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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 GREAT BRITAIN AS THE GERMANS SEE IT.

THE *Scotsman*, of Edinburgh, published on the 23rd March last an article by the *Hamburger Nachrichter* on the subject of "The Power of Great Britain," and has come to the comfortable conclusion which our German enemies, as we may fairly call them, are glad to entertain, that though the British are strong at sea, there is a combination ready to be made against them, which is likely to sweep Britain from the sea, and bring about the destruction of the Empire. There is to be an Anglo-German war. That is taken for granted. When it begins, Russia, who loves us but little, will see that it is her opportunity to get into India and strike for supremacy in Asia. That would be the chance for France to join Russia and Germany! France would not be open to the bribe Britain might offer her of restoring Egypt and the Soudan to the French because the British would certainly never make it. The rest of the article had better be quoted in the German writer's own words. In many respects he confirms our statements that we enjoy to-day some of the most valuable of the Abrahamic blessings promised to Israel only, such as the Gates, the world-wide scattered Empire, its floating food supplies, &c. Our very shortcomings, as the German states them, namely, our paucity of soldiers and sailors to defend us, were to be Israel's peculiarity, because of the Divine protection and prestige, which would suffice.

The German writer shows how easy it would be to destroy the Empire, if only the impossible could occur—thus:—

"Let us now consider England's position face to face with this coalition. With its territories scattered all over the world, the British Empire has the most unfavourable frontiers, but is bound to protect, not only these, but also its numerous coaling stations and lines of steamers, and also to secure the food supply, seventy or eighty per cent. of which comes from abroad. A gigantic task, for which the British navy, on which its whole salvation rests, would not suffice in case of war with Russia, Germany, and France, since it cannot appear simultaneously in superior force in the North Sea, the Baltic, the Mediterranean, and East Asiatic waters, especially if it had at the same time to protect its commerce against Russian, French, and German privateers. It is true that England has built many new ships of late, has even doubled her navy; but Mr. Goschen himself had to admit lately that she has only 100,000 seamen in active service and a reserve of 25,000 men and 10,000 pensioners, and that all the men needed over and above would have to be got from abroad. But foreign countries know very well that 25,000 men were wanting even before the doubling of the navy, and this deficit has, of course, proportionately increased in consequence of that measure. The British navy suffers from the same evil as the British army. Without conscription, a nation can no longer maintain its position in the world, and it is now too late for England to adopt that method, as it takes many years to train an adequate number of men. We have repeatedly shown, moreover, that the British army does not suffice for the protection of the mother country and the colonies when England has to deal with antagonists up to date both on land and at sea."

The writer then expresses (says the Berlin correspondent of the *Standard*) the opinion that in the case of a great war, Russia and France would at once cut off England's route to India via the Suez Canal, that she would soon lose that dependency, Ireland, South Africa, Gibraltar, and Canada, and probably be attacked on her own soil, the invasion of which is no longer deemed impossible. The article concludes with such familiar phrases as these.—"Nobody knows better than the British themselves that England is impotent against a coalition, that she, therefore, strives to set the Continental Powers by the ears, and that they—the British—indulge in so much tall talk only in order to conceal their weakness."

Of course, reading the above one wishes to know, if the writer would tell us whether if God Almighty were on our side, but not on that of the triple, an outrageously improbable alliance, there would be any difference in the result? Supposing all the armies of the world were to be united against this country of ours, but God were to be on our side, could the world in arms prevail or succeed? We may take it for granted that God is stronger than all, and

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that if He declares in our favour, the British being Israel His people, the world in arms would have the worst of it and collapse. The Spanish Armada ought by rights, as the enemies thought, to have destroyed our land in 1588. But the Lord Jehovah blew with His winds and destroyed them. Napoleon I. thought to land on these shores and conquer us. But God sent us Nelson to help us and at Trafalgar dealt Napoleon a blow (by sea), which sent him reeling from the opposite shore of France to try his strength against Powers whom the Lord allowed him to conquer. He was forbidden to touch the Lord's anointed people here! It is admitted that if our naval power were badly beaten in the Mediterranean we should be beaten everywhere. But what if the Lord stands by His people in the Mediterranean, and helps us there in future as He has done hitherto in times past? But God has decided how He means to protect His people in the coming times of peril. He will not allow them to join in the coming war woe at all! He means to give occupation in this direction to the enemies of Israel in other countries and tells them that His indignation is what they have to encounter and His fiery anger! His object is to punish "the inhabitants of the earth," Israel being exempt: for "He bids Israel enter into their chambers and shut their doors about them for a little moment till the indignation be overpast" (Isa. xxvi. 20, 21, A. & R. Ver.). When the Lord hides His people and bids His fury to arise against His assembled enemies (Zeph. iii. 8, R.V.), and pours upon them, but not upon Israel, "His fierce anger" and "the fire of His jealousy," there will be not much chance for the triple alliance of Germans, Russians, and French, in their insane attempt to hurt Israel, then under the sheltering wings of their Almighty Redeemer and Saviour. Our German newspaper editor no doubt has half his nation behind him in wishing us ill. But his hostile feelings will not avail against the Most High God, his God and ours! We have promises, not one or two, but scores, making sure to us the Divine protection in the future as in the past, and we may safely smile at the German's foolish boasts. The naval power of Britain rests upon the Gates, and these are still in her grasp, not in Germany's! France is vulnerable to the West and to the South, and she has a wary foe in Germany which loves her no better than she does us. Russia's ambition is the possession of the Holy Land as the means of hurting us. But she has no power to grasp it, for the bare attempt will lead to her destruction at the hands, not of man, but by the power of God, as Ezek. xxxviii. and xxxix. (A. & R. Ver.) plainly teach us. It does not seem likely then that there will be any combination of Powers against Israel which our German enemies anticipate. But if such occur then we have as our defence such texts as these on which we confidently rely and praise the Lord. They are:—

Isa. xli. 11, 13, &c., R.V.: "Behold, all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing, and shall perish. . . . They that war against thee shall be as nothing, and as a thing of nought. . . . Fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer is the Holy One of Israel."

Isa. xlii. 16, R.V.: "I will bring the blind by a way they know not . . . and I will not forsake them."

Isa. liv. 17, R.V.: "No weapon that is formed against thee shall prosper. . . . This is the heritage of the servants of the Lord, and their righteousness which is of Me, saith the Lord." Hallelujah!

THE STONE AND THE IMAGE.

By J. G. Taylor.

To say there is a widespread "impression" in the Church that Britain forms part of Nebuchadnezzar's ill-fated image would hardly express the truth, as the belief in that theory amounts to conviction. Some are silent about it; some mourn over it; some make money out of it; some apparently rejoice at it, and are angry if the notion is disputed. While it is difficult to understand the peculiar nature of this last species, who would rather see their country demolished than their own conceits, it is by no means strange that the view referred to should have been so generally accepted. For however slight an acquaintance with history people may have, they are aware that the Romans invaded British shores and remained in possession a considerable time. And although commentators vary the names of the ten doomed nations according to their private judgment, they all, with sad unanimity, include England. These two incidents are quite enough for most Christians, and too much for many, whose slumbers are disturbed with portentous visions, not, it would seem, so easily forgotten or so arduous to comprehend as that of Nebuchadnezzar. A dream is said to consist of very flimsy materials, but with certain morbid imaginations it has more solidity than logic. Indeed, in the opinion of this class, logic is altogether out of place unless we are prepared to disprove that for centuries theologians have reckoned Britain among the "ten toes." We do not intend to disprove this; but as it is an admitted axiom that history deciphers prophecy, we might suggest that after the lapse of all those centuries it may be advisable to review the ancient interpretation, and, perhaps, necessary to revise it. Precisely because it is centuries old, reasoning men cannot be expected to give it blind endorsement. The world has not stood still for a millennium. Even during the past hundred years there have been revolutionary changes on the earth, big with the fate of empires; and as almost every political development throws additional light on the prophetic page, a well-informed peasant is now in a better position to perceive the application of Daniel's words than were the wisest of mediæval scholars. Since the popular version was conceived, the ten nations must have risen and, to a great extent, fallen; they must have felt the crushing blows of the Stone Dynasty; the damaging issues of that collision should have made themselves visible; and the Fifth Monarchy, whether it is spiritual or literal, ought by this time to protrude with unmistakable distinctness. None in their senses will deny these propositions; and it is, therefore, not merely our privilege, but our duty, to scrutinize the symbolism and common rendering of Nebuchadnezzar's vision by the help of accumulated facts. If, at the end of this nineteenth century, the rendering is in harmony with the facts, we may safely infer that it is sound; if it disagrees with them, only the imbecile or the bigot will strive to uphold it.

Avoiding details, the ordinary teaching is that the image's feet or toes represent the States which sprang out of and supplanted the Western Roman Empire—France, Spain, Portugal, England, &c.; that the Stone Kingdom subverts these States; and that the succeeding or fifth universal monarchy, is a spiritual one. How does this plan correspond with the actual condition of affairs? It is at variance with them in three or four important respects.

1. As to nine-tenths of the nations which are usually con-

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nected with the feet of the image there is no room for dissension. Some of them have already degenerated into second or third-rate peoples; others are sinking to that level; and even France, the proudest of the batch, is forced to find her security in alliance with a despotism outside the political and geographical limits covered by the image. Consequently, it is clear that the Stone has largely done its work, and that the "feet" are suffering from its destructive attacks. But there is a manifest exception to the rule; for one of the alleged toe-nations does not show the slightest sign of declension. On the contrary, it is continually progressing, not only in a territorial sense, not only in wealth and potency, nor yet in the volume of its population, but in matters which are more vital and more indicative of healthy growth—in the dissemination of knowledge, the spread of righteous principles, the performance of national obligations, the recognition of racial destiny, and the ripening of imperial unity. Touching every element of greatness it is higher in the scale than ever it was, and higher than any community of men that ever existed in the past. The name of that realm is well known, and those who class it with the toes of the image should explain—they will have to explain—why it is waxing and flourishing in an unexampled manner at a moment when the rest of the nations concerned are exhausted or crumbling to pieces. It will not avail to answer that the British are more religious than their neighbours. We have nothing to do with cause and effect, nor is it likely that religion would have the effect of upsetting prophecy. Their obvious business is to reconcile their image theory with facts, or abandon it.

2. All down its history this particular kingdom has been "smiting" other nations belonging to the feet of the image, weakening and "consuming" them—consuming them in a very real way, for, besides crippling their energies, her naval and military triumphs enabled her to deprive these enemies of vast possessions. Meanwhile, partly through reaping the spoil of war, and partly by organic expansion, she herself has gradually swollen into a prodigy and filled the whole earth, as predicted of the Stone. This is fatal to the assumption that Great Britain constitutes a portion of the feet. According to inspiration, the career of the toe-nations is widely distinct from that of the Stone, and is the reverse of it. The former have to be broken, the latter has to break: the former have to decay, the latter has to thrive; the former have to dwindle, the latter has to increase. Now, for six hundred years England has played the rôle of the Stone; and her identity with it, or at least her resemblance to it, is crowned by the circumstance that she has overrun the globe. It is utterly impossible for a "toe" to escape its own predestined lot and usurp the functions of the Stone; yet this is what has happened if current ideas are correct.

3. Looking at the structure of the image, we cannot fail to observe that in travelling from head to foot its substance deteriorates: from gold to silver, from silver to brass, from brass to iron, from iron to a mixture of that metal with clay. The compound of clay and iron may typify lack of social cohesion, as well as political instability, and is thus a fit emblem of the continental fabric. But whatever construction we put on Daniel ii. 42, 43, there can be no doubt that in this clay and iron the image reaches not simply its last but its lowest form—that is, the monarchies comprised in the figure do so. And is it not preposterous to associate the British Empire with the dregs of the four preceding empires? By what is a nation's dignity measured? We do not care what standard is used, for whether it be population, or area, or power, or liberty, or commerce, or religion, or intellect, we venture to assert that the British are superior to all their forerunners. This is confessed by modern philosophers when they declare that we are "the fruit of the Ages," that we are "History's last and best product," and that we have inherited the primary traits of ancient Israel, Greece, and Rome. To couple so highly-favoured and highly-exalted a people with the residuum of the image-empires is transparent folly. On the admission of divines themselves, England is the "Israel of Christendom," God's servant and factor below—taking the Good News to those who sit in the shadow of death, turning the desert into a garden, and raising up the down-trodden masses of humanity. This being so, it is incredible that the Almighty, who compared Babylon to gold, would compare the British to "miry clay."

4. The above considerations concern the Image more than they do the Stone, but as the Stone intimately affects the image, it, of course, affects the image-theories. Daniel teaches that the Stone shatters the feet, and commentators inform us that the Stone portrays the Church. When this hypothesis was broached it was but a conjecture, and it has been completely falsified. As previously stated, the ten toe-kingdoms, of which France and Spain were the most conspicuous members, bear incisive marks of conflict with the Stone. Their old vigour is gone and decadence has set in; the iron they had in their constitution has worn thin, and the clay prevails. But the Church is certainly not responsible for that debility. Speaking broadly, these nations have withdrawn from the Church, or the Church has withdrawn from them; and if the Church were to "smite" Europe from Calais to Crete, it would strengthen, not "bruise" that hapless region. Those who advocate the Stone-Church Identity would be the last to allow that the enfeeblement of Latin Europe is due to any influence of Christianity. The truth is that Christianity never [illegible] nor can injure a nation; and as theologians are unable to explain by what method it will accomplish such a singular task, they push the event into a hazy future and wait "for something to turn up." But they forget that it is the "stone," not the "mountain," which strikes the image's feet, and the Church has passed that condition at which it might be appropriately likened to a "stone"—it has "filled the whole earth." Not that it has attained maturity, but it is world-embracing, and a mountain in contrast with the early Christian fold. What will be its general aspect when it has to start and raven as a wolf, no mortal can picture, but every decade removes it a step further from the "stone" stage. Condensing this into two thoughts, we submit, firstly, that as the Church, in regard to size, has developed into a "mountain," and has not displayed the qualities of the "stone," it cannot be the Stone Kingdom; secondly, that as the feet of the image are undeniably "broken," but were not broken by the Church, the latter, again, cannot be the Stone Kingdom.

5. History affords us this other objection to accepted views on the image and its rival:—The Stone Kingdom, or Fifth Monarchy, proves to be literal, not spiritual. The spiritual reading involves so much inconsistency that men literalized the Fifth Monarchy long before they could put their finger on it, but they had no weapon except reason, and reason is a poor match for prejudice. At this date, however, there is not the faintest difficulty in substantiating the literal character of that kingdom; for England, in her dual capacity as antagonist of the image and a Universal Monarchy, entirely satisfies the requirements of Scripture.

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characteristics, of language, &c., and discussed the probabilities and improbabilities of the mixing of the races, and the likelihood of the complete extermination of the Britons. Finally, he said he believed that both doctrines were right, but that we had very much more Keltic blood in our veins than we supposed. On the whole, we had to confess we English were not ourselves, but somebody else. Briefly, the customs, literature, &c., of the early English were set forth, particular attention being paid to the famous epic poem of Beowulf, from which a long extract was given, as showing the ideals and the character of the people of that time.

THE GERM OF PARLIAMENTS.

In conclusion, he called attention to one feature of the old English life which stood out clear and distinct, and which transcended all others in importance. If they looked back fourteen hundred years ago they found the germ of the system of free institutions already existing, Every English village in the olden times—and, curiously, we had gone back to the Anglo-Saxon plan in the last three or four years—was a self-governing community. Every freeman had a vote in the village Moot, or the assembly held to settle the village affairs, and pass bye-laws. Every village elected four men, who, with the head man of the village, represented it at superior gatherings. In Courts where justice was administered the decisions were decided by shouts of "aye" and "noe," from the whole body of the freemen. Government by discussion, never dreamt of by the Romans and Greeks, was inaugurated. Here was discovered that secret of government, and that idea of representation, which we had taught to the world. Here England learnt to be indeed the mother of Parliaments.

Afterwards, illustrations were given by the oxy-hydrogen light of the chief events, and the contemporaneous history of foreign nations touched upon.

A vote of thanks to the Mayor for presiding, was proposed by Mr. Wintringham, and heartily recorded.

The next lecture, "The Conversion of England," will be given on Tuesday week.

THE SAKAS, OR SAXONS, OF JAPAN.

By E. Wilmshurst, Retford.

The Saxon appellations in some parts of Japan have been noticed by others besides your correspondent, J. C. Barton, and I have no doubt myself that they are trace-marks of Israel, who reached the extreme East from Central Asia, under their Persian and nomadic name of Sakas.

Israel was to be "sown" among all the nations, yet never lost to the ken of Him who has promised to build them up and gather them in the latter days. Be it remembered that they were a strong-willed, dominant race, of a grain and "temper" fit to become "My battle-axe," and "young lions among the flocks of sheep"—*i.e.*, the cheaper Japhetic races among whom they were scattered and "lost," in the sense of losing their Hebrew identity and becoming "Gentiles." The South (Sussex), East (Essex), West (Wessex), Middle (Middlesex), localities of the Saxs who reached Britain, the North (Norfolk), and South (Suffolk) folk, are analogous instances in Britain to the naming of similar colonies of Saxs among the Japs: many great hordes went Eastward (as recorded in the Cochin Roll) before the "innumerable multitude beyond the Euphrates" mentioned by Josephus left that region in the exodus to Arsareth, recorded in Esdras ii, chap. 13.

The existence of names implying Saxon origin, as Sakata O-saka, Naga-saka, &c., mingled with the Japhetic (Japet= "Jap") races, should cause wonder to no one who believes that the Beth-Isaac, or House of Isaac, were dispersed, as prophesied, to all the four quarters of the globe; and as they are to be gathered from the East and the West, we may expect to find traces of them everywhere, although the main body must be found in a "little-sanctuary" in "the Isles of the West."

In Dr. Moore's "New Views of Buddhism, or the Saxons of the East and West," we find from his researches that the powerful Sacæ of Persia, after fighting with Darius against Alexander, on his defeat, became one of the most powerful elements in the conqueror's army, and invaded India with him: one branch, the "Ar-Sacæ," founded a dynasty, and, when Arsaces II. fought against Antiochus, he called to his assistance 100,000 Sacæ, and retained Parthia. Strabo states: "The Asii and Saca-rauli took Bactria from the Greeks." Dr. Moore remarks: "The Asii, or Asiani, were the kings of the Saca-rauli: the Asii were Sacæ." Yes, but were there no Sacæ who went to Europe from Asia? Why, all Northern European nations trace their history from the Norse hero, Odin, or Woden, who led the Asii or Asæ men from Asia to the Baltic.

The six centuries before Christ saw vast emigrations to all parts from over-populated Asia, then governed by the military despotisms of Nineveh, Babylon, Persia, and Greece, the impetus which impelled one horde of the Scythian Sacæ from the "banks of the river Chebor" to India and Mid-Asia did not lose its force; and when a Sakyan prince made the Great Renunciation and became "The Light of Asia," an additional force was infused into the dispersion. Sakya Buddha was born about B.C. 618, and his religion spread rapidly to Burmah, Arracan, Siam, and Ceylon (p. 162), and why not to Japan? Their teachers were called magi, mags, or mogs, and Dr. Moore says: "We find a Buddhistic people in Magadha, India, called Magadhim—*i.e.*, noble—whose language was Pracrit (Pali)—literally, "the fruit of separation" (a sort of pigeon-Hebrew), and these "mags" came from Dwipa-Saca, the land of the Sacas.

Dr. Moore also says: "According to Kemper, the Japanese have a tradition that Sakya-muni, the Buddha, was born in Magatta (Magadha), which the Chinese call Mokiato and Mokito," and the Hebrew form is Megiddo.

Some ninety years ago Dr. Buchanan found a great district of South India inhabited by Israelites (not Jews) who had found their way there some centuries before Christ; they recounted the names of many small colonies in North India, Tartary, and China, and gave him a written list of sixty-five places, with which they had never-ceasing communication, "and other places still further in the East."

These "black Jews," as the Doctor calls them, while recording their own tradition that they were of different tribes to the "white Jews" of Cochin (who looked down on them), have since become Christians of the Tinevelly district of South India.

Wherever in the East a native race has affinities to our rule, we may suspect a racial fellow-origin. The Sikhs, or Sacs of the Punjaub, are our most reliable soldiers; the Buddhist Siamese have a Sacan element among them, and the "fittest" is sure to come to the top. Our royal visitor, the King of Siam, may be nearer of kin to us than we suspect, and the Saxon names found in Japan imply a mixture of races. The leaning to our civilisation and

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adoption of our tongue implies a hidden sympathy for the Anglo-Saxon ideas. The dry bones of Ezekiel are coming together, "bone to his bone," and the great "day" is approaching when the Holy Land is to be re-occupied, not only by the Jehudi or Jews, but by the Lo-ammi, cast-out House of Israel, who must be found in the latter days as a "strong nation," with ships of Tarshish, in the Isles of the West.

It would be interesting to know if the Japanese Sakan districts or peoples have the symbols of the lion, unicorn, trident, and wheel or shield, as have the British and the Saks of North India. The white horse is found on Bactrian coins, and the (Kadphises) king on the reverse of his coins is clothed in trousers and frock-coat, exactly the same as shown to be the dress of the Gothic captives of Theodosius on the now destroyed column at Constantinople. Getæ of Europe, as Tama-gatæ and Nu-gatæ, may have been in Japan.

In conclusion, I would remark that Dr. Moore's translations of the Sakhan Buddhistic inscriptions in India, give many instances of their reference to Hebrew names and localities, as the Nethinius, the tribe of Dan, the captivity, and identify the Indian Buddhists as Israelites; and any reader who may visit the South Kensington Museum can there inspect the reproduction of the Gates of the Great Sakan Budhist Tope of Sanchi, or Sakhi, on which are engraved Sakhan emblems, including the "Union Jack." The Lion, Unicorn, Trident, &c., are all found on these ancient remains, a full engraving of which appeared in the BANNER of Aug. 6, 1884.

MR. R. MACKWORTH ON ISRAEL.

WE are glad to see that Mr. Mackworth, who is doing a good work in Hyde Park, London, is introducing the subject of Our Identity in the London Press as well. We see in *The Sun*, of July 29th, a short but telling letter to the editor, which we reproduce:—

"ARE WE ISRAEL?

"*To the Editor of 'The Sun.'*

"Sir,—You published on Tuesday the result of interviews with those eminent authorities on things Hebrew—Professor Marks and Dr. Adler. Is it not the most salient point of the information derived therefrom—that 'the Jews must first find their brethren of the Ten Tribes?'

"The Northern Kingdom, or the Ten Tribes, should, according to Hosea, be a great multitude in these latter days. Well, wherever this great multitude is, there can be no doubt that great multitudes are gathering round the coveted strategical positions represented by Constantinople and other points that give power to choke the trade routes between East and West. Palestine is a part of the carcase that these hosts, led by the Eagle standards, desire to rend. How then can a conglomeration of Jews withstand, unaided, the shock of these hosts? Can it be that their innate genius will subordinate itself to acknowledge citizenship to any rotation of conquerors?

"Who that has eyes can fail to see that Russia or the Anglo-Saxon will have Palestine? Well, then, one of these two Powers must be Israel. Clearly by the mouth of Moses, and also Jeremiah, the House of Judah must 'walk to' the House of Israel, and they must return 'together' from the North to Palestine.

"We heard it declared on June 22nd that the Anglo-Saxons are a 'company of nations,' and as the stars of heaven for multitude. We own Gibraltar, Malta, Aden, Singapore, Hong Kong—but not Constantinople, the sublime Gate; clearly we 'possess the Gate of our enemies.' When will Judah see the natural affinity between herself and the Anglo-Saxon—*i.e.*, Isaacson? After twenty years of reflection and study of this subject, I unhesitatingly assert my conviction that we are Israel.

"Yours faithfully,

"R. MACKWORTH.

"July 28th."

We admire the downright character of Mr. R. Mackworth's confession of faith. We wish others who agree with him would also make use of our splendid Press to publish this national and important subject. A portion of our Secular newspapers would doubtless be ready to act as *The Sun* has done. Mr. Mackworth brings to bear against the unbeliever the three great arguments founded on the Abrahamic promises—namely, "population increase;" also the certainty that either Russia or the Anglo-Saxon will finally possess Palestine, and therefore one or the other must be Israel; and, lastly, that having the Gates of the world, we Anglo-Saxons are already "a nation and a company of nations." By this threefold cord, which easily could be made a twenty-fold cable, we stand or fall. The nation that possesses them all must be the nation chosen of God and endowed by the Lord Himself with the blessings which we possess so abundantly, according to the sure word of prophecy.

Mr. Mackworth's twenty years of study leads him to the reasonable conclusion that, the Bible being true, the British Anglo-Saxon race must be the Lost Ten Tribes of Israel. Our own twenty-five years of careful, we may say judicial, examination of the evidence led us nearly a quarter of a century ago to the same conclusion, and we have seen no reason to alter our opinion since. During this long period we have seen many arguments advanced against this truth by a large number of opponents, but one and all have, on full and fair discussion, vanished into the air, vanquished by the Word of God and by the current facts of the day corroborating the Scriptures of truth. We therefore concur with Mr. Mackworth's decision, and find with him that Our Identity is perfectly true. To the Lord be all the praise for this glorious truth, and for the support it gives our faith in the redemption which our King has worked out for us sinners and for all who believe in Him, to the saving of the soul.

ENGLAND AND AMERICA.

BY H. A. MARCHANT.

CERTAIN of our daily newspapers have been publishing correspondence on the above subject. I notice that many of these letters are anonymous, and they breathe a spirit of malice, hatred, and desire to stir up strife between two nations, that many who are enemies of the Anglo-Saxon race would like to see them fly at each other's throats and imbrue their hands in each other's blood. We have heard of madmen casting about firebrands, saying: "Am not I in sport?" It seems to me a very sad thing that anyone should speak lightly of war between any portion of the great Anglo-Saxon peoples. In a little work just published by Sir Walter Besant, in which he pleads for the union of the

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the Reichstag that if the few hundred German emigrants had 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 transaction. A fuller confession of total inability to imitate the British example could not be imagined. It is easy to understand why the French cannot rear colonies; as they are too fond of city gaieties to go abroad and plough the desert; nor have they the population if they had the disposition. But the German is a different type of man, and is generally acknowledged to be the best colonist in the world. Speaking of King William's Town, the "Cape Colony Handbook" remarks that "there are many German settlers in the neighbourhood, who, as in other parts, by their frugality and hard work, often succeed better than Englishmen," and that is in keeping with the prevailing testimony. Yet, while Germany's colonists prosper, her colonies die. Surely it is as clear as noon that only one race possesses the faculty of empire-building, and the Identity alone is able to tell us why.

JOHN SHOOTINGHAM.

NOTES BY S. A. M.

THE glorious Jubilee we have witnessed, the gathering together of the representatives of our Colonies to greet their Queen, reminds us of the instinct of bees, which are in practice monarchical in devotion to their queen, whose sovereignty is motherhood, and whose service is perfect freedom. The Greeks considered the bee a royal and sacred insect, the emblem of rule, order, noble effort and calm activity, uniting firmness and gentleness, with voluntary privations, and continual exercise of body and mind. And Shakespear enlarging upon bees gives a practical illustration of our own kingdom under our Queen Bee, thus:—

"The armèd hand doth fight abroad,
The adviséd head defends itself at home,
For Government tho' high, and low and lower,
Put into parts doth keep in one consent (*harmony*)
Agreeing in a full and natural close
Like music. Therefore doth Heaven divide
The state of man in divers functions,
Setting endeavour in continual motion,
To which is fixèd, as an aim or Butt,
Obedience: for so work the honey-bees,
Creatures that, by a rule in nature, teach
The Art of Order to a peopled kingdom.
They have a Queen, and officers of sorts, (*different degrees*),
Where some, like magistrates, correct at home,
Others, like merchants, venture trade abroad,
Others, like soldiers, armèd in their stings,
Make boot upon the summer's velvet buds,
Which pillage they with merry march bring home,
To the tents royal of their Emperor:
Who, busied in his majesty, surveys
The singing masons building roofs of gold;
The civil citizens kneading up the honey;
The poor mechanic porters crowding in
Their heavy burdens at the narrow gate;
The sad-eyed Justice with his surely hum
Delivering o'er to executors pale
The lazy, yawning drone. This I infer,
That many things, having full reference
To one consent (*end*) may work contrariously,
As many arrows, looséd several ways,
Fly to one mark;
As many several ways meet in one town;
As many fresh streams run in one self sea;
As many lines close in the dial's centre;
So many a thousand actions once afoot,
End in one purpose, and be all well borne
Without defeat."

Shakespeare, Henry V.

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THE total number of members is 1,631.

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, also those wishing to renew their cards.

Several members have expressed a desire to hear of others living in the same district as themselves with a view to intercourse. If anyone wishes to hear of Identity believers living near to them, I should be pleased to assist as far as I can in bringing them in touch with each other.

The following members of the Prayer Union would be pleased to hear of any willing to become members:—

Mr. J. R. Banks, 2, River View, Penryn, Cornwall; Mr. F. J. Lepingwell, 198, Peckham Rye, S.E.; Miss Pickersgill, 37, Monkgate, York; Miss Drummond, 67, Philbeach Gardens, Earl's Court, W.

Subject for special prayer on last Sunday in September: Colonel H. Senior writes, asking all members of the Prayer Union to unite, and make his projected tour to the Colonies a matter of earnest prayer.

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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R. A. WHYTLAW, *Treasurer*.

1, Windsor Quadrant, Glasgow, 10th August.

HER MAJESTY THE QUEEN has been graciously pleased to accept the address presented by the British-Israel Association of Ireland. It was signed by the Council, and sent by Col. J. Fielding, of the Royal Hospital, Dublin, to whom Sir M. W. Ridley sent an acknowledgment on behalf of the Queen.

WE regret that Mr. J. Thomson's article, on p. 339, was inadvertently published before the proofs had arrived from America (EDITOR).—List of Errata to Article on pp. 339—341 of the BANNER OF ISRAEL for August 18th, 1897. In title, for "East," read "West." On line 7, after "subsequent," add "history." On line 2 from bottom, for "inscriptions" read "translations." On line 17 first col., and line 5 second col., page 340, for "Dairson," read "Davison." On line 14, first col., page 340, for "to me to," read "me to." On line 23, for "Congregational," read "Congressional." On line 20, from bottom of first col., page 340, before "Newark," insert "probably." On line 24, read "Illowy."

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NOTES.

JEWS AND THE "PROMISED LAND."—The Zionist Congress assembled at Basle, August 31st, adopted an organic statute and appointed a managing committee of twenty-three members to sit at Vienna. At the evening sitting the congress was formally closed. Before the delegates adjourned, M. Cohen, Rabbi of Basle, delivered a speech setting forth the objections entertained by the Orthodox Jews to the scheme of settlement in Palestine, owing to their fears that their interests would be sacrificed to the views of the Neodox Israelites once they were settled in the "Promised Land." Dr. Herzlre assured the Rabbi on this point and then declared the congress at an end.—*Daily Mail.*

* * *

THE *Daily Telegraph*, of September 3rd, reports that "the Reformed Jewish Congregations of America are strongly protesting against the recent conference at Basle on Zionism. They have also eliminated every prayer concerning a Jewish Davidian monarch in Palestine from their prayer-book."

* * *

MR. REID, the Premier of New South Wales, who represented the Colony at the Jubilee celebration, on returning home was presented with his portrait. In replying, he said he had gone to England with many fears. He had been expecting to see some signs of decay, of which he had heard so much at times; but as he looked at the miles on miles of forces, drawn from all parts of the Empire, and gathered in London in honour of the Queen, he saw nothing whatever to betoken that that decay had set in. As a matter of fact, what he did see was that all the tendencies were in the direction of increased power and freedom. He asserted he had come back all the happier because the colonies were so firmly connected with the great Empire and the mother country, and he expressed himself as determined to do his utmost to maintain that connection.—Dalziel.

* * *

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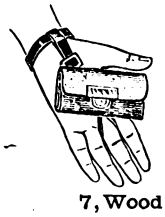
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