forsake us. To Him let Israel give all the praise (Isa. xlii. 16, R.V.).

OUR NEW YEAR'S DOUBLE NUMBER will be published January 6th. The Supplement will be a sheet illustrating the Emblems of the Twelve Tribes. We believe this will be found a valuable illustrated sheet, not only for students of Our Identity with Lost Israel, but to all interested in the Study of the Scriptures. With this Number we enclose a programme of our New Year's Number, and our publishers will gladly send a packet post free to any person able to usefully distribute the same.

"PERPLEXITY."

IN a letter just to hand from our well known friend L.P. the following remarks were made:—"Was there ever an historical record of a time when the word 'perplexity' was as applicable as it is now? There has been distress of nations and a call to defend themselves, and so forth, during the progress of wars in Europe. But now the peoples themselves are fairly puzzled and cry out, 'What shall we do? What can we do? Not this, or we shall surely bring on a European war! not that, or England will annex Constantinople,' and so on. There is extreme 'perplexity' on all sides, and the times respond wonderfully to our Lord's words in Luke xxi. 25, &c., R.V., "There shall be signs in sun, and moon, and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear and for expectation of the things which are coming on the world, for the powers of the heavens shall be shaken."

The *Times* newspaper of September 17 last, also testified inadvertently to the condition of perplexity to which public writers were being reduced in consequence of the doubtful character of the alternatives which public affairs present to their view. The *Times* of September 17th, presents to us the opinions of Lord Hugh Cecil, M.P. (the son of Lord Salisbury), whose political views concur with those of his father, and the proposals of an out and out opponent of the present Government, Sir Charles Dilke, M.P. In both will be noticed "perplexity" and uncertainty as to what course it would be proper and right for this country to pursue in regard to the Armenian Massacres, and the frightful atrocities of the Sultan, whom Mr. Gladstone always designates "the Assassin," and his "unspeakable Turks."

"THE ARMENIAN MASSACRES.

"It is understood that Lord Hugh Cecil, M.P., who was invited to attend the forthcoming indignation meeting at St. James's-hall, and who has been staying at Walmer Castle with the Prime Minister, has sent the following letter to the secretary of the Byron Society:—

"'Walmer Castle, Kent, Sept. 14, 1896.

"'Dear Sir,—I am much obliged to you for the kind invitation which you have sent me, and I much regret that pressure of other engagements prevents my accepting it. Every Englishman must share in the generous indignation that has been aroused by the atrocities perpetrated under the infamous government of the Sultan. It is most earnestly to be wished that that indignation may now cease to be confined to our own country. Unhappily it would seem that we should be dangerously misleading the Armenians if we made them believe that England alone can save them. Lamentable as it is, it appears to be the fact that there is strictly no hope for them till feeling abroad at least approximates to the excitement here. Trusting this may soon happen, I am yours faithfully,

"'HUGH CECIL.'

"Sir Charles Dilke, M.P., has forwarded the following letter to a correspondent who wrote to him for an expression of opinion as to the action which the Goverment should take in view of the recent massacres of Armenians in Constantinople:—

"'Docket Eddy, Shepperton, Sept. 15, 1896.

"Dear Sir,—I have kept back your letter for a few days, because it needed a more detailed reply than the majority of the great number of letters on all kinds of political subjects which an active member of Parliament receives.

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"'In reply to you I have to say that I hope to be able to support the Government of my country in a firm and well-considered policy, though their conduct in respect of the weakness of that very Fleet on which we must rely does not encourage me to form too favourable a view of the probability of its adoption. In addition to the weakness of the Fleet, having regard to the present position and unpopularity of our country, one of the chief difficulties in the way of the Government must be the remembrance of the fickleness of public opinion. Twenty years ago—in a few months—public opinion was fiercely Bulgarian and fiercely anti-Russian, to the verge in each case of war; war, that is, in the first instance against Turkey, and in the other for it. In 1882, when the servants of the Government on the spot reported that the *de facto* Government of Egypt had armed the mob of Alexandria for the riots in which the allied admirals were hunted through the streets, bluejackets and stokers killed, and great numbers of Levantine Christians injured, public opinion was in favour of strong action. The Government negotiated and asked for reparation, but when new fortifications were erected and fresh guns brought to bear upon the British Fleet, and the British admiral bombarded the forts of Alexandria, a large section of public opinion condemned what was called a 'massacre.' It is therefore difficult for any Government not to consider carefully in advance exactly that which it intends to do, and the extent to which it may rely upon restrained but steady national opinion at its back. There is another consideration which must weigh, which is that if we go to war, in however righteous a cause, we plunge into that war not only ourselves, as representatives in Parliament, but hundreds of millions of people in all parts of the world—India, Canada, Australia, and the rest—possibly without their consent, a consent which we must not assume.

"As for our reprobation of cruelty, it is, I hope, unanimous; but that does not suffice. We most of us denounced the horrible cruelty perpetrated towards the Jews in Russia during the last reign, and happily now almost at an end. Those of us who know the facts denounce the cruelty which is going on in Africa in the name of civilization, but we are unable to interfere in these cases. Whether we can interfere in Turkey, as well as denounce, depends upon an accurate ascertainment of the facts. What we are asked to do is, in the first place, to act through the European concert. As to this there can be no difference of opinion. It is the next step which is more doubtful—viz., that, failing decisive action by the Powers, Great Britain should intervene by force. Intervention at Constantinople by force would mean forcing the passage of the Dardanelles, an operation which can be successfully carried through by her Majesty's Mediterranean fleet, but probably not without heavy loss, and possibly not without tremendous loss. The loss of a first-class British ironclad is equivalent, as regards our position in the world, to the absolute destruction of a French or German corps with all its guns. A forcible passage of the Dardanelles might also conceivably bring about a general war, for which we are wholly unprepared, and in which our very existence as a Power would be at stake. Forcible action, elsewhere than at Constantinople, by the seizure of material guarantees, so far from sufficing to prevent massacre at Constantinople, might possibly aggravate it. It would be likely, whether exerted in the Archipelago, or in Arabia, or at Smyrna, to bring about that partition of the Ottoman Empire between the Great Powers by which we have much to lose and nothing to gain except a most dangerous inheritance impossible to defend. Our worthless acquisition of Cyprus, and our, in my opinion, embarrassing virtual protectorate of Egypt have destroyed in the minds of the Powers our credit for clean hands in relation to the Ottoman Empire, and our power for usefulness in the Mahomedan East. They have made it difficult for us to lead the European concert. They have made it in the highest degree dangerous to act without it, and it is perhaps a question if all those who call for forcible action by ourselves alone realize either our comparative weakness—only, I hope, temporary, until the nation arouses itself to look into its defences—or the depth of our unpopularity.

"'One small element of pleasure I find in the present gloomy circumstances—that they form, indeed, the deathblow of the mischievous agitation for the exclusion of destitute aliens from this country when, in the present state of public opinion, we are able to offer a home to the exiles of the unhappy Armenian race.

"'I am, dear Sir, yours truly,

"'CHARLES W. DILKE."

These two letters clearly show to those who can reflect that alone our nation cannot help the Armenian victims, and the aid of foreign nations will be absolutely denied us to enforce the better treatment by the Sultan of his subjects, because at present Russia is all powerful in the East, and Turkey has thrown herself into the arms of Russia. The Continental Powers find themselves overawed by the might of Russia, and thus on this question British-Israel is completely isolated and forced to obey the commandment of the Lord, "Come, My people, enter thou into thy chambers and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For behold the Lord Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." As "the Lord will ordain peace for us," His people Israel, according to His declaration in Isa. xxvi. 12, R.V., we can see that it is by forcing us to assume a position of isolation and non-intervention in continental quarrels, He means to keep us safe from the terrible turmoil of the conflicts raised by His indignation, and as the punishment of the nations (outside Israel) for their iniquity.

In the speeches which have been delivered throughout the country at the various "indignation meetings" held to protest against the horrible massacres in Constantinople which have lately disgraced our nineteenth century, we detect the same "perplexity" which we have seen in the letters of Sir Charles Dilke and Lord Hugh Cecil in reference to the subject. In Bristol, while the clerical speakers were often for the most violent measures at any and every cost, the resolution of three ministers of religion to this effect was not allowed to be put to the meeting, which contented itself with loudly protesting against the Sultan's barbarity but would not counsel any provocation of war to enforce their protests. This left the matter at large to be dealt with as the Prime Minister saw expedient and fit. This result of our national "perplexity," of course, will have no effect on the Sultan; but will leave the matter still in the hands of the Continental Powers headed by Russia; the result being scant mercy to the suffering Armenians and possibly to Christians in general. How the matter will terminate we must wait and see. It does not appear that we shall have to wait long. Meanwhile, being Israel, we can afford to wait the Lord's time, seeing that He is our Guide and Protector, who will never leave us nor forsake us. To Him be all the praise! (Isa. xlii. 16, R.V.)

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WHO IS THE "ANCIENT OF DAYS?"

By F. Thompson.

The description given in Daniel vii. 9, is the same exactly as that given of "One like unto the Son of Man" in Revelation i. 14, and He was Jesus Christ. If you will throw aside preconceived notions and follow out this train of thought, you will see how this thought elucidates a difficulty, and you will also see that what follows is the description of Christ's reign. He it is who is the Judge, and as He, who was at the beginning with God, is the Alpha and Omega, it is no stretch of imagination to call Him the Ancient of Days. Compare the time given in verse 22 with Revelation xx. 3, 4. This period in Daniel also seems to refer to the time before the kingdom was to be "delivered to God, even the Father" (1 Cor. xv. 24).

The only difficulty in accepting this interpretation is in the 13th verse (Dan. vii.), but it was suggested lately at a meeting for the study of prophecy, where the above view was brought forward by a clergyman present (a blind witness), that it was perhaps a mistake to print in our version the "Son of Man" with a capital S, and that as four kingdoms had been represented in Daniel by four beasts, "was it not possible that the kingdom of the saints of the Most High might be represented by a 'Man,' a higher type of creation, the fifth kingdom of Dan. ii. 44?" In his vision, Daniel saw this kingdom under the symbol of one like unto "a Son of Man" (R.V.), being presented to the Ancient of Days, who was the Lord Jesus Christ. He was to reign over them, and the dominion having been taken from the four beasts (verse 12) it was given to this symbolical "Man" representing Israel.

This seems a new idea and an important one, being another link in the chain of evidence as to the connection between literal Israel with the everlasting kingdom. Though the clergyman who made this suggestion did not seem to know anything of our Israelite origin, he answered another clergyman present, who asked, "Do you mean this 'Son of Man' represents the Church?" by saying "No, I think He represents a literal nation, Israel."

This is a very bare outline of a very interesting discussion, and it seems worthy of consideration by Anglo-Israelites.

Bath.

THE ANGLO-ISRAELITES.

The following correspondence, between Mr. D. Frazer (of the House of Judah) and Mr. H. H. Pain, appeared in the *Jewish World* of Nov. 27th and December 4th, 1896, respectively. Mr. D. Frazer attacked, and Mr. Pain, our champion, replied.

To the Editor of the "Jewish World."

Sir,—I am not surprised to hear that I am the most illogical reasoner that Mr. Pain has had to contend with. He is not satisfied with my rendering of Deut. xxxii. 26, although I gave as authorities for it such erudite scholars and authors as David Levi and Manesseh Ben Israel. I will add to them another of no mean standing. J. Jahn, D.D., a Christian divine, speaking of the return from the Babylonian captivity, says: "As the invitation of Cyrus to build the temple at Jerusalem was directed to all the people of Jehovah, and proclaimed throughout the Persian empire, undoubtedly not a few of the Ten Tribes returned to Palestine. . . . However this may be, it is highly probable that most of the Israelites returned early, when they heard of the prosperity of their brethren in Palestine. But whether their return was early or late, it is certain that they did actually return, for the history of later periods mentions Israelites as settled in Galilee and Perea, long before the time of Christ (Macc. ix. 24); but, connecting themselves with the tribe of Judah, they finally lost the name of Israelites, and all Hebrews were called Jews."

"But since many of the tribe of Judah chose to remain in the land of exile, it is reasonable to suppose that still greater numbers of the Israelites who had lived in those countries two hundred years longer would have little inclination to exchange the happiness they there enjoyed for the prospect of an uncertain good in Palestine. But as the jealousy between Judah and Israel had now ceased, according to the predictions of the prophets, those Israelites, also, who remained in exile joined themselves to the tribe of Judah, which was in possession of the temple, and consequently they too received the denomination of Jews. All questions, therefore, and investigations for the purpose of ascertaining what has become of the Ten Tribes, and whether it is likely they will ever be discovered, are superfluous and idle" (Hebrew Commonwealth, pp. 65—6). Though such profound Hebrew scholars, their authority is called in question; the Anglo-Israelites are the only reliable authorities, if even they do not know the אב.

It is quite evident from good authority that the Twelve Tribes are so mingled by intermarriage that it may be truly said, that the remembrance of them has ceased from among men, that, with few exceptions, none can tell to what tribe he belongs; as is further demonstrated by Manesseh Ben Israel. R. Judah Ben Levi says his father was of the tribe of Judah and his mother of Benjamin, as the tribes were accustomed to intermarry; for we find David, who was of the tribe of Judah, married Michal, the daughter of Saul, of the tribe of Benjamin; Ahimaaz, of the tribe of Naphthali, married the daughter of King Solomon (1 Kings ix. 15); Jehoiadah, the high priest, a descendant of Levi, married Jehosheba, daughter of Joram, King of Judah (2 Chron. xxii. 11); the remainder of the tribe of Benjamin intermarried with the others. That such marriages were always lawful, Holy Scripture proves, as it plainly says, "And the priest's daughter, when married to a strange man" (Lev. xxii. 12); that is, of another tribe" (Conciliator, vol. ii., p. 235).

The Abrahamic covenant, or title deeds to the promised blessings. We cannot separate the Mosaic covenant from the Abrahamic covenant, and in this the Scriptures are the surest guide:—(1) On the passover it says, "It shall be an ordinance to your generations for ever" (Exodus xii. 17). (2) Circumcision: God told Abraham that it was to be an everlasting covenant, "Thou shalt keep My covenant therefore, thou and thy seed after thee in their generations" (Genesis xvii. 9). (3) The Sabbath: "Wherefore the children of Israel shall keep the Sabbath, &c., throughout their generations for a perpetual covenant" (Exodus xxxi. 16). (4) One God: "Thou shalt have no other gods before Me" (Exodus xx. 3). And Manasseh Ben Israel says, "And so it is given in the decalogue, which is eternal and established for everlasting posterity, clearly demonstrating that the observance of these particular precepts will never be discontinued." The above are the title deeds, for it is the observance of these that entitles Israel to the promised blessings. Does or ever did the Anglo-Israelites observe them? If not, on what do they base their claim?

If Israel had to be divorced from the Mosaic covenant,

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will Mr. Pain be kind enough to tell us when this took place, and under what covenant the Ten Tribes are now, and what religion they profess?

Mr. Pain asked, Where is the everlasting kingdom of David? But, as he professes to know, he will, perhaps, tell us where it was during the second temple; for during the second temple there was no king of the tribe of Judah or the House of David. Manesseh Ben Israel says, "The kingdom of David is everlasting, for it has been given to no other, and will return to his house at the time of the (true) Messiah." There is a similar example with Phineas, to whom the Lord promised the everlasting priesthood (Num. xxv. 13): "And it shall be to him, and to his seed after him, a covenant of everlasting priesthood."

Yet it ceased for a time, as we find Eli, Abimelech, and Abiathar, who were descendants of Aaron's second son, Ithamar, officiated as high priests; but in Solomon's reign it was restored to the descendants of Phineas, as it says (1 Kings ii. 27), "And the king put Zadok in the place of Abiathar (verse 36), because Zadok was a descendant of Phineas;" and although it has now ceased for a while, at the time of the (true) Messiah it will again return, as it says, "But the priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God" (Ezekiel xliv. 15). So that, notwithstanding the supreme pontificate of the house of Phineas has temporarily ceased, it is termed everlasting. The same is the case with the throne of David, which, although at present vacant, is nevertheless perpetual: "And My servant David shall be their prince for ever" (Ezekiel xxxvii. 25).

"And the word לְמַרְבֵּחַ—'to the increase' (Isaiah ix. 6)—has not accidently a final and closed ם in the middle of the word, contrary to general rule; for, as our sages rightly argued, there it is signified, that for a while—that is, during the captivity—this government and empire of the house of David should be closed and hidden, but when the walls of Jerusalem, which are now open, shall be enclosed, it then shall discover itself, which remarkable coincidence the ancients observed in Nehemiah ii. 13, where a מ is also found, contrary to rule—that is, open at the end of a word פְּרוּצִים חֻמַּ—'they (the walls) open.' From these two מ's, the only exception contrary to the regular construction of letters found in the whole Bible, they form this admirable conjecture, that when the walls of Jerusalem, which are now open and exposed to the enemy, shall be rebuilt and closed, then the kingdom of David will discover and shew itself, as those two events will happen at the same period" (Conciliator, vol. ii., pp. 141—2).

We have not got the proof I asked for, viz., "that Queen Victoria claims to be a lineal descendant from David," but we are told, by virtue of her position, must be descended from David. Vague assertions are no proof. If the Danes overthrew the Saxons in England in the sixth century, in a long and bloody war, and oppressed them for a long time till the days of Alfred, how can the Saxons be the people against whom no weapon formed was to prosper, for the Danes are still a nation?

I wish to ask Mr. Pain the following plain questions:—

(1) You connect the Danes, Saxons, and Normans with "the lost Ten Tribes of Israel," and say they are not to profess Judaism. What are they to profess? You say, "They are found in the isles of the sea" (Isaiah xlix. 12); but who is the speaker in verse 1, and who is spoken to?

(2) "The children of Israel shall abide many days without a king and without a prince, and without a sacrifice. . . . Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Will Mr. Pain tell us when are the latter days to commence?

(3) Turning now to the New Testament, Christ said, "I am not sent but unto the lost sheep of the House of Israel" (Matt. xv. 24). Does this mean that He was sent to Saxons, Danes, and Normans?

(4) Christ said to His disciples, "Go rather to the lost sheep of the House of Israel" (Matt. x. 6). To whom did they go?

(5) "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness" (Romans ix. 30, 31). Are these the Anglo-Israelites?

(6) "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans xi. 25). But where does the fulness come in?

(7) Jesus said to the woman of Samaria, "Salvation is of the Jews" (John iv. 22); and Paul, who made no difference—called all the Jews Israelites—said, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Romans ix. 3, 4). Paul does not claim relationship with the Saxons, Danes, or Normans.

History proves that the Saxons were never in the least connected with the Ten Tribes of Israel by descent; and it has never been said they were, except by distorters of Scripture.

I expect we shall not hear much more about the overthrow of the Ottoman Empire after these able articles of the Rev. Harris Cohen on "The Jews in Turkey," who has proved, beyond a doubt, the good treatment that the Jews have hitherto received in that empire.

Yours obediently, D. FRAZER.

Nov. 24th, 1896.

THE REPLY, BY MR. H. H. PAIN.

To the Editor of the "Jewish World."

Sir,—Mr. Frazer, instead of giving direct answers to the questions and arguments contained in my last letter, has quoted long extracts from commentators, both Jewish and Christian, to sustain his objections to the Anglo-Israel theory. As I have already given my explanations in previous letters on points raised during our correspondence, and again repeated by Mr. Frazer in his letter of last week, I cannot undertake to go over them again.

Whilst regarding the opinions of the learned scholars, that your correspondent has quoted, with the respect that is so deservedly due to them, I submit, with all deference, that it is not a question of "It is *highly probable* that most of the Israelites (*i.e.*, the Ten Tribes) returned," or "That it is reasonable to *suppose* that still greater numbers of those Israelites, also, who remained in exile joined themselves to the tribe of Judah"; but, simply, what saith the Scriptures? They, and they alone, are the sure guide in an argument of this kind; and I challenge Mr. Frazer, or anyone else, to give me a single passage, either in the old or New Testament, that will bear out the unwarrantable assertion that the union of the House of Judah and of the House of Israel, since their division under Rehoboam, has ever taken place. I

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have given Scriptural references for this statement in my previous letters to your influential paper, and I now ask Mr. Frazer to give his, instead of deluging me with quotations from commentators.

Your correspondent, as proof "that the Twelve Tribes are so mingled by intermarriage," quotes several texts dating before the captivities. But what on earth has that to do with the total disappearance of the Ten Tribes which subsequently took place? That many of the children of Benjamin should intermarry with those of Judah and Levi is only natural, seeing that these tribes were politically united up to the time of the Roman dispersion, when Benjamin's connection with the House of Judah was severed, in accordance with the prophecy of Jeremiah vi. 1, and Zech. xiii. 6—9, and xi. 7—14.

I have endeavoured, Mr. Editor, and I hope it will be admitted successfully, to confine my arguments to the Old Testament, as it is a common ground of belief for both Jews and Christians; but Mr. Frazer, in submitting seven questions for my consideration and reply, has attacked me in the Christian stronghold—the New Testament. I willingly accept the challenge, and I do so with particular pleasure, as Mr. Frazer has chosen quotations which answer and defeat his own objections. I think I shall not be far wrong in hazarding a conjecture, that in the prompting of these interrogations, that the hand is the hand of Judah, but the voice is the voice of Israel. All the same, I feel confident of my ability to answer the enquiries to the satisfaction of impartial judges.

(1) "You connect the Danes, Saxons, and Normans with 'the lost Ten Tribes of Israel,' and say they are not to profess Judaism. What are they to profess?" The new covenant, or the Christian faith, as I endeavoured to explain in my previous letter. "You say 'they are found in the isles of the sea' (Isaiah xlix. 12); but who is the speaker in verse 1, and who is spoken to?" To the Ten-tribed House of Israel.

(2) "Will Mr. Pain tell us when are the latter days to commence?" With the commencement of the Christian dispensation (Hebrews i. 2; 1 Peter i. 5, 20).

(3) "Turning now to the New Testament, Christ said, 'I am not sent but unto the lost sheep of the House of Israel' (Matt. xv. 24). Does this mean that He was sent to Saxons, Danes, or Normans?" Christ never left Palestine, but, by the instrumentality of the apostles, notably of St. Paul, His message was carried to the Ten Tribes of the dispersion, who, centuries later, appeared in these isles in the manner described in previous letters, where they subsequently became known by the names above mentioned.

(4) "Christ said to His disciples, 'Go rather to the lost sheep of the House of Israel' (Matt. x. 6). To whom did they go?" To the lost Ten Tribes, of course; for, obviously, the Jews were not lost at that time; on the contrary, they were very much in evidence.

(5) "'The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness' (Romans ix. 30, 31). Are these the Anglo-Israelites?" I explained in my previous letters that the Ten Tribes were divorced from the Mosaic covenant B.C. 720 and 680, and became like the heathen, amongst whom they were lost—Gentiles. St. Paul, in this chapter, is there showing that these "Lo-Ammi" (Gentiles of the House of Israel) had attained to the righteousness of faith, which the Jews, by adhering to that of the Mosaic law, had failed to attain. "Wherefore!" asks St. Paul:

"Because they sought it not by faith, but, as it were, by works.
They stumbled at the stone of stumbling: even as it is written,
Behold I lay in Zion a stone of offence,
And he that believeth on Him shall not be ashamed."

The apostle goes on to declare of the Jews of that day:

"For I bear them witness that they have a zeal for God, but not according to knowledge.
For, being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.
For Christ is the end of the law unto righteousness, to everyone that believeth."

If Mr. Frazer will read for himself the context in Romans ix., that he has quoted, he will see that St. Paul refers to a passage from Hosea i., which applies only to the "Lo-Ammi" (House of Israel), which, as I have said before, was divorced from the Mosaic covenant, and re-married under the new covenant (Isaiah l. 1 and 54, and Jeremiah xxxi. 31—37; also Hebrews viii. 8—13). The apostle also cites Jeremiah xviii. and xix., wherein the happy lot of the House of Israel is compared with the sad destiny of their brethren of the House of Judah; but a brighter future is quickly drawing near for them, as the experience of the English Jews, as a body, amply testifies.

(6) "'Blindness in part is happened to Israel, until the fulness of the Gentiles be come in' (Romans ix. 25). But where does the fulness come in?" The "blindness *in part*," that has happened to Israel, here refers to the Jews, as they refuse to see that the Messiah has come; and, judging from passages in Zechariah and elsewhere, there seems no reason to expect that, although a few Jews may be converted to Christianity by the missionary efforts of their brethren of the House of Israel, still they will not as a body believe in the Messiah until His second coming, which takes place at the end of this age, when "the fulness of the Gentiles be come in; and so all Israel (*i.e.*, the Twelve Tribes) shall be saved." The expression, "the fulness of the Gentiles," is only once used in the Old Testament (Genesis xlviii. 19), where the same phrase is rendered in the Hebrew, "fulness," or "a multitude of nations." This blessing was promised to the seed of Ephraim, the head of the House of Israel or Joseph—*i.e.*, the Ten Tribes. This "multitude of nations" is in course of accomplishment by England and her colonies, according to the views of the despised Anglo-Israelites; and although the Hebrew origin of the English nation is obscured, and we are "not reckoned up among the nations" as Israel, either in the estimation of Jews, or the foreign nations, or even in the opinion of many of our own people, who in many instances are deaf to all explanations on the subject, still I believe, and I have Scriptural warrant to bear out my expectation, that this great truth and discovery of the latter days will be recognised by the nations at large, ere long, as well as by those whom I thereby claim as my brethren, the Jews. I sincerely hope that this somewhat lengthy correspondence may be the means of bringing about this—to me and my fellow Anglo-Israelites—much desired recognition of our national relationship.

(7) "Jesus said to the woman of Samaria, 'Salvation is of the Jews'" (John iv. 22). From the fact that Christ came of Judah, this is undoubtedly correct, but if Mr.

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Frazer intends to imply by this passage that we are in any other sense indebted for Christianity to the Jews, I would ask him by what process of reasoning he arrives at the conclusion, that the Jews could ever impart what they never accepted?

"And Paul, who made no difference, called all the Jews Israelites." Yes; but he did not call all Israelites Jews! which is a distinction with a very great difference, as I endeavoured to make clear in my previous letter.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption and the glory and the covenants, and the giving of the Law, and the service of God, and the promises" (Rom. ix. 3, 4). The context of the quotation shows that St. Paul was speaking to the Romans, of the Jews. We know for a fact that the oracles of God were committed to the chosen people, the Twelve Tribes, "For He showeth His Word unto Jacob, His statutes and ordinances unto Israel. He hath not dealt so with any nation, neither have the heathen knowledge of His laws." St. Matt. xxi. 43, records that Christ said, "The Kingdom of Heaven shall be taken from you (Jews) and given to *a nation* bringing forth the fruits thereof." That nation, not Church, as our Commentators erroneously teach, is the nation of Israel, of the Ten Tribes, mentioned by Isaiah. "In days to come, Israel shall blossom and bud, and they shall fill the face of the world with fruit," *i.e.*, Ephraim, the "fruitful" one, "My first-born," who, as a nation, represents "the Church of the first-born" (Heb. xii. 23)—the so-called Gentile Church of Christian Theologians and Commentators. The whole teaching of the Bible is this, that a knowledge of God is only to be obtained through the medium of the chosen people; for one may search the Bible from Genesis to Revelation, and to no one else will it be found that the Word of God is committed. In short, the *propagation* of the Gospel and Scriptures generally is committed to Israel, whilst the *reception* of it is open to the whole world. This explains the purpose of the Almighty in bringing about a division of the Twelve-tribed nation under Rehoboam, for foreseeing, in His infinite wisdom, that both Houses would prove untrue to their allegiance, He retained the House of Judah (or the Jews) to witness for Him in the Old Dispensation, as we do for Him in the New. This accounts for the fact that we are the missionary people of the world, and although our efforts may not be successful in convincing our brethren of the House of Judah that the first Advent has taken place, still we are in duty bound, in accordance with the Divine command, to proclaim the Gospel "to the Jew first and also to the Gentile." Doubtless some of my countrymen may exhibit want of tact in carrying out what they sincerely believe it is their duty to do, but I hope that this explanation may be the means of explaining their attitude towards the Jews, and the motive which inspires them to fulfil what they sincerely believe to be their duty.

Paul, of course, "did not claim relationship with the Saxons, Danes, or Normans" as such, because the Lost Ten Tribes were not known by those names at the time.

Mr. Frazer states, "History proves that the Saxons were never in the least connected with the Ten Tribes of Israel by descent." I never said that it did, but what I do maintain is that Sharon Turner, the historian of the Anglo-Saxons, traces them back to the very place where the House of Israel was lost. Space forbids me to enter into the historical argument by which we connect these Saxons with the Sakai mentioned by Pliny who settled in Armenia, and who were known as Saccassani, or with the Scythians of Herodotus, who states that "the Persians called all the Scythians Sakai." But for this argument I must refer your correspondent to my lately published book, entitled "*Englishmen, Israelites, Turks, Edomites, Politics and Prophecy*," particulars of which he will find in your advertisement columns.

In conclusion, I will briefly observe that Mr. Frazer will find himself very much out in his expectation, that "We shall not hear much more about the overthrow of the Ottoman Empire after these able articles of the Rev. Harris Cohen on "The Jews in Turkey," for I believe, and my book above mentioned contains the expression of that belief, that the Turks are the descendants of Esau, or the House of Edom, whilst, granting that the theory is correct, that England and America are identical with the House of Joseph or Israel, we shall very shortly see the fulfilment of the prediction of the prophet Ezekiel, "I will lay vengeance upon Edom by the hand of My people Israel." (See also Abod. xviii.; Num. xxiv. 15—19; Psa. lx. 9—12; Isa. xxxiv. 1—8). Grant the theory, it does not require very much intelligence in studying the political European news, as contained in our daily papers, to see that everything tends towards the fulfilment of our prophetic destiny; in blind pursuit of which we have already acquired one-fourth of the Promised Land, by virtue of our occupation of Egypt, the Soudan, as well as our possessions of Uganda and British East Africa. Truly the words of the prophet Isaiah are now being literally realised, "But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit for My people Israel, *for they are at hand to come*."

Your brother Israelite,

H. H. PAIN.

The Stock Exchange, Nov. 30th, 1896.

TRADE DEVELOPMENTS WHICH WILL FOLLOW A SETTLEMENT OF THE EASTERN QUESTION.

By T. H. B.

[DEAR PHILO-ISRAEL,—I enclose you an article written by a friend of mine who has travelled in Egypt, Palestine, &c., and who is competent to form a sound judgment on the future of these and the adjoining countries. As he does not believe in Anglo-Israel truth or our Scriptural views, his opinions are a valuable testimony to the certainty of our hopes being fulfilled and our views correct, even from the low standard of "a commercial aspect," which appeals to many minds with a stronger force than the promises of God and the so-called Scriptural speculations.—With kind regards and best wishes, yours truly, A. K. ROBINSON, 9, Vernon-road, Leeds, Oct. 29, 1896.]

THE settlement of the Eastern question will be followed by a period of great trade activity all over the world. The ever-present fear of war, resulting from any attempt to deal with the question, has kept back enterprise in the countries immediately concerned. When this fear is past, capital will flow in, and some of the fairest regions of the earth, now little better than a wilderness, will blossom forth into wonderful fertility. The great plains north and west of Constantinople are capable of producing magnificent crops, the soil being so extraordinarily fertile. Large portions of Asia Minor which formerly supported huge numbers of people are lying waste. Much as has been done in Egypt since our occupation, it is not a tithe of what that country is capable of. By the construction of reservoirs for controlling the flow of the Nile vast areas, now desert, will be brought under cultivation. The land of Goshen will be as rich as in the days of the patriarchs. Railway building will receive a great impetus. The line from Cairo up the Nile will be pushed steadily on till it joins that from the Cape. The effect of this will be not only to connect

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our colonies, but to open out much of the Dark Continent, the products of which will be exchanged for our goods.

Another great work will be the Euphrates Valley line, which will ultimately be extended to India. It is reasonably to be supposed that, before many years are past, it will be possible to run trains through, from London to Calcutta. The construction of these great works will cause the greatest activity in all the ironworks both here and on the Continent. The iron trade being so good, every other trade will be favourably affected. The purchasing power of the artisan class will bring prosperity to the farming interest in a marked degree. The prospect is that there will be a long continuance of trade activity such as the world has never yet seen.

The employment of vast numbers of natives on the construction of these great lines of railway would cause such a demand for silver that the equilibrium between that metal and gold would be re-established and the advocates of bimetallism would find their occupation gone.

THE EASTERN QUESTION.

"In some recent remarks on the Eastern question, we spoke with approval of the proposal for England to relinquish Cyprus. An esteemed correspondent writes to point out that such a course would be against Britain's destiny as outlined in the prophetic Word. For ourselves, we cannot subordinate the cause of righteousness to what is at best only an interpretation of prophecy. Moreover, we are more impressed than ever with the conviction that the Word of prophecy was not given in order that those who study it should themselves become prophets. God's purpose with the nations will go forward without anxiety on our part. All the same, it is our bounden duty to do justice in national as well as personal affairs."—*The Christian*, October 29th.

What a silly remark! As if by interpreting prophecy by past and present events you claimed to be a prophet. If we may not interpret prophecy (in all prayerful humility), what is the use of it? I wonder if Identity is making the Editor sour and sharp? (John xxiv. 25.) L. P.

Review.

The Anglo-Israel Almanack and Diary, for 1897. London: Robert Banks and Son, Racquet-court, Fleet-street. Price 3d. Cloth 1s.

We are glad to be favoured with an early copy of our New Almanack for 1897, and to find it an improvement even on those that have gone before. We are sure that this will be a popular number, and that the sale will equal, and probably exceed that of its predecessors. To begin with, the Frontispiece is a speaking likeness of our friend Dr. H. Aldersmith, author of "The Fulness of the Nations." The portrait is quite a recent one, very well executed, and will be greatly welcomed by our readers generally. We have a new departure in the present issue, eight other portraits being included in the work, three being those of our chief lady workers in the Identity field, and four the secretaries or other officials of the Northern British, Hull, Manchester, and North Liverpool Associations respectively. We only regret that the portrait of Miss J. Lawrence was not also added to the list as the lady to whom we really owe the very origin of the Free Distribution Fund, and who worked with it up to only two years ago.

The Articles, which are generally of a high order of excellence, are by the Rev. Canon Hanan, D.D., Douglas A. Onslow, Philo-Israel, J. S. Anderson, the Rev. T. Rosling Howlett, B.A., U.S.A., the Rev. J. Idrisyn Jones, H. R. Shaw, and Chas. Stubbs, B.A. A useful cluster of papers giving hints how British-Israel Associations should best be formed, and (more difficult still) how they should be kept alive, is included in the work. Mr. R. Mackworth has an original, half-humourous sketch, to tell us how best to distribute our literature.

It cannot be denied that Messrs. Banks and Son have provided us, for the coming year, with a valuable collection of Identity teaching, which we hope will cause the little volume rapidly to disappear from the publishers' shelves.

"The Glorious Record," the story of the Queen's reign, by Mr. H. R. Shaw, is a clever *résumé* of a splendid epoch. The picture of Balmoral Castle which illustrates the subject on p. 57, will be welcome to many distant readers who know not the locality, but have heard of it only by the hearing of the ear. The writer has some wise observations regarding our "possession of the Gate of our enemies," by reason of our hold of vast stores of iron and coal, given us by our God, with a view to our command of the seas. Other nations not only cannot hold Ocean Gates because they are ill-supplied with these two gifts of God, but also for the sufficient cause that all the chief strategic, tactical positions have been already secured long ago by the British, everywhere, through the gift of God; and therefore could not fall to the nations outside our limits, even did they wish it ever so much. The portrait of the Queen is very good.

The various articles which appear in the Almanack are very much to the point and useful. Canon Hanan's question regarding "The Own Olive Tree," of Rom. xi. 24 will do good and teach people to think. Mr. Onslow in his own argumentative style shows us that "the travail of the daughter of Zion," of Micah iv. 10, is none other than that of the House of Ten-tribed Israel, the British nation. Philo-Israel's paper on "The Multitude of Nations," called also "The Fulness of Nations," comes next, showing by a great and unique sign now present before us, that the Ten-tribed House of Israel is extant to-day, and that the British Empire is its modern "remnant." Mr. Anderson, on Colonization, follows on nearly the same lines. Our American friend, the Rev. T. Rosling Howlett, shows from the standpoint of Manasseh, that the British are verily Israel. The Rev. J. Idrisyn Jones' paper on "I don't want to be a Jew!" is a characteristic one reflecting the writer's genius. His paper is instructive, and deserves to be studied by those who despise the Jew, converted and unconverted, and who know not the difference between Israel of the Ten Tribes and Judah of the two. Mr. Shaw's short essay on "The Queen," we have mentioned before. Mr. Stubbs on "The Great Pyramid," brings that subject once more before us with its vast array of figures and corroborations, which plainly indicate the divine character of the Builder and of His measurements in the structure.

We are glad to see that the Home Associations are two in excess of last year's list, being 35 in number, and that the Colonial and American has increased by three. The increase is not large, but satisfactory as far as it goes.

We congratulate the publishers on their successful work. As an Almanack the new one contains all that such a work should. It will, we are sure, be appreciated by the public, and sell. We hope our friends will buy it largely, and give it freely to our clergy and ministers, friendly and the reverse.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Allow me to say how much instruction, cheer and comfort I derive from perusing the Banner of Israel from week to week. I have been a constant reader of the Banner for over twelve years, and have all that time been doing what lay in my power to diffuse the glorious truth that the Anglo-Saxon (English speaking) race are indeed, not Gentiles, as we in our blindness have always considered ourselves to be, but God's own elect people Israel—seed of Abraham—of the Semitic and not of the Japhetic race. This is one of the greatest discoveries of the age, This is now so well established by so many incontestable truths, that no candid or reasonable man who will take the

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trouble to study them, can fail to be convinced of this truth.

We, in this age, "are living in a grand and awful time, when to be living is sublime," not merely in the close of the nineteenth century, but in the closing years of the present Gospel dispensation. The proofs of this are many, and increasing constantly.

To the thoughtful and observing mind, and even many worldly men, feel impressed that a great crisis is soon coming upon the world. We can hardly avoid the conclusion that we are in "the time of the end" foretold by God's prophet Daniel, over two thousand years ago, for "knowledge has been wonderfully increased," and from the extraordinary facilities of travel now afforded us, "many are running to and fro" all over the earth.

The present condition of the nations of Europe, with millions of men all armed and prepared for war, shows that we have arrived very near the time spoken of in the Apocalypse —that "There shall be an earthquake (of war and anarchy) such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). There have been wars and great troubles all through the history of the world, but there never has been such a condition of things as there is in the world to-day. Not only all Europe will be involved, but other nations will be drawn into the great impending conflict. We have now arrived at the time spoken of by our Lord when He foretold that upon the earth would be "distress of nations with perplexity, the sea and waves roaring" (upheavel and unrest among the masses, riots, strikes, etc), "men's hearts failing them for looking after those things coming upon the earth" (Luke xxi. 25, 26), the actual condition of things among the nations and their rulers to-day. All darkness and confusion to them, but to us who are guided by the sure word of prophecy, over all the turmoil and confusion, we can hear the cheering words of our blessed Lord: "And when these things come to pass, then look up and lift up your heads, for your redemption draweth nigh" (ver. 28), that is, His own personal coming to take His people up and out of these troubles coming upon the world.

But what is the attitude of Israel at this present time? Twenty-six hundred years ago, in prophetic view of these very troubles impending, the prophet Isaiah thus wrote— "Come, My people, enter thou into thy chamber and shut thy doors about thee, hide thyself, as it were, for a little moment, until the indignation shall be overpassed. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood and shall no more cover her slain" (Isa. xxvi. 20, 21).

Great Britain (Ephraim-Israel) is fortifying her home ports and the outlying Gates of her colonies and dependencies; is building a vast navy to protect her island home and her highways of the seas. The United States (Manasseh-Israel) is also fortifying her coasts, building a navy and preparing artillery and munitions of war, for purposes of defence. So we see that this people, blindly and unconsciously though it be, are obeying the command and fulfilling the prophecy uttered twenty-six centuries ago.

Israel, as predicted, was to be "Chief among the nations," and who will now deny the pre-eminence of Great Britain and the United States among the nations of the earth. Also as predicted by our father Jacob as to our standing in "the last days." One a "nation and company of nations," "a multitude of nations" (Gen. lxviii). (In Great Britain's heathen Empire of India alone, there are sixteen different nations.)

Israel was "to dwell alone," and "not to be reckoned among the (Gentile) nations." It is even so to-day. Great Britain is isolated, and not in alliance with any nation. The United States will not enter into any "entangling alliance," and the cardinal principle with her is—"Non-intervention."

In the not-far-distant future, events will occur that will disclose to the world that we, of the Anglo-Saxon race, are "The seed whom the Lord hath blessed," and convince, even the clergy, that we are the Israel of God, and not Gentiles, as we have always been taught to believe.

The days of Israel's ignorance of her origin and blindness which was to be, in the purposes of God, for a time, are fast passing away. God speed the day.

Yours in the hope of Israel,

THOS. SANFORD.

Detroit, Mich., U.S.A., Oct. 22nd., 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—Is it not inexpedient to refer to supposed hidden "Rifts and Remnants" till more light is given to show where such, if they exist, are to be found?

Do you not consider, as I own I do, that those who dropped away from the wandering tribes, and have become absorbed in other peoples who are real and not nominal Gentiles, have lost their claim to be considered as of Israel? Now they may be French, Spanish, Germans, and what not else. It is diferent, I think, with those who have at times fled to England for conscience sake. They may well be believed to be the fragments of the tribes which dropped behind, and which the Lord has caused to be brought in, through persecution or otherwise, and rejoined them to Ephraim.

Those who have become entirely as one with Gentile countries can scarcely be recognised as being of Israel. What proofs can be brought forth of their right to such a claim? They are not under the rule of the House of David. They are not mistresses of the sea or possessors of the Gates, and the weapons formed against them are certainly not rendered unprosperous.

We do not know what future revelations may be vouchsafed concerning any who may have fallen away from us in our wanderings, but at present they lack all the signs that have revealed to us who we are.

Yours truly, L. P.

London.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I cannot help feeling how misunderstood we are by Mr. Anderson's letter, published in the BANNER of the 4th inst. just to hand, so I send herewith a copy of a letter written by me a week ago to one of my relations, which refutes the charge; and I think, as it was written before I knew of such a charge, it is doubly strong, and I pray God it may help to alter the views of our mistaken brother and others who may think with him. If Our Identity does not teach "Free Grace" I don't know what does.

In his letter our brother repeats without qualification, "that it is no question now of covenant and promise." Brother Marchant has quoted Paul, and rightly so, and there are two verses that came to me very strongly last evening, and they are these: "And now I stand judged for the hope of the promise made of God unto our fathers; unto which promises our Twelve Tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews" (Acts xxvi. 6, 7).

The Jews of Paul's time, called by our Lord "blind leaders of the blind," and the blind teachers of our day, believing themselves to be right, seem very much alike, and ought to make us doubly careful to carry out our Lord's command— "Judge not." Scripture, like history, repeats itself.

Peter also tells us, among other things, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'and in thy seed shall all the kindreds of the earth be blessed'" (Acts iii. 24, 25).

Again, Paul in Romans iv. 13—24, especially ver. 16, "Therefore it is of faith, that it might be of grace; to the end that the promise might be sure to all the seed, not to that only which is of the law (Jews), but to that also which is of the faith of Abraham, who is the father of us all" (Israelites, the Twelve Tribes to whom Paul belonged, not the Gentiles). "Among whom the remnant of Jacob were" (Micah v. 8).

Then in verse 23 he goes on to say, "Now this was not written for his sake only, that it was imputed to him (Abra-

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ham), but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord, from the dead." (Who came not to destroy but to fulfil the law and the prophets, Matt. v. 17).

Again, Rom. ix. 1—8, especially vers. 3, 4, ". . . My kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants . . . and the promises."

Again, Gal. iv. 12—22 shows us we are made nigh by the blood of Christ (which is the blood of the everlasting covenant, Heb. xiii. 20), and are no longer strangers, as we were when cast off, to the covenants and promises.

Heb. viii. 23 talks of "a new covenant having made the first old," the whole chapter being full of teaching of the covenant, about which if there was no question now, inspired writers would not have taught us there was. Luke i. 72, 73, gives us as two of the many reasons why Christ was to be born, "to perform the mercy promised to our father Abraham, and to remember His holy covenant, the oath which He sware to our father Abraham."

Again, Heb. xii. 22—25, "Thus ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the Church of the firstborn" ("Ephraim is My firstborn," Jer. xxxi. 9), "which are written in heaven, and to God, the Judge of all, and the spirits of just men made perfect, and to the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not Him that speaketh." Ver. 28: "Wherefore we receive a kingdom."

Anyone wanting further light gets it very clearly and concisely in the Inquiry Column of *The Tribes*, Vol I., No. 4, for Sept., 1896.

We might quote chapter on chapter, not only verses, in the New Testament on this subject, but I pray God these few will be used of Him to raise the veil from the eyes of our false accusers, and convince them of the truth of Our Identity teaching. I do thank God for this charge, as it has led me, and I am sure it will others, to search the Scriptures more carefully regarding this matter of covenants and promises.

Opposition is one of the best things to spread the truth, as it has always been used of God to do so. It helps us to do the crushing and grinding allotted to the stone kingdom by Daniel and Christ Himself (Dan. ii. 44, 45; Matt. xxi. 42—45).

Oh, Lord, give us patience and forbearance with all, remembering Thy patience with us, is the earnest prayer of

Your brother in Israel,

JAMES E. P. STEEL.

29, Foster-hill-road, Bedford, Nov. 6th, 1896.

MY DEAR A. B.— . . . I am reading up a subject which has brought me much light on God's Word, and this is, that we, the Anglo-Saxon Race, are the Lost Tribes of Israel. By this I mean England and her colonies and America, are fulfilling the promise made by God to Jacob (Gen. xxxv. 11, xxviii. 14), "That a nation and a company of nations should be of him;" afterwards repeated by Jacob to Joseph when blessing his two sons, Ephraim and Manasseh (Gen. xlviii. 19), "That Manasseh should be great but Ephraim should be greater, and his seed a multitude of nations." England and her colonies are fulfilling the promise to Ephraim; and America that made to Manasseh; and not only these promises, but all the promises made to Abraham, Isaac, Jacob and their seed for ever.

The Jews, we have been taught, are Israel; whereas they are the Tribe of Judah, one only out of the Twelve Tribes of Israel and are now under the curse called on their own heads when they crucified our blessed Lord (Matt. xxvii. 25). But in God's time, most likely very soon, Judah and Israel, the latter one of a house, two of a city (Jer. iii. 14), will all return to the promised land (Jer. xvi. 14, 15, xxiii. 7, 8).

This truth opens out not only the Bible but everything that is going on around us at the present time, which are the last times spoken of in Gen. xlix. 1, and 1 John ii. 18, and many other places in God's Word.

It has cleared my mind from many difficulties in my daily life, and has given me a desire more than ever to be a faithful servant of my God, my Queen, and my country. . . .

It makes me see more clearly than ever, God's ruling hand in everything in our world as well as in the next, and removes all party spirit and animosity, because God is ordering and guiding all parties for the good of our nation; and not our nation only, but the good of the world, through us His witnesses, the children of Israel (Ezek. xxv. 14, and other places).

It also shows why our empire is expanding so fast; as He is fulfilling His promise to Abraham to make him "the heir of the world" (Rom. iv. 13, Gen. xvii. 4).

The law herein mentioned is the Mosaic law, which required obedience, to which we are now dead; but the promises made to Abraham (Gen. xxii. 16—18), and afterwards repeated to Isaac, Jacob, and Joseph, were without condition. They came of free grace; a free and a full salvation in things earthly and spiritual, in this life and in the life hereafter.

I am sending you a book ("Israel: a Thesis") on this subject, which I trust God will bless to you. . . .

I am, &c.,

JAMES E. P. STEEL.

Oct. 30th, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am writing to thank you for the help the BANNER has been to me. A lady in Plymouth kindly loaned me two BANNERS which contained articles on Gog and Magog (Ezek. xxxviii. 39), which convinced me that we were Israel. Since then the Old Testament has indeed been a new book to me, and the prophecies so long spiritualized by our preachers and so long a mystery to myself, and as such very little read, are now quite clear, and a real delight and profit to me.

The coming of our Lord for His Church I now see much clearer through your help. I am engaged as a colporteur in South Devon, and preach every Sunday at a mission chapel, and so have many opportunities of bringing this truth before the people, and find it generally received. I gave a Bible-reading on Our Identity (my first) last week, which was much enjoyed, and a desire is expressed that I should give a lecture on the subject.

I remain, yours faithfully,

H. C.

Crownhill, Devon, Nov. 9, 1896.

"LET BAALIM BE NO MORE REMEMBERED IN ISRAEL.

To the Editor of the "Banner of Israel."

DEAR SIR,—I cannot but think that in the article under the above heading, E. Reep has given the erroneous impression that Augustine brought to the Saxons the Roman religion as we understand it now. He did not do this; for most of the errors of Rome sprang up later than Augustine, but I have been meaning to write an article on "The Growth of Romish Errors," and shall hope to do so when you have space for it.

Yours faithfully, F. C. P.

Nov. 25th.

BRITISH-ISRAELITES AT WILLESDEN.—An able and interesting lecture was delivered at the Assembly Rooms, Willesden-green, on the 19th inst., by Mr. H. H. Pain. The lecturer's topic was "The Eastern Question as Affecting Great Britain's Interests." He contended that Great Britain had a paramount claim upon the Asiatic portion of the present dominions of the Turks in consequence of the British people being the successors of the Ten Tribes which formed the House of Israel up to 720 B.C. Votes of thanks to the lecturer and Mr. Onslow, J.P., who presided, concluded the meeting, which was very fairly attended.—*Willesden Chronicle*, November 27th, 1896.

ARTICLES, Correspondence, &c., should be sent to the Editor, PHILO-ISRAEL, Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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

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

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

THE BANNER OF ISRAEL.

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

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THE YEAR OF TROUBLE ENDED.

THE past has been a year of sore trouble to our nation. To-day sees the termination of our anxieties, and behold a great calm! When we began it we were plunged into the trial which burst upon us from the United States, when President Cleveland sent us the message of fire and sword in regard to the South American boundary dispute of long standing in Venezuela. The matter is not yet closed, but the effort to twist the lion's tail on the part of brother Jonathan did its intended work, and after the expenditure of a vast mass of oratory and correspondence, we are presently to have a decision of the dispute which shall, we are told, be satisfactory and honourable to all. So may it be.

The American menace was quickly followed by the German Emperor's truculent message to President Kruger on the subject of Dr. Jameson's miserable invasion of a State at peace with his own Queen, and by an outburst of German hate and envy of our country, as expressed by their Press, which was treated by our Government as a defiance. It instantly called forth the special flying squadron of powerful ironclads to reinforce our already mighty power at sea. That measure had the expected effect. The angry tones of the German and American peoples died away; and the "young lions" who form our "company of nations," sent home their congratulations and assurances to their old mother in the West that they were true as steel, and would stand by her to the last.

The five Governments of Australia, and that of Tasmania, followed by New Zealand, "viewed with satisfaction the prompt and fearless measures adopted by Her Majesty's Government in defence of the integrity of the Empire," and conveyed to us their united assurances of loyal support. Foreign interference in matters of British and Colonial concern "they were determined to help us to resent." A lesson was thus conveyed to the whole world that the Island mother and her daughter nations were united as one people, and would not allow their enemies to threaten them.

The next trouble which disturbed us, and disturbs us still, is the Armenian horror. The nation has been moved to the heart's core by the awful character of the events which have taken place there, and at Constantinople, with the connivance of the Turkish Government, and of "the Arch Assassin" himself apparently. We are still in the throes of this deep distress, but are confronted by the fact that the nations of Europe representatively assembled at "The Great Gate" would look on our independent action as a menace to themselves, justifying a declaration of war against us. The geographical position of Armenia is against our acting alone, and a general war provoked by our separate action, would only lead to the further extermination of the Armenians, besides the horrible consequences of a war between the European nations, all armed to the teeth. We remain quiescent, therefore, in spite of the wave of indignation which has spread over our land, and true to the prophecies, Israel is found to be abiding in her chambers shutting her Gates about her and hiding herself for a little moment, because "the Lord has ordained peace for her," and will not permit her to take this matter into her own hands, "since this thing" too is from Him (1 Kings xii. 24, R.V.).

The year has witnessed the disastrous defeat of the Italians at Adowa, at the hands of the king of the Abyssinians. That great event brought on another, namely, our British advance from Egypt towards Dongola and Khartoum in order partly to assist the Italians after their overthrow, and partly though chiefly to win back the Province of Dongola from the Dervishes, and to prepare for the further advance of British and Egyptian troops to Khartoum to restore that city and its surrounding territory to the Khedive, to whom it belongs, and from whom we caused it to be separated soon after the Battle of Tel-el-Kebir. In our Leader of April 22 last, we asked men to note how this matter of the expedition to Dongola would end. We ventured to anticipate that God would give us success in regard to Dongola, which He denied to the Italians at Adowa. The event has just occurred; and we see

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the British, led by the Lord, ruling over the whole Province of Dongola, with Khartoum itself likely ere long to fall into our power. Noting this who can doubt that the British are Israel, and that the Lord is fighting for us?

During the spring and summer of this year, we have had the sore trouble to encounter of the rebellion in Matabeleland and Mashonaland. It broke out soon after Dr. Jameson's fatal and foolish raid, and has raged ever since. Only quite lately has the power of our savage enemies waned, and some hopes of a permanent peace begun to be entertained. It has been a bloody, cruel war, waged by our young emigrants, aided by Cape "boys" and friendly natives, backed up by a few of the Imperial troops acting as mounted infantry and artillerymen. Against fearful odds our volunteers have nobly sustained the national character for bravery and bull-dog courage; till at last we may conclude that peace will ere long reign where murder, violence, and the treachery of our savage enemies struggled hard for the mastery, but never once obtained it because the Lord fought for His people, and gave them the final victory.

The condition of the Turkish Empire, and the rapid approach of the critical period when it must break up and disappear has occupied much thought this year, and led to continual speculation as to how the event will be brought about. The subject is full of difficulty. How the prophecy of Ezek. xxv. 14 is to be accomplished we must leave to the event to show us. One point only is clear. There can be no peace till Turkey is out of the way. But the moment of her collapse will be the commencement of the terrible earthquake "war-woe" which is to devastate "yonder ill consolidated Europe," while British-Israel, sheltered in her "Chambers," and hidden in her "Gates," is to be protected and preserved by the Lord Himself, till "the indignation" be overpast (Isa. xxvi. 20, 21, R.V.).

During the past year, we have had many kind helpers in the work of the BANNER. Our readers have been discovered in the utmost parts of the earth. Everywhere there have been men and women who love the truth, ready to testify that the Scriptures bear witness with the facts of the day, that the British are Israel. We thank God for these, also for all those in the United Kingdom who have upheld our hands during the twelvemonth expiring to-morrow. To the friend who prepares our Indexes we tender our readers' thanks and our own, for good work well done.

It only remains for us before we throw down our editorial pen, at the end of the last day but one of the dying year, to thank God for His help so graciously given to us and to our work; for the admirable way in which the mechanical labours connected with our paper are conducted, and for the success which has been granted to our own feeble efforts in the cause of Israel. To Him alone be all the praise.

MAY IT NOT BE SO!

By L. P.

IN Jer. xlix., when writing of the future fall of Edom, which is now generally believed to be nigh at hand, the prophet (ver. 8) says, "Flee ye, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time that I will visit him." And after saying of Edom (ver. 10), "he" (Edom) "is not," the prophet adds, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me;" after which the utter desolation of Edom is described. Now, I would ask whether judging by late events, we may not suppose the "inhabitants of Dedan" to be the present suffering, persecuted Amenians?

In a note to ver. 8 in the Paragraph Bible it is explained that "dwell deep" would mean "hide yourselves from the enemy, either by retiring into caverns, or by fleeing into the depths of the desert whither they cannot pursue you."

This would seem markedly to refer to the poor fugitive Armenians of the late terrible time.

As to the origin of Dedan, there are two statements in Eadie's Bible Cylcopœdia of 1877 :—

"Dedan, 1.—A district of Arabia, Petrea, south of Idumea, or Edom, settled by the descendants of Dedan, son of Jokshan, son of Abraham and Keturah. . . .

"2.—A country of Arabia, or the Persian Gulf, which traded with Tyre in ivory and ebony, and drapery for chariots. It was inhabited by the posterity of Dedan, son of Raamah, son of Cush; and long after the ruin of Tyre there was a city Dedan in this region which carried on an extensive trade, part of which was in those articles mentioned by Ezekiel (xxvii. 20). The location of these places is uncertain."

If paragraph 1 be correct, by their origin the Dedanites were related to Israel, being descendants of Abraham, though not of Isaac, and therefore, not of the "chosen people." Probably, therefore, there would be friendly intercourse between these blood-relations which may account for the Armenians holding "many customs and traditions" [*vide* Pain's "Englishmen Israelities," page 131] of Israelitish origin, as also for "the sympathetic feeling between this country and Armenia." Is this feeling stronger than that we should feel for any other people under the like circumstances? I am inclined to doubt it.

November 27.

YOUR BROTHER ISRAELITE.

THE following appeared in the *Jewish World* of November 6th, 1896, and November 20th, respectively.

THE ANGLO-ISRAELITES.

To the Editor of the "Jewish World."

Sir,—Your correspondent, Mr. Pain, said in your last week's issue that he has little or no acquaintance with the writings of Edward Hine, but is indebted to the writings of Philo-Israel, Mr. E. W. Bird, an ex-Indian Judge. But was Mr. Hine not the first promulgator of the theory of the identity of the British people with the "Lost House of Israel?" We have heard very little of that gentleman since his "three nights' debate with Mr. Roberts, of Birmingham," on the above subject. Both your correspondents, Mr. Pain and Mr. Macphail, object to my statement with regard to Deut. xxxii. 26: "I said I would drive them into one corner (and consequently), I would make the remembrance of them to cease from among men," &c. I find I have the support of such great scholars as David Levi in his "Lingua Sacra and Dissertations on the Prophecies of the Old Testament," and Manasseh Ben Israel, in his "Conciliator," who says, "From the captivity of the Ten Tribes to the present time, the Hebrews are indiscriminately called יהודים, Jews, as if all were of the tribe of Judah." It is worthy of notice that the Ten Tribes were carried to Lahlach and Habor by Shalmanesser, in order that they might occupy one portion of the country, each tribe still governing itself; which is confirmed by Benjamin of Tudela and others, who state

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that the distinction of the tribes was kept up, but in this Roman and Agavene captivity of the two tribes, with some of the Priests and Levites, except a few of the nobles who are known to be descendants of the House of David, as the Jahias, Abarbanels, and others, the common people are so intermixed that no one can positively say to which tribe he belongs. Hence it may truly be said that their remembrance has ceased from among men.

Mr. Pain says the Ten Tribes passed into the British Isles under the various names of Danes, Saxons, Normans, &c., but he gave us no proof to substantiate his assertion. What was the religion of these, and have they changed at all since, and who is it that is lending money to the various nations? Your correspondents may tell us that they are members of the "lost House of Israel." Yes, but professing Judaism?

Mr. Pain says I indulge in objections without giving reasons. I said that Queen Victoria does not sit upon the throne of David, and she is no more the Queen of the Jews than any other Sovereign under whose rule it is the privilege for Jews to reside; against this he asks, "Where is the everlasting throne of David?" My answer is, It is not in England. "And the Twelve Tribes were scattered over the face of the earth as the messengers of God, carrying forth His holy law to the people." But when did Her Majesty the Queen of England lay claim to her descent from King David, and where is the proof?

Mr. Pain says he would be delighted to see the Ottoman Empire broken up, but there is very little humanity in that. The Jews need not share that opinion, for they have been as well treated there as in any other kingdom of the Gentiles, and he will, perhaps, be more surprised when I give him my authority for the advance of the religion of Mohammed, which he calls in question. The late Emanuel Deutsch, Assistant Librarian of the British Museum, in an article on Islam, in the *Quarterly Review* for October, 1869, says, "Few religions have been founded in plain day like Islam, which now counts its believers by more than a hundred millions, and which enlarges its domains from day to day, unaided. Most clearly and sharply does Mohammed stand out against the horizon of history." "And according to an estimate made by Hassel there were—Christians of all denominations 120 millions, Mohammedans 250 millions" ("National Encyclopædia," 1886). So you see that the statement I made is fully made out. And if Christianity was placed on the same footing as Mohammedanism it would die a natural death, as it takes thousands of pounds to keep it alive.

Mr. Pain says that he was struck dumb with amazement at my telling him that if he was laying claim to a piece of property with no better title-deed in his possession than what he has put forth for his descent from Abraham, he would never get it. Yet he has not made good his claim; he must remember that Abraham was the only acknowledged servant of God amongst the millions of human beings then existing. It is evident that Mr. Pain & Co. are the descendants of the idolators contemporary with Abraham; and to prove that as such they have no claim upon the promises of Abraham, Isaac, and Jacob, it is said in Gen. xvii. 9—14, "And God said unto Abraham, Thou shalt keep My covenant, therefore thou, and thy seed after thee, throughout their generations. This is My covenant, which ye shall keep between Me and you, and thy seed after thee; every male of you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be for a sign of the covenant between me and you. And at the age of eight days shall every male of you be circumcised throughout your generations, he that is born in the house or bought with thy money must needs be circumcised. And My covenant shall be in your flesh for a covenant for ever. And the uncircumcised male who doth not circumcise the flesh of his foreskin, that soul shall be cut off from his people." The above is the title-deed to the promised blessings; and Mr. O. J. Simon, in an article on "The Mission of Judaism," in the *Fortnightly Review* for October, says, "The man whose grandfather was a Jew, but whose parents were detatched from the Jewish religion, is only called a Jew by violent anti-Semites. He has no more title to the name than the grandson of a Quaker has to that name, when neither his parents nor himself are members of the Society of Friends. . . . And as the religion of the whole House of Israel was one and the same from Abraham till after their dispersion, when the tribes became so intermixed by marriage, up to the present."

Where does Mr. Pain get his information from, that Israel was to be divorced from the Mosaic covenant; it is not in Hosea i. He only shows us that Israel had lapsed into idolatry, of which they were forewarned (Lev. xxvi.). But Hosea tells us that Israel shall return and seek the Lord their God and David their King, and shall fear the Lord and His goodness in the latter days (chap. iii. 4, 5). That is, those Israelites who have apostatised, will return to their former religion; but they never lost the rite of circumcision, for the decree had gone forth from God that it was an everlasting covenant, and no ex-judge can revoke it. And in proof that the twelve tribes have been intermixed since the close of the Babylon Captivity or shortly after, though scattered amongst the different nations, see Ezek. xxxvii. 21, 22: "Thus saith the eternal 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." At that time God will write His law in their hearts, not on tables of stone as in the days of Moses. But how could that be if the Ten Tribes were Christians and the other two Jews? Where is the circumcision of the heart commanded? And if the Israelites came into the British Isles under the various names of Danes, Saxons, Normans, &c., is the following promise applicable to them: "No weapon that is formed against thee shall prosper?" (Isa. liv. 17). Yours obediently,

D. FRAZER.

3rd November, 1896.

Mr. H. H. Pain replied on November 20th, thus:—

THE ANGLO-ISRAELITES.

To the Editor of the "Jewish World."

Sir,—Indisposition and absence from home has prevented my replying before to Mr. Frazer's letter of the 3rd November.

Your correspondent is the most illogical reasoner I ever came across. What the fact of my being primarily indebted to Philo-Israel—E. W. Bird, Esq.—the leader of the Anglo-Israel movement, for my knowledge of this theory, has to do with Mr. Hine being "the first promulgator of the theory of the identity of the British people with the Lost House of Israel," I am at a loss to conceive.

Deut. xxxii. 26 does not say, "I said I would drive them into a corner," the rendering as in my Bible, the Revised

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Version, reads thus, "I said I will scatter them afar, I would make the remembrance of them to cease from among men." Will Mr. Frazer have the hardihood to say that this passsge applies to the Jews, whom everyone knows in whatever land they dwell? Does it not rather aptly describe the fate of the Ten Tribes, as is evident from the fact that their whereabouts is, and has been, for centuries past, a matter of speculation; not only to the Jews but to Christians as well?

Your correspondent quotes learned Jewish scholars in support of his contention that "From the captivity of the Ten Tribes to the present time the Hebrews are indiscriminately called Jews, as if all were of the tribe of Judah." I will go further and tell him that most of the great scholars of the Christian Church do the same thing. It is precisely this want of discrimination that we Anglo-Israelites so much object to. It is the cause to which we attribute all the difficulties of Scriptural interpretation of our opponents. Until the fundamental distinction is recognised that "all Jews are Israelites, but not all Israelites are Jews," it is hopeless either for Mr. Frazer or anyone else to expect to understand the Old Testament prophecies.

It would occupy more of your space than I have a right to expect to enumerate the various proofs which go to connect "the Danes, Saxons, and Normans with the lost Ten Tribes of Israel." Suffice it to say, that both Isaiah and Jeremiah declare that they are to be found in the Isles of the Sea, north-west from Palestine, as the following references will prove. (Jer. iii. 12, Isa. xlix. 12 and xxiv. 15.) They are not to "profess Judaism," but are to be found under the new covenant, as I will explain later on.

With reference to the article on Islam, in the *Quarterly Review* for October, 1869, I do not dispute the facts therein stated as quoted by Mr. Frazer, but only his inference therefrom.

Your correspondent's assertion that I "must remember that Abraham was the only acknowledged servant of God amongst the millions of human beings then existing; it is evident that Mr. Pain & Co. are the descendants of the idolators contemporary with Abraham," is very amusing, but I failed to understand either the drift of the remark, or how he arrives at such a curious and uncomplimentary conclusion.

The Abrahamic covenant "is the title-deed to the promised blessings," but I ask Mr. Frazer to give me a plain answer to a plain question: "Have the Jews at the present, or at any time past, ever enjoyed one of them? If so, will he kindly state them in detail."

It would be unfair for me to assume that the article of Mr. O. J. Simon on the "Mission of Judaism"—unless I had an opportunity of reading the context—that that gentleman intends to convey what I presume Mr. Frazer implies by his insertion of an extract therefrom, that anyone, be he Jew or Gentile, who changes his faith thereby changes his race or nationality. The proposition is too absurd to need discussion.

Your correspondent asks, "Where does Mr. Pain get his information from that Israel was to be divorced from the Mosaic covenant? It is not in Hosea i." Mr. Frazer must be a very superficial reader of the chapter in question to arrive at such an erroneous conclusion. The House of Israel of the Ten Tribes is therein figuratively dealt with under the type of an unfaithful wife. In verse 4 she is called "Jezreel;" "for I will cause the kingdom of the House of Israel to cease." A prediction which had its fulfilment in B.C. 680, according to Isaiah vii. 8, 9.

Verse 9, "Lo-Ammi," *i.e.*, "not My people," "and I will not be your God." That is, they became like the people amongst whom they were cast—Gentiles. A distinction which implied that they did not remain under the Mosaic covenant from which they had been divorced, and in contrast to their brethren of the House of Judah, upon whom the Almighty showed His "mercy" (verse 7), by allowing them to return from the Babylonian captivity. It is stated in verse 11, that after the Ten Tribes became Lo-Ammi, not My people, but before the return of the two Houses to the land of their inheritance takes place, that "the number of the children of Israel shall be as the sands of the sea," a prediction as obviously inapplicable to the Jews, who are few in number, as it is applicable to the innumerable population of the British Empire. Hosea, in the 2nd chapter, speaks of this divorcement, and reconciliation of the House of Israel as distinguished from the House of Judah in the following passages:—Verse 2, "Plead with your mother, plead, for she is not my wife, neither am I her husband." The succeeding verses show that on repentance (7), "then shall she say, I will go and return to my first husband." (16) "And it shall be at that day, saith the Lord, that thou shalt call Me Ishi—*i.e.*, my husband." (19) "And I will betroth thee unto Me for ever." (22) "And I will have mercy upon her that had not obtained mercy: and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God."

Parenthetically I may observe that chapter iii. refers to the House of Judah.

Isaiah, in chapter l., asks, "Where is the bill of your mother's divorcement?" And in chapter liv. the prophet declares, "For thy Maker is thine husband." "For the Lord hath called thee as a wife forsaken . . . even a wife of youth, when she is cast off, saith thy God." "For a small moment have I forsaken thee, but with great mercies will I gather thee." The reconciliation having taken place, the prophet then goes on to declare, "Sing, oh barren, thou that didst not bear . . . for more are the children of the desolate" (an indirect allusion to Rachel, the mother of Joseph, the head of the House of British-Israel) "than the children of the married wife" (Judah).

"For thou shalt spread abroad on the right hand and on the left, and thy seed shall possess the nations—*i.e.*, colonial expansion—and make the desolate cities—of Palestine in the near future—to be inhabited." It is logically certain that the numerous, populous nation of the House of Israel, whether identified with the British nation, as I am firmly convinced is the case, or with any other nation that Mr. Frazer in his choice may think fit to select, must have come under the new covenant, from the fact that the Jews are the only people in the world who, outside of the Ten-tribed House of Israel, in the past, or the Gentiles in the present, have been, or remain under the Mosaic covenant.

The Prophet Jeremiah confirms this statement, for it is recorded in chapter xxxiii.:

"Behold the days come, saith the Lord, that I will make a new covenant with the House of Judah and with the House of Israel; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which My covenant they break, although I was an husband unto them, saith the Lord."

"But this is the covenant which I will make with the House of Israel [no mention here be it noted of the House of Judah, inferentially proving that the former was to come under it first]: I will put My law in their inward parts, and in their hearts will I write it."

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Finally, the prophet declares, "If these ordinances [of the sun, moon, and stars], saith the Lord, depart from before Me, then the seed of Israel also shall cease from being a nation before Me for ever." That nation, therefore—as the Bible is true—must be in existence at the present time. The Jews are not a nation, they have no land, and no king descended from David reigning over them. I maintain—and I have given Scripture quotations in support of my contention—that the British nation are in possession of the Abrahamic blessings, and are fulfilling the destiny predicted of the lost House of Israel; therefore, they must be the nation of Israel spoken of by the Old Testament prophets. Further, Her Majesty the Queen, by virtue of her position, must be descended from David, and the Royal Arms are a silent testimony to that fact. Mr. Frazer meets my statement by a blank assertion that "the everlasting throne of David is not in England." Will he be kind enough to tell me where it is, for I do not presume he will dispute the promise given to David, by the mouth of the Prophet Nathan, and reiterated by Jeremiah, on the eve of the apparent extinction of the Royal Family, remains unfulfilled? The quotation of Ezek. xxxvii. 21, 22 is misapplied to this question, for I do not dispute that at the time of the second and final re-union of the House of Judah and of the House of Israel, and their return to the land, *i.e.*, Palestine, that there "one King shall be King to them all," but what I do ask is—What, in the meantime, has become of the seed and throne of David since Zedekiah's death in B.C. 588?

Finally, Mr. Frazer asks, "If the Israelites came into the British Isles under the various names of Danes, Saxons, Normans, &c., is the following promise applicable to them: 'No weapon that is formed against thee shall prosper?'" (Isa. liv. 17). My answer is, Yes—emphatically, Yes—for under these names we have the tribes of Israel coming to their destined home in the Isles of the West, as prophetically foretold by Ezekiel, in his "vision of the valley of dry bones," which the prophet expressly declares "are the whole House of Israel"—not Judah—coming together, "bone to his bone," previous to the union of the two Houses, under the similitude of "two sticks," when they will become "one nation under one king." It must be obvious to anyone who has the most superficial acquaintance with the history of the British Empire, that to us, as a nation, the words of the Prophet Isaiah are literally true, "no weapon that is formed against thee shall prosper."

I must apologise for the length of this letter, but I would ask you, Mr. Editor, your readers, and also Mr. Frazer, to kindly remember that I am fighting for the honour of my Abrahamic birthright, and the consequent privilege to subscribe myself, Your brother Israelite, H. H. PAIN.

The Stock Exchange, 16th November, 1896.

THE MOTOR CARS ON NOVEMBER 14, 1896.

OUR friend L. P. writes in regard to the *Times* article of Nov. 16th, in reporting the Motor Cars' journey from London to Brighton, that the scene might, as described, be a commentary on Nahum ii. 4, R.V., which reads thus: "The chariots rage in the streets, they justle as one against another in the broad ways, the appearance of them is like torches, they run like the lightnings." Our opponents would indeed find it difficult to explain away or spiritualize this literal fulfilment of a prophecy which is about 2,600 years old and is taking place before the eyes of the modern House of Israel.

LORD CHARLES BERESFORD ON THE BRITISH OCCUPATION OF EGYPT.

THE opinions of Lord Charles Beresford, one of our most popular public characters, are always sure to command attention. His political address at the Constitutional Club in London, on October 28, which we published on Dec 9, No. 1041 was quite up to the speaker's mark and was full of original ideas. He thought that in 1882 we nationally made a great mistake "either from excessive modesty, or for fear of unpleasant consequences if we took decided action." He thought this was not unlikely "because of the rotten state of our fleet at that time!" We adopted a policy of "shilly shally," and instead of annexing Egypt, or proclaiming a protectorate, as France did in Tunis and Madagascar respectively, we declared our expenditure of blood and money was quite disinterested, and we intended to clear out as soon as we could! Lord Charles' views are best seen from his own words, and we quoted them because we saw that what he recommends will have finally, sooner or later, to be adopted. Our sacrifices in the past have been too great, and those yet expected of us too vast to justify us in throwing up the charge of the Nile Valley, which is prospering as it has done with God's blessing under our excellent administration and management.

British interests are Israel's interests, and these have a Guardian (the God of Israel) little suspected by Sir Charles Beresford. Without Him nothing has happened in Egypt since 1882 which has taken place. Sir Charles does not know why we have refrained from declaring a protectorate in Egypt, but God knows, and to Him it has seemed best that we should abstain from seizing the land which in 1882 He made over to our guidance. Ever since that date He has been directing our steps and forcing us, against our statesmen's will but quite in accordance with our nation's secret desires, to remain in Egypt, and never to relinquish our hold upon it as the chief Gate of our road to India, China, and the British "nation-colonies" to the South and South-East of Suez. We have no doubt ourselves that God means us to remain in Egypt and that there we shall stay. Everything points in that direction. The conquest of Dongola and the money we must spend (because of French opposition) to pay for the military expedition just ended; these events have rivetted our hold on Egypt and made it impossible for us to leave it. The French outcry comes with bad grace from those who, to injure us in the future, have just annexed Madagascar, and to strengthen their position in the Mediterranean have proclaimed a protectorate over Tunis, and have fortified Bizerta in the teeth of a treaty forbidding them to do so. We are in Egypt now, and it is clear we intend to stay there. It is now meet and right that we should proclaim our intention very respectfully to the nations concerned and take all measures necessary to convince the objecting Powers, that if they disapproved of our proceedings we were sorry, but left it to them to turn us out. There would be no attempt to do so; as all the nations, hate us as they may, are aware that in the event of the coming war of nations taking place, our navy would be an acquisition indeed on their own side, and no one could afford to fasten a quarrel to end in war upon the true mistress of the seas, who also commands the wealth of the world. The wars of the king of the North and of the king of the South are to succeed "the great earthquake war-woe" now at the doors; and as the king of the South must be the possessor of Palestine, Egypt, and India, while the king of

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the North is Gog and Russian Magog, accompanied by the surviving nations of Europe, it follows that our own Empire representing the king of the South is tied to Egypt in the providence of God and has been led by Him to bear rule there till His designs in respect to the occupation of Palestine by the thirteen tribes of Israel have been fulfilled, and Egypt His people, Assyria the work of His hands, and Israel His inheritance, have been settled in their own inheritance, after their own former estates (Isa. xix. 25; Ezek. xxxvi. 11, R.V.). To the Lord be all the praise!

"ALMOST LIKE TWIN BROTHERS."

By Bookworm.

PART II.

(*Continued from page 378.*)

In the first part I omitted to add "since the Reformation" after "the first Roman Catholic" in the statement respecting the conferring of Geddes' degree, and to mention that the quotation from Anderson's work on the Bible was contained in the preface, that from Selden in "Table Talk."

Another testimony concerning the assimilation of our translation of the Scriptures to the originals is given by Dr. Eadie:—

"The spirit of all the sacred writers lives in the English translation. The immediate and fervid utterances of the Semitic temperament, filled with the divine life, clothe themselves as with a native fitness in our English tongue, and have for all time ennobled and sanctified it."*

The principle to be observed in the classification of languages is thus stated by Benjamin W. Dwight†:—

"Grammatical identity is the basis of all linguistic analysis. According to their grammar, which is in fact their inward osseous structure, all languages are readily classified into distinct, determinate families." And he adds as a counter illustration: "The English is very largely Latin in its vocabulary, but not at all in its grammar."

Is not translation a practical proof of this similarity or family likeness, if the translated version closely follow the original, and yet retain the purity and harmony of a native classic? Such has been the result in rendering the Hebrew Scriptures into English. Surely devout readers of God's Word should seek to understand the significance of this intimate relation of speech to speech, and scholars might find herein a study more profitable and more worthy of their abilities than the so-called higher criticism.

Dr. Tullidge claims "that this agreement in the internal structure of the two languages proves a similarity of mental constitution between the Hebrew and Anglo-Saxon. And since, on the part of the Hebrew people, this was so wonderfully unique, the agreement can be adequately explained only on the supposition that the Anglo-Saxons are lineal descendants of the ancient Hebrews."‡

A characteristic of Anglo-Saxon mind, according to a writer in *Harper's Magazine*, September, 1860, is "a profound sense of the invisible, the infinite, claiming a secret and earnest affiliation with Hebrew mind as revealed in the Old Testament." If this relationship be admitted, why should it any longer be held secretly, or thought to be due to some occult cause, and not in accordance with our Creator's law of hereditary transmission of mental, as well as bodily qualities, by natural descent?

In the following examples of correspondence and analogy with Hebrew, from English speech and literature, the references to the Bible are contained in the A.V., unless otherwise noted. Some words in quotations are printed in italics for the sake of distinction. The edition of Gesenius' Hebrew Grammar, referred to as Dav. Ges., is that of Rödiger, translated by Dr. Benjamin Davies.

The simple form and construction of the English language is noted by Bp. Lowth, who also observes: "Of all the antient languages extant, that is the most simple which is undoubtedly the most antient; but even that language itself does not equal the English in simplicity. The words of the English language are perhaps subject to fewer variations from their original form than those of any other."*

In the absence of case-endings to nouns (and adjectives), and the use of prepositions when required to express the relations of case, the Hebrew resembles the English.

"The English have omitted the needless variation of cases in the Saxon, and reverted to the prior simplicity of the Hebrew, the Saxon variable terminations giving way to the English prepositions."—*Bosworth.*†

A solitary case-ending remains in English; the genitive *'s* derived from one of the Saxon forms—*es*. Another mode of forming the genitive is similar to the Hebrew usage, where the noun in which *of* is implied is placed immediately before the genitive, in which position it in some instances remains unchanged; in others its last letter is omitted or changed, or a terminal letter is added.

In treating of the Hebrew verb, it is remarked in Dav. Ges.: "In the Germanic languages there are distinct forms for only two tenses, present and imperfect. In the formation of all the others auxiliary verbs are employed." The simple form of the Hebrew verb (*Qal*), in addition to two tenses, past and present-future, consists of infinitive mood, imperative mood 2*nd person*, and two participles, in which forms are comprised all the parts of the English verb which can be expressed without auxiliaries.

The functions of the Hebrew tenses are far more varied and comprehensive than those of the English present and imperfect, but some like usages may be noted, as:—

"The future tense‡ [in Hebrew] is employed of single acts that are done and past, where the preterite might be expected. Such is the case, at least in poetry, on the same principle as we employ the present tense in lively representations of the past."—*Dav. Ges.*

The present tense in English to some extent expresses the future:—

"If the English or Saxon language do possess a tense capable of implying futurity, then that tense is the one commonly considered as the present." [*E.g.*, "I go a-fishing" (John xxi. 3); "We go to town to-morrow."]—*Bosworth.*

"Notwithstanding its name, the present in English does not express a strictly present action. It rather expresses an habitual one. It has also, especially when combined with a subjunctive mood, a future power."—*Latham.*

Latham's view of the English present tense may be compared with that taken by Dr. Robert Young of the Hebrew present or future, viz, "*an indefinite present* expressive of habitual action, which may very naturally be viewed as being

* "Our English Bible," p. 228. † "Modern Philology," 3rd edition, New York, 1863. ‡ "Lost Tribes of Israel," Appendix, p. 64.

* Pref. "English Grammar." † "Elements of Anglo-Saxon Grammar," p. 73. ‡ Called the present by some grammarians.

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or continuing in operation at some period afterwards, as well as present."

The present is most frequently denoted in Hebrew by the participle, as in English:—

"If a man means to say that he is in the act of speaking, he says, 'I am speaking.'"—*Latham.*

Infinitives in Hebrew may be preceded by prepositions, as "for to say," that is, "saying." As examples of the use of this mode of expression in our literature, I quote:—

"And, sooth to say, why I lefte you so long,
Was *for to seek* adventure in straunge place."
—*Spenser*, "*Faerie Queene.*"

"Which *for to prevent*,
I have, in quick determination,
Thus set it down."—*Shakespeare*, "*Hamlet.*"

"O what a happy thing it is,
And joyful *for to see*,
Brethren to dwell together in
Friendship and unity."
—*Whittingham* (*Sternhold and Hopkins' Psalms*).

To "omit for before infinitives" was one of the alterations suggested by the American revisers of the Old Testament, but disagreed with by their British brethren.

Do and *did* we now employ for the emphatic form of present and imperfect. Not so in Early English. "'Do' was then used only in the sense of 'to cause,' 'to make,' &c.; and in this sense was followed by an infinitive."* The use of this form of the verb seems to have been like that of the Hebrew conjugation *Hiphil*, signifying causation.

"Two negatives in the same sentence, instead of destroying each other, as in Latin and English, make the negative stronger."—*Dav. Ges.*

Our modern practice is contrary to the Hebrew usage; but about three centuries ago the use of the double negative to express negation was common in literary English. It is still common in the speech of children and the vulgar. Of the double negative Dr. Abbott writes (Shakespearian Grammar): "This idiom is a very natural one, and quite common in Early English."* And Nares observes (Glossary): "The duplication of the negative did not always in our earlier writers destroy its force, but rather strengthened it; nor was this peculiar to one, or two, but general. Instances in Shakespeare are innumerable. [Beaumont and Fletcher, Spenser, Drayton quoted]. Nothing could be easier than to multiply these examples to a great extent. It was the genuine language of the time." As in the following:—

"Good sir, let *not* my rudeness be *no* breach
Unto your patience."—*Spenser.*

"And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall *not* leave to my husband *neither* name nor remainder upon the earth" (2 Sam. xiv. 7).† The word *not* is omitted in R.V.

Repetition is still used to strengthen negation in Psa. xiv. 3, liii. 3: "There is none that doeth good; no, not one" (A.V., R.V.), and in the parallel passages in Rom. iii. 10, 12.

* Abbott, "Shakespearian Grammar." † Quoted by Bp. Chas. [illegible] in his work on Shakespeare and the Bible.

JOINT-STOCK COMPANIES AND THEIR CAPITAL.

"FROM a Parliamentary Blue-book, published yesterday morning, on joint-stock companies, it appears that the total number of paid-up capital companies carrying on business in April, 1896, was 21,223, with a total capital of £1,145,402,993. Of this amount no less than £1,035,442,852 was subscribed to 18,514 companies registered in London, £82,508,882 was in reference to 1,804 companies registered in Edinburgh, £27,342,368 to 895 companies registered in Dublin, and £108,891, to 10 companies registered in the Stannaries. The amount, £1,145,402,993, is the largest sum of money that has been invested in registered companies during the past twelve years, and shows an increase on the amount invested in April, 1884, of £669,851,698. There has been a steady growth of the amount invested in joint-stock companies from 1884, and the increase has been more marked since 1892, when the amount was £989,283,634. In April of the following years the sums were:—1893, £1,013,119,350; 1894, £1,035,029,835; 1895, £1,062,733,821; 1896, £1,145,402,993."

The above was published in the *Bristol Times and Mirror* of October 28th, 1896. The figures present a wonderful view of the wealth of this country. It is almost impossible to realize the fact that the investments of the British people last April were about double the amount of the national debt, and that in respect only of one class of investment, namely, "Joint-stock Companies." The mind recoils from and cannot grasp such a sum as a thousand millions sterling, or ten times the revenue of this country, during last official year! Verily God has given us "the power to get wealth," and He has afforded us very tangible proof of the fact when He enables a secular newspaper, quoting a Parliamentary blue book, just published, to tell us of the vast volume of our national wealth and how it is increasing "by leaps and bounds." These figures, and those which our friend Mr. W. L. Blore has so ably been placing before us lately in the BANNER, give us the true measure of British progress and prosperity as compared with our envious and jealous neighbours. The latter are striving hard to rob us of our Israelitish blessings, but fail to realize the while that He who is Omnipotent and Almighty has given us as Israel, His people, the power to get the wealth they covet, and cannot obtain against His will, His promises and covenants, which He has sworn to fulfil, as it is this day. To Him be all the praise.

"THE ASSYRIAN."

A FRIEND at Wootton Bassett, on reading our review of Dr. Aldersmith's lecture on "Coming Events in the East," &c., on page 432 of the BANNER, No. 1,033, propounds the question, whether and how Isa. xiv. 25 can be reconciled with Isa. xix. 23—25. The two passages run thus:—

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand: that I will break the Assyrian in My land, and upon My mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulder." The above is in Isa. xiv. 25, R.V.

The well-known passage in chap. xix. 23—25, reads thus, and the question is how "the Assyrian" of the first, doomed to destruction, is to be reconciled with "the Assyria" and

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"Assyrian" of the following destined to be blessed (like Israel), and being "the work of the Lord's hand?" Ver. 22: "In that day there shall be a high way out of Egypt to Assyria" (a railway probably), "and the Assyrian shall come into Egypt, and the Egyptians shall worship with the Assyrians." Ver. 24: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth." Ver. 25: "For that the Lord of hosts hath blessed them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel, Mine inheritance."

The explanation of the difficulty seems to be that "the Assyrian" of chap. xiv. destined to fall on the mountains of Israel, belongs to a different race from the "Assyria" and "Assyrian" of chap. xix. The latter is a blessed country and people existing after Assyrian-Gog has been destroyed; and with Israel and Egypt, is to be blessed of God and made a blessing to the world. The application of the name "Assyrian" to Russian-Gog in the divine prediction, seems to be for the purpose of intensifying the enormity of Gog's wickedness, and to show the depth of the assailant's sin in the sight of God. The Speaker's Commentary on the difficult passage in Isa. xix. 23—25 is to the following effect: "Then the nations who have so long been rival claimants for the empire of the world, both of whom had been Israel's oppressors, shall find themselves joined in unity, by their common service of God." Dr. Aldersmith is inclined to concur with this comment and to consider that "at the last, Israel's two great enemies will be obedient to God through Israel, but Israel will still remain 'the nation,' and God's inheritance."

To ourselves it has always been a puzzle to identify the nation answering to Assyria and the Assyrians of Isa. xix. 23—25. We are too far yet from the event to dogmatize about it, and probably do wisely to let the matter rest, till the light grows brighter and we are closer to the fulfilment of this glorious prophetic event.

MARQUIS OF RIPON ON THE QUEEN'S REIGN.

SOME NOTABLE ACHIEVEMENTS.

By J. Thomson.

The Marquis of Ripon has been giving his opinion of the beneficial character of the Queen's reign, and it so strikingly bears out the views advocated in the Banner that we think they deserve wider notice than they yet have had. Anglo-Israelites will notice that he testifies (1) to the long acquaintance our Queen has had with public affairs, and that (2) she is a bright example of what a constitutional sovereign should be. These political blessings distinguish this country from every other nation in the world. Few have any correct idea of the great blessings the acquaintance of the sovereign with political questions has had in securing this steady character of our public affairs.

Our blind witness also notices (3) the great and enormous change that has been made by the "admission of the great mass of England's citizens to a direct voice in the government." What the result of this will eventually be it is impossible for the wisest among us to foretell.

Our blind witness also refers (4) to the two great wars which have distinguished our Queen's reign—the Crimean and the Indian Mutiny—and avers, though he does not admire the policy which led to them, that during their progress there "was displayed one of the most magnificent examples of the qualities of our fellow-countrymen that had ever been seen in the world."

The noble marquis also noticed (5) the great expansion of the British Empire during the past sixty years, but only mentions this great phenomenon with tardy praise. He, however, affirms (6) that we have "had enormous responsibility thrown upon us in the government of an Empire which was greater than any nation—not excepting the Roman—had ever undertaken;" and finally he unhesitatingly says (7) "that Empire, he believed, had been placed in our hands by God, and we owed to Him a duty in its goverment which we ought not to forget."

In all this the noble marquis speaks like an Anglo-Israelite. But if the question was put to him, he would hardly admit it, but, as nearly all others do, smilingly say, "Oh, I do not know anything about the Identity. I read the Bible occasionally" (as much as his priest allows), "and leave the rest to God." But this is, in brief, the way the generality of persons talk of the Identity when it is mentioned to them. But it *is* something to them, and to all the world. God promised these glorious blessings to one nation only—His chosen people Israel. Where is that chosen people that England may retire before them?

"Speaking at the Mayoral entertainment at Ripon, the Marquis of Ripon referred to the fact that that annual gathering was for people aged sixty years and upwards, and pointed out that that period covered almost the reign of our present gracious Sovereign. (Applause.) Her reign would not be remembered so much for its length, as for the great events which had occurred during those sixty years, and, perhaps, above all, for the fact that she had been the most constitutional Sovereign that this country had ever had, and the bright and unfailing example of what a constitutional Sovereign should be. (Applause.) At the present time Queen Victoria was the most experienced Sovereign in Europe. She had had a longer acquaintance with the public affairs of the world than any other ruler of the present day, and she had had a greater and closer experience than any statesman now alive, because she had known everything under all Governments, whereas the statesmen of the country, as Governments changed, had an intimate acquintance only with those affairs with which they had been personally engaged. We must be struck by the marvellous advance which had been made, not in this country only, but in others. Sixty years ago there were in this country but few railways, no electric telegraphs, no penny postage. The whole means of communication between the people of the different parts of the country was very inferior to what it was now. Vast changes had taken place within that period in all directions. Looking at it in a political, not a party, point of view, the earlier portion of that period was distinguished by legislation which tended to remove those fiscal burdens which, at the commencement, lay upon the people of the country. Governments and Parliaments devoted themselves in cheapening articles of consumption most needed by the people. The second half of that period might be called the period of political enfranchisement, because a great and enormons change had been made in the admission of the great mass of the citizens of England to a direct part in the government. (Applause.) These changes marked an important alteration in our political constitution, which had not yet fully borne all the fruits likely to be derived from it. With regard to the public services, the army and navy were animated by the same noble spirit and that determination to do their duty and to sacrifice themselves for their country

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always marked them, but almost everything else in regard to them had changed. During the time to which he alluded we had had two great wars. There was the Crimean war, which was founded upon a policy which filled them with hope at the time, but which had utterly failed. Then followed the Indian Mutiny, of which it was difficult to speak without feelings of poignant regret, but in which was displayed one of the most magnificent examples of the great qualities of our fellow-countrymen that had ever been seen in the world. (Applause.) During the sixty years there had been a great expansion of the British Empire, which led foreign countries to imagine that we had always some secret object of our own interest, especially some commercial object, in everything we undertook. Though we might in the course of our history have done things that we had better not have done, it was a great mistake to suppose that in that great advance of the British Empire we had been actuated by mere sordid influences. (Applause.) We in England had enormous responsibilty thrown upon us in the government of an Empire which was greater than any nation, not excepting the Roman Empire, had ever undertaken. That Empire, he believed, had been placed in our hands by God, and we owed to Him a duty in its government which we ought not to forget. (Applause.) He and his guests that evening were passing away from the scene, and their public life was drawing to a close. They had endeavoured to do their duty in the times in which they lived, and they handed over those great responsibilities to those younger and more active men who would come after them. He hoped that the administration of the Empire would be conducted in such a way that they would hand it on to the following generation, feeling that they had done something to fulfil the purposes for which God had given them that realm. (Loud applause.)"—*Leeds Mercury*, Oct. 16, 1896.

IN MEMORIAM: REV. THOMAS LOWE, PREACHER AND WRITER ON BRITISH-ISRAEL.

ENLIGHTENED readers of the BANNER OF ISRAEL (and who are not?), have increased their light by the varied articles written herein by Thomas Lowe; and will be thankful to know a little more about the writer.

He was born at Liverpool in 1821; was trained as a Presbyterian Christian, and converted to God at the age of twelve in a Primitive Methodist service. He was so consecrated, and studious, and zealous, that the Church in which he was thus "born again," actually called him into the regular Christian ministry at the early age of fifteen; and he then entered, being in the succession of Samuel, the Seer, Jeremiah, and many other glorious prophets in Israel. His ordinary ministry was in North, South, East, and West of England; in Scotland, Ireland, and the Isle of Man, and his special services were in almost, if not quite, every city of the British Isles.

As a pulpit preacher and platform orator he far excelled the ordinary minister. Thirty years ago, in Spurgeon's Tabernacle, he charmed and lifted the thousands present into rapturous joy, missionary zeal, and increased offerings. By his public speaking and writings he was one of the chief fathers of our foreign missionary work.

His egg-shaped head, like the head of Shakespeare, shows he had a poet's brain; and his beautiful compositions in verse and prose prove that he had the poet's soul and inspiration. See his books, "The Pilot of the Galilean Lake;" "The Folded Lamb and Gathered Lily;" "Shakespeare under the Stars," &c.

At Great Yarmouth Circuit, only one of his many successful fields, he added three hundred converts to his Church. He became the second Primitive Methodist minister known to openly preach the glorious gospel of the British race as Israel. For preaching that gospel, the Conference of 1885, sent me like John to a starvation Patmos, that made me absolutely penniless. And that was a little after I and the Rev R. W. Burnett, by the grace of God, had with great sufferings, founded their first Church and educational work in and for all Africa. This drew the spirit of Thomas Lowe to seek communion with my spirit; a blessed communion that never ceased in this world, and will not cease in the next.

Within that same dark Conference, like another "Ruler of the Jews that came by night," this Thomas Lowe came to my side, and pressing my hand in his, whispered softly, "Tell me about the British being Israel. Let me have your second pamphlet called 'Israel's World.' The following part of his letter shows the result of that: "What the works of Mr. Hine failed to do in my enlightenment, 'Israel's World' has accomplished, resulting in my adoption of the British-Israel teaching. I now read the Scriptures in a new and vivid light. No opposition, petty or powerful, can arrest the march of truth.

'Men smote it, but it struck them dumb;
They knew not what a power had come.'"

Since then I've heard him in Shakespeare's native town and other places, publicly preach and teach that the British are Israel; and a number of his articles on the same have appeared in former numbers of the BANNER.

After a very successful ministry of sixty years, being the oldest Primitive minister in full work, he took cold in a mission street procession at Hove, near Brighton, Nov. 12, 1896, and died at Hove on Nov. 18, of inflammation of the lungs, aged 75. Minister of God, WELL DONE!

His body was buried at Hove, Nov. 23, being followed by eight mourning coaches, and very many people on foot. In the Church and at the grave the following took part in the services: five Primitive ministers, two Primitive laymen, two Congregational ministers, and one Wesleyan minister. The following hymns were sung amid many tears:—"Come, let us join our friends above;" "Lead, kindly light;" "There is no night in heaven."

At Swinefleet and Reedness, I preached memorial sermons on him with this text, "He was a burning and a shining light."

Who will be the next Primitive minister to preach the glorious gospel of the British being Israel? Who will pray "Thy kingdom come" to every preacher's eyes and soul? Who will follow Christ in coming out to seek and to save the lost sheep of the House of Israel? O reader, now say, I will!

Yours to help you, HENRY ROE.

Swinefleet, near Goole, Yorkshire, Dec. 11, 1896.

Review.

The Britannic-Israel Almanack, 1897, issued by the North of England Anglo-Israel Council. Secretary, Mr. Joseph Hayden, 2, Grant-street, Halifax. Price one penny; one dozen, carriage paid, 1s. 3d.; 50 for 4s., and 100 for 7s. 6d.

WE welcome the first sheet almanack which has yet been put forward by our British-Israel friends anywhere. We have in the present one four woodcuts representing Canterbury Cathedral, York Minster, St. Paul's Cathedral, and Durham Cathedral. These occupy the four corners of the sheet. In the centre we have a pretty little picture of two "penitents," a girl and a dog, who have, we see, between them broken in pieces a glass or china stand which clearly they had no business to touch. But it is as a teaching almanack that the one before us is to be recommended. It gives us fifteen prophecies concerning Israel with the texts connected with each, pointing distinctly to our own race. We give three specimens of this part of the almanack:—

"Israel had to be preserved during their wanderings, and gathered together."—Amos ix. 9; Jer. xxxi. 10.

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"Israel had to possess the Gate of their enemies" (Gen. xxi. 17)—*e.g.*, Gibraltar, Malta, Aden, &c.

"Israel had to be at the head of the nations."—Jer. xxxi. 7; Deut. xxviii. 13.

The feature of the almanack, however, which gives it its chief value is the fact that it contains no less than twenty-five quotations from leading writers on our side with the subjects they each illustrated by their remarks, and the Scriptural texts named, which were in question. The writers quoted were Ed. Hine, Philo-Israel, Bishop Titcomb, D. A. Onslow, Denis Hanan, Joseph Wild, J. Leechman, Earl of Radnor, Totten, Aston, J. McIntosh, Mark Guy Pearse, Idrisyn Jones, Aldersmith, P. Carlyon, Cavill, Milner, J. G. Taylor, Rosling Howlett, Bridgman, Rev. G. A. Rogers, and others. A useful comparison of the great empires of the world, past and present, follows, with the usual calendars and postal information, to be found in other annuals of its kind.

We transfer to our columns some of the remarks of our writers which appear in the Almanack, to give our readers an idea of the usefulness of this little work, which is designed and very well calculated to do great things for the advancement of our views among the people.

"'EPHRAIM IS THE STRENGTH OF MINE HEAD; JUDAH IS MY LAWGIVER.'

"The Ten Tribes are at the present time inheriting an entirely different class of prophecies to those that now apply to the Jews. By examining just a few of them, we cannot fail to see the marvellous distinction of the two Houses. As those applying to Judah are known by us all to have an actual fulfilment among the Jews at this day, it is only logical to conclude that the prophecies given of Israel must also in our days be having an equally positive and literal fulfilment."—*Edward Hine*,

"'The chief of the nations' (Jer. xxxi. 7). Britain has already performed a great part of the mission with which Israel was entrusted, and she now stands forth before the world as the most extensive, most powerful, most wealthy, most vigorous, most fruitful, most gifted in colonization, most wise in administration, and most equitable in governing subject races, among the nations of the world. Britain is fulfilling all that was spoken of Israel, and therefore, as Israel, not only in name but in deed, she looks forward to greater blessings than she has yet obtained."—*Rev. James McIntosh*.

"'I will bring the blind by a way they knew not' (Isa. xlii. 16). Just as the comet that goes and comes travels unswervingly in its appointed orbit, apparently free, yet controlled by mighty forces, from which it is powerless to break, so the lost tribes of Israel were bound at the dictate of prophetic impulses to take the journey, assume the shape, and perform the mission which has been realised to the letter, and realised alone, in the past and present experiences of the British people."—*J. G. Taylor*.

"'Ephraim is My firstborn' (Jer. xxxi. 9). It was reserved for Ephraim to become the head of the House in Britain, and Judah is to find in Ephraim her long-lost brother, who shall restore her to her ancient home and prosperity. If England is Ephraim, then I can see this whole book of prophecy living to-day and being fulfilled in our midst. If England is not Ephraim, there is no nation answering to this description, nor as yet has there been one, nor is there at present any promise of such a nation appearing." — *Rev. Mark Guy Pearse*.

"'The promises made unto the fathers' (Rom. xv. 8). These are the marks and signs which God has given us in His Word, by which we may know and recognise His lost people. Not one of the nations of the globe—Christian, Mahommedan, heathen, or Jewish—responds to all these identifications, with one exception, and that is Great Britain; she, and she alone, responds to them every one. She, and she alone, lacks not one. This is the ground on which we take our stand, and on which we challenge discussion."—*Philo-Israel*.

These samples ought to suffice. The new annual is a success, and ought to receive great encouragement. If each of our associations at home and abroad will order, distribute, or sell 200 or so of the Sheet Almanack early in 1897, we believe inquiry into the Identity will be stimulated, believers secured to God's glory, and the object of the authors, as well as of ourselves, secured.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—Our work on behalf of the spread of British-Israel Truth in Scotland, has increasing encouragement, by applications for more lectures to educate the mind of the people; and although striving to the best of our ability, we cannot overtake the increasing work, pecuniarily, without help beyond what we are already receiving.

We would ask the readers of the BANNER, who have at heart the spread of this great truth—"The Faithfulness of God's Promises to Israel," and as God has prospered them, that they will assist us out of their abundance.

We have a clear headed and vigorous lecturer and secretary, Mr. J. D. Reid, who is willing to spend and be spent in this service for "The Master," but that cannot be done in efficiency unless we have £100 per annum more income than we have.

May God, who giveth all, incline the hearts of some of your readers, to whom He has given means to spend for His glory, to come to our aid. Our Secretary is a business man, who has given in the past more of his time to our cause than we could ask to be continued, without our giving him that assistance which is necessary. We would be sorry to lose his valuable services, and are thus constrained to ask from readers of the BANNER, who have the ability, that they may help in this work for our Lord and Master.

Trusting that God may incline the hearts of His servants to reply favorably to our appeal.

On behalf of the "Northern British-Israel Council,"

R. A. WHITLAW, *President*.

Kelvinside, Glasgow, Nov. 21st, 1896.

To the Editor of the "Banner of Israel."

DEAR SIR,—As an instance of "Blind Evidence" I must call your attention to a book, "Egypt under British," by Wood, published this year (Mudies). "I do not know if the English govern everywhere as they govern in Egypt," summed up a native of high and responsible position, a gentleman whom Mr. Chamberlain saw when he was in Egypt and questioned minutely, "but if they do, then I say they are sent by God to rule the world." As Mr. Chamberlain was not a minister at that time there was no deep motive in telling him. Soon after Mr. Chamberlain, if you recollect, acknowledged that his views were much changed by his visit; perhaps the remarks made by the native might have had something to do with the change. Mr. Wood also speaks of a movement which has latterly arisen in Syria since we have governed Egypt, namely, for Syria to join Egypt. A Syrian gentleman of independent position and of high culture, admitted the existence of the movement in the following cautious words: "Many Syrians would be ready on a partition of Turkey to propose to the Khedive that Syria should be annexed to Egypt." Yours very truly, W. D. ALLEN.

3, Trafalgar-square, Chelsea, S.W., Oct. 23rd, 1896.

THE TITLE PAGE AND INDEX to the Volume for 1896 will be ready next week, price one penny.

CASES FOR BINDING, in handsome blue cloth, gilt, may also be had, price 1s. 6d. May be ordered of any bookseller or bookbinder, or post free from the publishers on receipt of Post Office Order.

THE subject, "A Peculiar People," chosen for the next lecture (as per advt.) at Kennington is apropos of the fact that the hall of the Shakers, or Peculiar People, is adjacent to the hall where Mr. Mackworth is to give the lecture.

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